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CHRISTIAN MONITOR

JANUARY, 1915

The Great Guest Comes

Edwin Markham

While the cobbler mused, there passed his pane a beggar drenched by the driving rain: he called him in from the stony street and gave him shoes for his bruised feet. The beggar went, and there came a crone, her face with wrinkles of sorrow sown: a bundle of faggots bowed her back, and she was spent with the wrench and rack. He gave her his loaf and steadied her load as she took her way on the weary road. Then to his door came a little child, lost and afraid in the world so wild. Catching it up, he gave it the milk in the waiting cup, and led it home to its mother's arms, out of the reach of the world's alarms. The day went down in the crimson west, and with it the hope of the blessed Guest: and Conrad sighed as the world turned gray: "Why is it, Lord, that your feet delay? Did you forget that this was the day?" Then, soft, in the silence a voice was heard: "Lift up your heart, for I kept my word. Three times I came to your friendly door, three times my shadow was on your floor: I was the beggar with bruised feet: I was the woman you gave to eat: I was the child on the homeless street."

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SELECT READING

A NEW YEAR'S ALLEGORY

I know twin brothers who are more interesting than the Siamese Twins. They live together in Resolution Cottage, and their names are Start and End. They are carpenters, very skillful at their trade, and, strange to say, are perfectly ready to help any one who asks them, for nothing.

But it is necessary to ask them in the right way. For though the two little fellows are seldom seen together, yet there exists the most perfect sympathy between them, and if you want to get good work out of either, you must be on good terms with both. And especially with Start, since in all their business enterprises he is the most active partner.

I have known people to bargain with End for a fine house, and say nothing to Start about it. Of course, they never got their house, for the two brothers have this peculiarity, that they never work on the same job together. Start always does the first part, and his brother puts on the finishing touches. Others have made an equally serious blunder in omitting to consult End about their fine house. In such a case the foundation and the frame-work is all they get, and they have an uncompleted house on their hands.

And not only must one be on the best of terms with each brother separately, but one must make the same kind of bargain with each. For instance, I have a friend who bargained with Start for a large mansion, with elegantly carved wood-work and all the modern improvements, and simply told End that he wanted a house. His building, though elegantly begun, was finished off like a barn. And I myself once bargained with End for a magnificent structure, but forgot to enter into particulars with Start. The result was that Start made such a wretched beginning of the job that End couldn't possibly fill his part of the contract. One must have a thorough understanding with both of them.

It is quite a little trick, too, to set Start to working in the right way, because, just as sure as he begins wrongly, his brother will come along in exactly the same mood. If their employer can manage to rout Start from his bed early in the morning, End will come in promptly for his share of the work; but if Start over-sleeps himself, End is certain to be very tardy in his turn. And if Start can be put to work in a pleasant mood, End will come with a smile on his face; otherwise, look out for squalls! If Start appears on the scene in good health, End is never sick. If Start feels languid and lazy, End comes shuffling along, scarcely able to lift his feet.

I am perfectly certain that I could have got twice as much work out of these two brothers in the past years, if I had understood their peculiarities better, and been a little more shrewd in managing them.—Sel. by J. F. Funk.

THINGS I WISH I HAD KNOWN BEFORE I WAS TWENTY-ONE

Recently three leading men spoke at the men's meeting in Cleveland on the subject: "Things I wish I had known before I was twenty-one." A speaker gave answers sent in by twenty-two men. Here they are:

1. What I was going to do for a living, what my life work would be.
2. That my health after thirty depended in a large degree on what I put into my stomach before I was twenty-one.
3. How to take care of money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
. That a harvest depends upon the seeds sown; wheat produces wheat, thistles bring forth thistles, rag weeds spoil good pasture, and wild oats sown will surely produce all kinds of misery and unhappiness.
7. That things worth while require time, patience and work.
8. That you can't get something for nothing.
8. That the world would give me just about what I deserved.
10. That by the sweat of my brow would I earn my bread.
11. That a thorough education not only pays better wages than hard labor, but it brings the best of everything else, namely, more enjoyable work, better food, more of the wholesome luxuries and pleasures of life, better folks to live and deal with, and best of all the genuine satisfaction that you are something worthy of respect, confidence and the priceless gift of friendship.
12. That honesty is the best policy, not only in dealing with my neighbors, but also in dealing with myself and God.
13. The value of absolute truthfulness in everything.
14. The folly of not taking older people's advice.
15. That everything my mother wanted me to do was right.
16. That "Dad" wasn't an old fogy after all. If I had done as he wished me to do, I would be much better of physically, mentally and morally.
17. What it really meant to father and mother to raise their son.
18. What hardships and disappointments would be entailed by my leaving home against my parents' wishes.
19. More of the helpful and inspiring parts of the Bible, particularly the four books dealing with the life of Christ.
20. The greatness of the opportunity and joy of serving a fellow man.
21. That Jesus Christ was with me as an elder brother friend in every activity and relationship of life.
22. That God's relationship to me was just as helpful and delightful as that of a good shepherd toward his sheep, or of a father toward his son.
23. A faithful friend is a strong defense. He that hath found a friend hath found a treasure. A poor man may be said to be rich in the midst of his poverty so long as he enjoys the interior sunshine of a devoted friend.
24. Friendship cheers like a sunbeam, charms like a good story, inspires like a brave leader, binds like a golden chain, guides like a heavenly star.—The Industrial Enterprise.

BRAVE FIVE MINUTES LONGER

The Duke of Wellington is credited with saying that the British soldier was not braver than the soldiers of other countries, but he was brave five minutes longer, and, of course, the result could only be one thing, namely victory.

That is one of the great secrets of victory—to keep brave the last five minutes. Many an army has surrendered when just on the point of victory. And the same is true of many a man.

It is not more ability we need for our work—a very large majority are quite strong enough—but they need to be brave just five minutes longer. Suppose there are monotony, and disappointment, and annoyance. What of these things? They are not new. Every man who has ever done anything has met them all, and they have failed to daunt him.

It is a good thing to make up one's mind from the start not to run away from a difficulty, but to conquer it. Some one else will complete the work we have run from, when perhaps we have done the heaviest part of it, but just failed to complete it.—East and West.

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PROHIBITION FOR 150,000,000 PEOPLE

Initiated by a Peasant and Made Effective by an Autocrat

There is prohibition in Russia today—prohibition which means that not a drop of vodka, whiskey, brandy, gin or any other strong liquor is obtainable from one end to the other of a territory populated by 150,000,000 persons and covering one-sixth of the habitable globe.

The story of how strong drink has been utterly banished from the Russian Empire was related to the Associated Press by Michael Demitrovitch Tchelisheff, the man directly responsible for putting an end to Russia's great vice—the vodka habit

Prohibition that Prohibits

It should be said in the beginning that the word prohibition in Russia must be taken literally. Its use does not imply a partially successful attempt to curtail the consumption of liquor resulting in drinking in secret places, the abuse of medical licenses and general evasion and subterfuge.

It does mean that a vast population who consumed $1,000,000,000 worth of vodka a year; whose ordinary condition has been described by Russians themselves as ranging from a slight degree of stimulation upward, has been lifted almost in one day from a drunken inertia to sobriety. The nation has been compelled, virtually over night, to abandon its enormous daily consumption of vodka, a liquor that is almost pure alcohol, and become abstemious to the extent of letting liquor pass its lips.

On the day when the mobilization of the Russian Army began special policemen visited every public place where vodka is sold, locked up the supply of the liquor and placed on the shop the Imperial seal. Since the manufacture and sale of vodka is a government monopoly in Russia, it is not a difficult thing to enforce prohibition.

Peasantry Like Different Race

From the day this step was taken drunkenness vanished in Russia. The results are seen at once in the peasantry: already they are beginning to look like a different race. The marks of suffering, the pinched looks of illness and improper nourishment have gone from their faces. There has been also a remarkable change in the appearance of their clothing. Their clothes are cleaner, and both the men and women appear more neatly and better dressed. The destitute character of the homes of the poor has been changed to something of order and thrift.

In Petrograd and Moscow the effect of these improved conditions is fairly startling. On holidays in these two cities inebriates always filled the police stations, and often they lay about on the sidewalks and even in the streets. Things are so different today that unattended women may now pass at night through portions of these cities where it was formerly dangerous even for men. Minor crimes and misdemeanors have almost vanished.

Miracle Wrought by One Man

This miracle has been virtually accomplished by one man. He is Michael D. Tchelisheff, a peasant by birth, originally a house painter by profession, then mayor of the city of Samara, and now a millionaire.

Speaking of what he had accomplished for the cause of sobriety in Russia, Mr. Tchelisheff said:

"I was reared in a small Russian village. There were no schools or hospitals, or any of the improvements we are accustomed to in civilized communities. I picked up an education from old newspapers and stray books. One day I chanced upon a book in the hands of a moujik which treated of the harmfulness of alcohol. It stated among other things that vodka was a poison. I was so impressed with this, knowing that everybody drank vodka, that I asked the first physician I met if the statement were true. He said, 'Yes.' Men drank it, he explained, because momentarily it gave them a sensation of pleasant dizziness. From that time I decided to take every opportunity to discover more about the use of vodka.

"At the end of the eighties there came famine in Russia, followed by agrarian troubles. I saw a crowd of peasants demand from a local landlord all the grain and foodstuffs in his granary. This puzzled me; I could not understand how honest men were indulging in what seemed to be highway robbery. I noted at the time that every man who was taking part in this incident was a drinking man, while their fellow-villagers who were abstemious had sufficient provisions in their own homes. Thus it was that I observed the industrial effects of vodka drinking.

"At Samara I decided to do more than passively disapprove of vodka. At this time I was an alderman, and many of the tenants living in my houses were workingmen. One night a drunken father in one of my houses killed his wife. This incident made such a terrible impression on me that I decided to fight vodka with all my strength.

"On the supposition that the government was selling vodka for the revenue I calculated the revenue received from its consumption in Samara. I then introduced a bill in the city council providing that the city give this sum of money to the imperial treasury, requesting at the same time that the sale of vodka be prohibited. This bill passed and the money was appropriated. It was offered to the government, but the government promptly refused it.

Aided by Tolstoi

"It then dawned upon me that Russian Bureaucracy did not want the people to become sober, for the reason that it was easier to rule autocratically a drunken mob than a sober people.

"This was seven years ago. Later I was elected mayor of Samara, capital of the Volga District, a district with over a quarter of a million inhabitants. Subsequently to holding this office, I was elected to the Duma on an anti-vodka platform. In the Duma I proposed a bill permitting the inhabitants of any town to close the local vodka shops, and providing also that every bottle of vokda should bear a label with the word poison. At my request the wording of this label, in which the evils of vodka were set forth, was done by the late Count Leo Tolstoi. This bill passed the Duma and went to the Imperial Council where it was amended and finally tabled.

"I then begged an audience of Emperor Nicholas. He received me with great kindness in his castle in the Crimea, not

(Concluded on page 31)

EDITORIALS

WAR AND ALCOHOL:—The present war seems to have conclusively demonstrated the fact that war and alcohol are incompatible, that "war is the greatest foe of liquor." This statement led some one to remark that this "fact ought to make very enthusiastic champions of peace out of our brewers and distillers."

Germany, France, England and Russia have either prohibited or greatly restricted the use of liquor in their armies. At a time when great national issues, yea the very life of a nation, depend upon the mental and physical strength of a people nothing but that which will make for efficiency and strength dare be tolerated. Therefore, alcohol, which robs one of vitality, impairs the reasoning faculties, unsteadies the eye, hand and foot, and in every other way makes its victim deficient, has been black-listed by these warring nations. The longer this conflict rages, with the fortunes of battle swaying to and fro, the more evident it becomes that ultimate victory lies with those possessing the greatest stock of nerves and endurance.

The most startling and remarkable effect of the war is the changed attitude of the Czar of Russia relative to the liquor traffic. For years the traffic in vodka had been a government monopoly. The use of vodka was encouraged because it yielded about one-third of the revenue, and also possibly because the despotic government officials thought that a people kept in degradation could be ruled more easily and arbitrarily by autocrats.

However for several years the Czar had been making personal observations of the effects of vodka upon his subjects and began to note the demoralizing results and the vital relation of vodka to some of the difficult and serious internal problems confronting his government. The memory of the part that vodka played in the disastrous Russo-Japanese War in 1904 no doubt had a powerful influence in prompting the issuance of the ukase forbidding the sale of vodka until the mobilization for the present war was completed. The immediate results were so beneficial that an imperial decree was issued extending prohibition until the close of the present war. Improvements continued so rapidly that the Czar has decided to make his empire permanentiy "dry."

A Russian writer has this to say about the improved conditions:

"The experiment of the last few weeks has shown that if the treasurer loses something because of the ceasing of drunkenness, the people gain enormous and priceless advantages . . . . From all sides come telegrams and letters describing the wonderful transformation of the life of the people, the extreme decrease of crime. Detention houses and jails, police courts and offices of examining magistrates are empty. Hooliganism in some localities disappeared entirely, street-begging has been considerably reduced. Cities and villages have assumed a quiet appearance . . . . Temperance has infused modesty and serious dignity into the conduct of the people. If we are now more or less certain of the outcome of the war, we owe it first of all to the excellent order with which the mobilization has been completed. This order would not have prevailed had the liquor shops been open. Recall to mind how in the Manchurian War the reservists were called to the colors: their march was accompanied by the destruction of villages, railroad stations and even towns, and it was necessary to subdue the rioters by armed force."

Even though the present war does not bring about prohibition in all the countries involved it will do much to strengthen prohibition sentiment and weaken the forces of intemperance not only in these countries but also in all the world. Already the impetus given the prohibition movement is notiCeable.

The much-worn and thread-bare argument that prohibition removes an essential source of revenue had evidently no more effect upon the Czar of Russia than it has on any other individual with normal reasoning powers who will take but a moment of time to examine the fallacious argument. Russia launched prohibition at the beginning of one of her greatest wars, at a time when every cent of revenue that can be secured is needed, and by this act cut off one-third of her normal revenue. The financial sacrifice made by Russia is disclosed by a late official statistical report disclosing the fact that the receipts from the liquor traffic for the month of September were about $852,000, which is about $38,298,215 less than for the same month last year. The consumption of liquor for the same month was 102,714 kegs, or 9,130,197 less than in September a year ago. According to the reasoning of the liquor element this act sounds the death knell to Russian hopes of victory. In this crisis Russia is conscious of the fact that the sobriety of her people is a far greater asset than the millions of revenue that might be derived from a traffic that debases, demoralizes and enslaves her subjects. If in a national crisis strong and virile manhood and womanhood is the greatest asset it is equally so when a nation is engaged in the pursuits of peace. Character and good citizenship are of infinitely greater value to the prosperity of a nation than the few paltry dollars derived from a curse like the liquor traffic.

This war has again demonstrated the fact that men do not suffer injury if suddenly deprived of liquor. Thousands of men addicted to the use of strong drink will rejoice to see the day when liquor is forever removed out of their reach. So long as we allow temptation to meet them at every turn without any effort to remove it, and, then condemn them for yielding to it, we are very inconsistent to say the least. It is our Christian duty to do all we can to remove temptations from the path of our fellow-men.

It should not require a war costing the lives of hundreds of thousands of men, the destruction of billions of dollars worth of property, the breaking up of millions of

homes, the awful suffering of many more millions of innocent women and children to convince the nations that the use of alcoholic beverages is more than a curse to humanity. But if the realization of this fact and the consequent elimination of the saloon results therefrom there may be some compensation for this war for the present and future generations, although neither curse can possibly be justified. No evil can be justified on the ground that it either directly or indirectly restricts or even eliminates another evil. Neither war nor the liquor traffic are justifiable on any grounds. God in His revealed will condemns both.

OUR NEW DRESS:—We do not call attention to the fact that the first number of Vol. VII of the Christian Monitor appears in a new dress for fear that our readers will not notice it, but we do mention it in order to do justice to the one directly responsible for the change and to inform our readers who he is.

Our old dress was rapidly becoming faded and threadbare and even was slightly torn in several places so that a change was really necessary. Then, too, the designs were never quite satisfactory as they lacked symmetry and uniformity. A number of them were made independent of the other designs and consequently they did not all conform to one general idea. For these and other reasons a change has been desirable and we had been making efforts for several years to find some one who had an inspiration to work out new designs but failed.

It is true that the things we are eagerly looking for often come from the most unexpected and unlikely sources. Last summer the editor was rather unexpectedly called into an upper room in a city of the Middle West and agreeably surprised to be shown a suggestive design for the cover of the Christian Monitor. At the same time he was informed that the designer was possessed by an inspiration to work out new designs not only for the cover but also for all the department heads. The editor was not slow in giving all the encouragement possible as it was the very thing he had been searching for for several years.

The credit for designing this much longed for new dress belongs to Rudy Senger whose was the inspiration and whose hands converted the conception into tangible form. We thank him for so carefully working out these designs.

THE WAR IN EUROPE:—The one great absorbing theme of the day is the conflict in Europe. Why is virtually all of Europe fighting? What are some of the causes and events that finally culminated in this great war? What are some of the issues the different countries have at stake? What are some of the political ambitions of the different nations? What will victory or defeat possibly mean for the nations on the side of Germany; for those on the side of England? What are some of the lessons of the war? These and many other questions are in the minds of people today. In the February issue of the Christian Monitor we expect to begin the publication of a series of six articles dealing with the war in Europe, in which possibly these and many other questions will be considered. The writer, C. Henry Smith, of Bluffton, O., has made a thorough study of history and is in a position to give our readers some interesting information about this most terrible war, and of the issues involved.

THE SHENANDOAH VALLEY:—Most of us have heard of this famous valley in Virginia; fewer of us have had the privilege of beholding its beauties; and perhaps still fewer have had the pleasure of reading about its remote and present physical formations. It is with pleasure, therefore, that we announce that nearly the entire Educational department of the February issue of the Christian Monitor will be devoted to the publication of an article entitled, "The Present Shenandoah Valley of Virginia Compared with the Physical Conditions of the Remote Past," by L. J. Heatwole, a life-long resident of this valley. This article is the result of years of careful observation and study and is carefully prepared and will make interesting and instructive reading. There will be more than a dozen illustrations, consisting of plates showing the physical conditions of the valley at different periods of the distant past, and photographs showing some of the present physical formations. We are fortunate in having the privilege of publishing this article.

During the months of December and January hundreds of subscriptions to the Christian Monitor fall due. The renewal of these subscriptions means only a dollar (less to ministers and those in clubs) to each subscriber, but means hundreds of dollars for the Publishing House. Early renewals will be appreciated and thankfully received. Your label will show your credit. If it bears the date, dec14, or any month previous to that, your subscription is due. Those papers bearing the date, jan15, fall due with this number.

We do not discontinue subscriptions unless notified to do so because there are many who wish to receive the paper even though they are not able to renew at once. If for any reason you no longer desire the Christian Monitor notify us by card and the paper will be discontinued at once. We however prefer your renewal. When renewing remember your friends. A year's subscription makes a very appropriate and helpful present for some of your friends.

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CHRISTIAN LIFE

CHRISTIAN CONDUCT IN SOCIAL LIFE

Frances Ebersole

Man is a social being. He is part of a vast family, and as such, he bears a vital relation to its other members. To meet the demands of this relation God has given him a longing for companionship with others and he is only being his richest, truest self when he satisfies that demand. Often we hear remarks such as, "I don't know what I should do if it were not for my friends," or "I like this work, but I do not get enough in touch with people." What does it mean? It means that each human heart craves the comfort to be had from associating with and learning to know other human hearts. At best, we are strangely alone, for no one on earth can fully know all our moods and feelings, our sorrows, and fears, our joys, our hopes.

It is not strange then, that we grasp eagerly at the relief that comes from even the partial understanding of our friends. It is right that this should be so. The social instinct is God-given and is the foundation for the happiness and well-being of the individual. How much could our Master have accomplished when on earth, if He had built a cottage in some lonely vale and had lived there a hermit life? You say, "Very little," and no doubt you are right. He saw that if He would win humanity He must become Himself a part of it, share its sufferings, and rejoice in its joy. This He did by the seaside, on the hilltop, in the village—wherever there were men and women. He made frequent trips into places of solitude, it is true, but not selfishly, for always He went to gain strength and endurance that He might again mean more to the ones who hungered for His heaven-sent messages. Had He not done this, what could our Christ mean to us today? Not the same as He does, surely.

There can be, then, no question as to whether the social instinct should be cultivated. Following the example of our Lord, we must cultivate it if we would reach our highest usefulness.

The question arises when we consider the way in which we should participate in social life. Daily we come face to face with problems in our association with others—problems that, in one form or another, sometimes threatened to baffle us. In our business relations shall we try to turn everything into profit for ourselves, or shall we do as we would be done by, and remember the advantage of our neighbor? In our friendly relations; shall we conform to the standards of other people, and allow ourselves all the freedom that they may allow, or shall we once for all decide in our own minds just how far we can safely and conscientiously go—and then stand firmly for our convictions? Are we living unto ourselves, or is our love broad enough to reach out beyond ourselves and include others? Sympathy is the great force that brings balm to many lonely hearts. Is it too much to give? Is it too much to speak the word that cheers, to offer the kindly grasp of the hand, to share the heavy burden?

For the Christian, all this is but natural. For the one who is not a Christian, who is self-centered, it is unnatural. The philosophy of his life is self-preservation and self-development. His thought is turned in upon himself, and he finds so much there that is worthy of attention that he does not notice the needs of other individuals.

But when a man deliberately yields himself to the friendship of Christ, in some wonderful, beautiful way he ceases to be a self-centered man and becomes a God-centered man. The self which before looked so large and was so dear, gradually grows smaller and loses much of its charm, and at the same time his thinking changes, for now instead of planning for his own pleasure he forgets himself in service for God and for his brother—man. The old channels of his thought have been walled up and his life flows out in a new direction. Love is the standard by which he measures his actions, the standard which Christ Himself established when He said, "Love thy neighbor as thyself." He said if you are in doubt, then do the thing which you would want your neighbor to do to you. Put yourself in his place and ask yourself what you would then think of your suggestion. If from this outside point you can wholly approve it, then your motive must be worthy. Thus, whatever is selfish, whatever will hurt another, that thing is morally wrong. In the ethics of Jesus, love is the ultimate standard of living and doing.

Very early in the history of the races of the world did a moral standard become necessary, and it is no less necessary today, nor does it promise to become so very soon. In the early ages, the Ten Commandments were given to supply this need. But these did not cover all the relationships of life, and Jesus Christ went beyond the law and established the precepts of the Gospel. These are the very foundation of our present system of morals—the substance also out of which it is built.

Our serious question today is not, how shall we get people to recognize this system, but, how get them to conform to it? There are few intelligent people who are wholly ignorant of what is right, but there are more who are careless in holding themselves to what they know to be right. They find it so easy to allow themselves a little freedom here, and a little there, in thought, in speech, or in manner, and gradually such freedom will lead them into error that they would have thought impossible at the outset. If every individual who is high-minded and honorable enough to admire the rules of conduct followed by the best people, would follow them himself, what a millennium would dawn on society. Let the self-respecting person fix his own rules of conduct, and

O TRAGEDY OF NATIONS

Josephus W. Shank.

O, tragedy of nations!
O, shame of modern times!
O, scene of desolation!
O, awful human crimes!

O, sin of human passion!
O, pain of human deeds!
O, Christian killing Christian!
O, deepest human needs!

O, mothers, widows crying!
O, children orphaned now!
O, fathers, brothers dying!
O, death's cold silent brow!

O, battle fields of Europe!
O, pain and suffering there!
O, gory, cruel warfare!
O, deepest, deep despair!

O, world in thrall of battle!
O, hearts all crushed, and O!
O, demon in men's bosoms!
O, world, O world of woe!

La Junta, Colo.

if they are higher than those of His friends, let him expect them to rise to meet his rather than lower himself to meet theirs. It always takes much more strength to resist the current than to be carried along by it, but who would not wish to make the effort when the current is flowing in the wrong direction? I do not mean to say by this that there are only a few who are resisting the mighty wave of freedom which has swept over the society of young men and women of today. There are many, and I hope and believe that the day will come when public sentiment will be so moulded that the standards of social life for the honorable, self-respecting person will also be the standards accepted by the masses.

But is it enough that an individual be morally upright in his conduct, and just in his dealings with his fellows? Truly, no. That in itself is good, but not enough. Unless he has been transformed by the touch of the Master he has not yet reached his highest manhood, nor is he giving his greatest service to the world. Even virtues lose their lustre when they are not the outgrowth of a life that is hid with Christ in God, and is it too much to say that the life that is not aligned with the workings of God, can ever be a complete success.

A pearl beyond price is the friendship of the Master, and one who has once known the joy of it will not consent to lose it for anything less precious. It is this friendship that the soul cries out for when the limits of human friendship have been reached, and it brings satisfaction when nothing on earth can satisfy. The power of Jesus is not restricted to the historical value of his life. Luther's experience is the experience of every believer. He says: "To me it is not simply an old story of an event that happened once; it is a gift, a bestowing, that endures forever."

We offer **Christ** the submission of our hearts, the consecration of our lives. **He** offers **us** His abiding presence. Inspired with a sense of such relationship, let the Christian go out from his secret communion with his God, and we need have no fear for his conduct. The world will quickly feel the power of his life.

Freeport, Ill.

MY AUTOMOBILE

My automobile consists principally of wheels and horns in my head. The wheels go round, and the horn toots, and imaginary pedestrians get a quicker move on them so as to preserve the power of movement at all.

There are serious questions which my automobile must answer before it becomes mine in fact. These do not relate wholly to first cost and up-keep, although my purse is not bursting with bills headed toward the salesroom. I have made up my mind to purchase a Ford—unless I can find another at a lower price.

My first question, and a question of real meaning, is the effect of this automobile upon its owner. Its owner is myself. Will it help me to break or keep the Sabbath? I have watched other people who purchased machines. Some of them—the machines—are given good training from the start. They are found under lock and key during the Sunday school hour, and during the period for divine service; if not, they are made an aid in attendance upon the means of grace. Other machines seem altogether unconverted. They are tooting and chugging and wheezing by sun-up, and their owners have visions of a fifty-mile drive to a resort, a home-coming, or a neighborhood picnic. These same owners are alert. They awake before the roosters and the cats, although before automobiles were purchased they found it impossible to get up in time to attend Sunday school. The wheels in the head seem to have gotten down into the heart —a very dangerous ailment.

I wonder if my machine will have a tendency to make me substitute pleasure for religion. I think I would be proof against this kind of backsliding, and would be willing to risk the danger—if I had the $490; but the question is a grave one, after all.

Again, I wonder if my machine, when I get it, will create a chasm between me and the fellow who hasn't any. There is a difference between making a chasm between me and him, and making one between him and me. If he has not enough money to buy a machine and I have, will my possessing one give me a feeling of superiority? and will such a feeling show in my countenance and my actions? In other words, will I be shearing off my influence for good while I am enjoying myself honking along the road and street? Somehow, I think the right spirit could be maintained, and I would be willing to take the risk if I had the money to get the wheels out of my head onto the ground; but I look at others sailing by who don't look at me any more, and I wonder if I am any stronger than they were.

Then, I wonder if I would learn to play tricks on myself and on the Lord if I had an automobile. I might spend every evening in riding to revive the strength sapped by hard work during the day, and employ Sunday afternoon the same way. I could start out at two o'clock, promising myself to return in time for evening service. But I see so many who make that same promise, but who settle down beside the road to eat a lunch and enjoy the cool of the evening, and fail to carry out their purpose to return, that I wonder whether this same trap would spring on my good intentions if I should nibble at the same bait.

Yes, I want an automobile. But maybe it is best for the wheels to keep on going round in my head. If they ever get out and strike solid ground, I hope they will set a goodly example for other wheels. After all, my automobile will have just as much religion as its owner.—Religious Telescope.

OLD YEAR MEMORIES

Let us forget the things that vexed and tried us
The worrying things that caused our souls to fret;
The hopes that cherished long, were still denied us,
Let us forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving,
When friends were few, the handclasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long

So, pondering well the lessons it has taught us,
We tenderly may bid the year "Goodbye,"
Holding in memory the good it brought us,
Letting the evil die.

—Sel. by Alice H. Nissley.

THE MINISTRY OF STRUGGLE AND TEARS

A calm sea never made a skillful mariner. A sheltered life never became morally mighty. The ore must pass through the furnace to come out steel. Statues of grace and beauty do not leap from the block of marble by soothing touches. Clay must enter the fire before it turns out the priceless porcelain. Ghiberti spent twenty years in beating into beauty the scenes upon the bronze doors of the baptistry of the Duomo in Florence. God spends fifty years in fashioning a human life into grace and beauty upon the anvil of trial and adversity. The man who meets the discipline of trial grows strong and kingly. The trumpets of God forever herald the truth that man must battle for his crown. Canaan became an actual possession of Israel after hard fighting and heroic effort. The Promised Land of the Christian is won by conquest only. Froude says: "You can not dream yourself into character; you must hammer and forge yourself into one."—Pittsburg Christian Advocate.

"In the kingdom one former is worth ten re-formers."

Only 50 cents for the Christian Monitor for 1915 to new subscribers.

MISSIONS

PROPER DISTRIBUTION OF THE EFFORTS IN MISSIONARY WORK

There are a number of methods which are entirely legitimate in the propagation of the Gospel, but none of these methods should be mistaken for the end which is to be attained in the work. In many cases it is quite difficult to distinguish between the method and the end to be attained. Many of our best missionaries have at times, according to their own confessions, drifted into the error of over-emphasizing the method at a sacrifice of the real end.

In a general way, and for our present convenience, we call these methods and the end to be attained, institutional work and evangelization. Evangelization is of course the end and the institutional work is the means by which much effective effort can be directed toward the evangelization of the community in which the institutional work is carried on. When we start out to preach the Gospel we are at once confronted with physical need, sin in the form of disease and suffering of various kinds. If the missionary preaches the whole Gospel he must emphasize the highest standards of social order and social life. By this very preaching he becomes more or less the logical leader and director of this work. Thus he must decide how much of his precious time and effort he ought to devote to organizing and directing his own community toward the higher ideals of life which he is preaching.

The amount of time and money that can be wisely spent in institutional work depends upon the immediate community in which the work is carried on and the adaptability and training of the one who is to direct the work. The mistake of underdoing in this organized effort is often as fatal as the mistake of overdoing. Jesus taught the Pharisees that the sin of omission was as serious in their case as the sin of doing wrong things. We can not afford to ignore the methods that will bring the largest results. And the call for some kinds of institutional effort comes from the nature of the case.

Since we have accepted the institutional work as a legitimate means of missionary work it becomes necessary that we carefully distribute our efforts. The simplest way of disposing with the problem, one which is often used, is to take a negative attitude and oppose the system, and because of this opposition think we are on the safe side. This is often as fatal as to push too hard. We need to study our problem carefully and so long as any method ministers to the progress of the Gospel encourage it, but when the evangelization of the community suffers there must needs be a change made. May we not come to hasty conclusions, but pray and with our prayers labor and study the situation that the best results may be obtained.

feel that others are unsympathetic, and if perchance they do speak kindly it is simply to get a personal advantage, they can see nothing but hypocrisy, self-aggrandizement, laziness, etc., in the efforts of the missionary.

These are real obstacles in the way but they must be overcome as rapidly as possible or the trickery of Satan will increase those obstacles and the mission will have trials which in the early part of its existence were not thought of. This suggests that anything which exalts the Gospel although it is not teaching nor preaching in the sense in which these terms are generally used, may be employed to gain that confidence.

With these things in mind let us consider the Institutional Church. This is a church (usually a city church) which aims to help people in other ways in such a way as to get their confidence and so change the environment of the "down and out" and implant higher ideals of life and in this way make it easier for those who are converted to live the Christ life as well as to help the unconverted to see a possibility of at least something better than he has now. One of the first things such a church tries to have in addition to its regular place for Sunday school and Church services is a reading room. Here the people of the city may gather and be under the influence of Christian leaders who endeavor to supply suitable reading matter, direct the conversation into proper channels, and get into personal touch with those who come.

Manual training is taught, night schools are conducted for the benefit of those who are deprived of the benefit of the day school because they are obliged to work for a livelihood. Foreigners are taught English, women are taught to perform the simple household duties which fit them for service in an American home. Many of these churches have an employment bureau and many a man is aided in getting a job at some honorable place of business for the support of himself and family. Many other lines of work more or less helpful are carried on by these institutional churches.

It is almost impossible for people who live in the country or who have good homes in the city to see the necessity for such work. We can hardly realize how a man who does odd jobs for a livelihood and probably spends his evenings in the saloon because he has no other place to go, and the demon thirst for drink makes him spend what he needs for

WHAT IS MISSION WORK?

J. S. Hartzler

No institution could in the truest sense of the word be called a mission which did not have as a basis the evangelization of the people in its district. This is **the** cardinal point. Every true mission must have in mind the saving of souls and the building up of Christian character. The true missionary feels the magnitude of the following texts: "There is none other name (but Christ) under heaven . . . . whereby we must be saved," and "What shall a man give in exchange for his soul?" and, "Ye shall receive power," etc., and in the minds of many wholehearted Christians, and even many who are intensely interested in missions, preaching the Gospel in the regular services and on the streets, and teaching the Word of God in the Sunday school is the only way of doing mission work; that any thing beyond this is secularizing and weakening to an institution which has as its ultimate aim the salvation of souls.

It is a generally acknowledged fact that men's environments have much to do with their religious life, also that prejudices must be overcome and the people made to feel that the purpose of the institution is for their good before they will be ready to accept the teachings of the missionaries. This frequently is the worker's greatest task. The selfish spirit in the people will cause them to judge the missionary's motives by their own and as they have always been made to

bread, would appreciate a warm place for a few hours before he goes out to sleep in some vacant house, under a board sidewalk, even out in some alley with nothing but the clouds as a roof.

Time and space will not permit a discussion of these different lines of work. Suffice it to say that one woman with a dominant will to help the poor in a congested part of Boston began work alone and in a very few years had the following departments established in an abandoned church building with some adjoining rooms: Woman's Sewing Class, Woman's Laundry Class, Girl's Sewing Class, Girl's Laundry Class, Girl's Cooking Class, Girl's Kitchen Garden, Woman's Cooking Class, Boy's Carpenter Class, Boy's Shoemaking Class, Boy's Printing Class, Woman's Scrubbing Class, (Many of these classes numbered two hundred), Library, Loan and Relief Department, Employment Bureau, Kindergarten, Religious Meetings, Temperance Meetings, and Entertainments. The moral influence of these institutions are very marked. Juvenile courts, prosecuting attorneys, city mayors and business men all testify that these institutions save the city thousands of dollars annually and that the moral influence can not be measured by dollars and cents.

To show what some of the conditions are you will permit a few quotations from Josiah Strong's work, The Challenge of the City. "The problem of working girls springs chiefly from the fact that they do not know how to work." It is a thousand times better to teach them how to work and aid them in getting positions than to let them go and later undertake the almost hopeless task of rescuing them from a life of sin. "In view of the conditions under which many thousands are forced to live, the wonder is not that so many go astray, but that any escape." "The saloon uses many attractions which are in themselves legitimate. It provides a cheap or free lunch. It furnishes newspapers. . . . It constitutes the poor man's postoffice. . . . It serves as a labor bureau." If the saloonman finds it to his advantage to conduct all these should the Church not furnish some of them and keep the poor man away from this needless temptation? "In New York on Tenth Street is a saloon known as the Casino. No less than 28 associations of various kinds meet there each week in rooms connected with the saloon." These rooms are usually so arranged that they must go through the bar-room to get in. What a trap!

If it is impossible to place "the landless man" on "the manless land" there are some things which are an impossibility and which the Church will do well to consider: (1) How can we environ the poor man and instill in him better ideals and make so that they are within his possibilities; (2) How will these poor people (many of them young men and women) be taught some of the common activities of life so that they can earn an honest living; (3) If this responsibility does not rest on the Church then where does it lie? More could be done along this line in our city missions. Goshen, Ind.

THE HOME CHURCH AND FOREIGN MISSIONS

XIII (1) Financial Support of the Missionary Enterprise

H. Frank Reist

The right kind of workers and an adequate financial support are essential to a successful foreign missionary work. There are few, if any, missionary Societies or Boards in the world today that are properly supported. It is the common experience of those directing the foreign mission work that **"work that ought to be done is left undone, open doors are unentered, and even what has been begun is often disastrously neglected because of the insufficiency of the financial support."** This being the condition as found by the Commission four years ago, it still prevails today to a greater or less degree and as a result of the present war the financial stringency will no doubt become still more acute.

In order to avoid a misunderstanding in the discussion of this subject it should be stated that there is no mission Society which depends entirely upon financial support for success. They all recognize the fact that both workers and means are of no value only as used by the Lord: that unless the effort is energized by the Holy Spirit there can be no permanent work: that unless the work is owned of God and directly by Him at home and abroad it will be a failure. Money is only considered as a necessary means for carrying on the Lord's work.

One striking characteristic of the missionary enterprise is that as a whole it has been carried on to a large extent by Societies or Boards within the Church rather than by the Church itself acting through its official machinery. Even in those cases where it is carried on directly by the Church it is a noticeable fact that the interest in the work has been confined to a comparatively small circle of people within the Church rather than by the general interest of the whole body. This is one weakness of the missionary enterprise and perhaps the most difficult to overcome. **"Until the Church realizes its missionary obligation to evangelize the world, and until it enters upon the fulfilment of the same with all its corporate strength, it will never attain full power upon earth as the living body of its Lord."**

Different plans for securing funds for the foreign mission work are being tried with varying degrees of success. The ideal plan is the one whereby the individual responsibility of supporting the work can be brought home to each member of the Church. Such a plan has not yet been discovered.

A plan adopted by several congregations in America and which is meeting with a certain degree of success is the Apportionment Plan. This plan contemplates:

"1. A decision on the part of the denomination as to what its immediate responsibility is for the support of its foreign missionary work.

"2. The apportionment of that responsibility among the local churches in the different civil or ecclesiastical areas.

"3. The subdivision of this apportionment among the individual churches so that each church will know its assigned share of the amount to be raised for the support of foreign missions for any particular year."

If this plan is properly worked the individual responsibility of giving to missions can be brought home to each member. "In favor of this plan is the fact that it answers the question so often raised by local churches when asked to contribute to the foreign work, 'What is our share?' There is a feeling on the part of some that they do not wish to give more than a legitimate proportion, while wishing to give all that they should give properly to support the denominational missionary work."

While this plan has met with unexpected success it also has some opposition. There are those who believe that if the mission Board would issue a statement of the funds required for the year's work it would "be so far in advance of what is possible that it would tend to paralyze effort;" others are of the opinion that instead of discouraging effort it would stimulate it. "Many claim that the plan would appear so ideal and impracticable that it would discredit the missionary work in the eyes of many leading contributors, if not of Christians generally." Most Societies should have from two- to six-fold of an increase over present receipts to adequately meet the needs of their field.

"Many local churches under the inspiration of this plan have more than doubled their regular contributions for the support of the work, and have done this without apparent difficulty. The plan has brought into the support of foreign missions many who have hitherto stood aloof."

The standard set by many societies, that of securing a contribution from every member of every congregation in the denomination, has not yet been reached or even approached. There are a few individual instances where it has been attained in a congregation, but they are

rare. **It is at once evident that missionary work cannot reach its highest point until every member gives to the extent of his ability.**

In some of the denominations in the United States from one-tenth to one-third of the local churches did not have a share in the foreign mission work of the denomination four years ago. We must remember however that many of these churches were frontier or mission churches that needed support themselves, but even these churches should have a share, however small, in the support of foreign mission work. One unusual case was reported to the Commission of a denomination having 21,291 congregations, of which 10,118 gave nothing during 1909 for the support of foreign mission work. The average giving per capita for that entire denomination was only 22 cents.

The reports from Europe make a better showing, but it must be remembered that in America we have home mission problems of a special kind and that in most denominations in America larger sums are given for home mission work than for the foreign work. Europe has no opportunities for home mission work such as confront America.

The Commission after studying a large mass of data comes to this conclusion: **"It is probably well within the truth to say that nine-tenth of the funds raised in the United States for foreign missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenth of the members giving the other one-tenth."** "Taking twenty of the leading denominations of the United States whose returns are most complete, we find that the living members of these denominations together gave last year (1909), for the support of their own work, and for the propagation of the Gospel in the United States, an average of $11.40 per member, and that the same constituency gave for foreign missionary work an average of a fraction over 72 cents per member. In making this estimate, the amount given for interdenominational efforts both at home and abroad is not included."

We hear people speak of the necessity of giving every person an opportunity to know Christ as his Savior; should we not also speak of the need of giving every member of the Church an opportunity to contribute to the work of making Christ known to all men?

(To be continued.)

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

I. The Policy of the Mission Board for the City Missionary Activities of the Church

J. S. Shoemaker

(This is the first of a series of twelve articles dealing with our city mission work planned for Volume VII of the Christian Monitor. It is the intention to have one article appear each month. These articles will be written by those who have had experience along the particular line of work discussed. The purpose of this series is to make our readers familiar with the problems of city mission work and thus create a sympathetic interest in the work—an interest that will constrain to prayer and effective support in every possible way. We solicit a general and careful reading of these articles as they appear from month to month.—Ed.)

One of the purposes for which the Mennonite Board of Missions and Charities was organized is to encourage, establish, and support home and foreign mission work.

It is generally conceded that all missionary activities should be established and conducted under the auspices of an organized head, the same to have the general oversight of the work, and to support the same with means and qualified workers.

The policy of the General Mission Board for the city missionary activities of the Church is as follows:

1. To establish mission work in cities where the needs, means of support, and supply of workers justify the establishing of such work.

2. Each Local Board of Trustees of the various city missions is expected to exercise control of their respective institutions, giving all such institutions the privilege to exercise local self-government, subject to such regulations and restrictions as the General Board may from time to time provide or designate.

3. To as far as possible see that the city missions are fully equipped with such workers as are burdened for the lost, sound in the faith, exemplary in life, and filled with the missionary spirit.

4. To require all prospective workers to pass a written examination, and appear before an examining committee whose duty it shall be to question each applicant sufficiently to determine definitely his or her position on all points of faith, doctrine, and practices as taught and upheld by the Mennonite Church generally, also ascertain their qualifications and adaptability for the work to which they feel called.

5. That all city missionaries conform strictly to the order and doctrine of the Church in faith and practice, and that they teach the same to such as are led to accept Christ for salvation through their missionary effort.

6. To see that such methods of work are adopted that will be most successful in winning the children, young people, and older ones to Christ, and lead such to become loyal members and supporters of the Church and her doctrines.

7. To so arrange that the Field Worker visit all the city missions at least once a year, whose duty it shall be to help the Superintendents to arrange their work, and give such assistance as in his opinion is needed to encourage and help both the work and the workers.

8. That the workers in the various city missions give their time, energies, and individual efforts to the best interests of the work in which they are engaged.

9. To support the workers while engaged in active mission work, to the extent that there be no lack of food, raiment, and other temporal needs, supporting them also with our prayers and sympathies.

10. The aim of the Mission Board is to do their utmost to encourage, extend, and support city mission work in its various phases and so direct those activities that Christ's Kingdom may be rapidly extended in a way that the Church may have a healthy growth, and its founder be greatly honored.

Freeport, Ill.

ANOTHER OPEN DOOR

Lydia Lehman

In this age of innumerable opportunities much stress is placed on the "Open Door" as it appeals to different individuals. The subject entertained in this short article might not appeal as such to him who knows the ironclad rules of caste system in India and who fully understands the meaning of being a zenana woman, to whom there are no avenues of approach to the outside world; whose circle of interest is her family and near relatives exclusively; whose educational advantages are few; whose life is dwarfed in a physical, a social, a spiritual way and every other way in which the woman of today develops, to her it would seem absurd to speak of this condition as an open door.

It is difficult for a free woman to fully sympathize with one of the class just mentioned, yet to a greater or less degree the vice, the sin, the unsanitary conditions and the social perplexities bound with ignorance, that exist in these homes must play on our sympathies and demand

of us all our power to alleviate wrong conditions.

A little experience among these women has shown the writer that their's is "an open door" entering a wonderful harvest field. Calls come from all parts of the town and from all classes of people to come and visit them. When we recall the old adage, viz., "A nation can not rise higher than its women," and again when we stop to consider the place, the work, and the virtues God has given woman in the creation it means work among those of our own sex to bring them to the normal standard of life intended for them.

Conditions of each home and the temperaments of each individual are such that require individual methods of work, yet there are several general qualifications that fit the worker for all places and circumstances.

A deep concern for these women and an intense interest in their spiritual welfare together with a prayerful heart seem to be primary requisities for work with them.

A study of actual conditions would result in a sympathetic rather than a critical attitude. Sympathetic to the extent that the wrongs can be made right.

A development of sociability makes the task of reaching the people less difficult. To enter into their home problems, their joys, their sorrows; to sit on the ground over which is spread a mat or blanket and talk with them; to eat food they prepared for you as an appreciation of your visit; to hold their dear, little, fat, unclothed, oiled babies and thoroughly enjoy them as a white clean child; to learn their names and remember them; to help the sick among them; to listen to their superstitious stories, etc., etc., has so won their hearts that you have paved the way to teach them anything you desire. Full confidence has been established, racial barriers have been removed and the work of teaching the love of Jesus Christ can be carried on.

It also becomes necessary for her who works among the women to have such a knowledge of the language, of the specified place of labor to such an extent that she can speak intelligently to her audience on any subject that may arise and be master of religious subjects so no ground can be gained on her ignorance of the Christian religion in any way. That the women are ignorant and that it matters little how they are approached from the standpoint of fluency in language is a very mistaken idea. A simple yet clear sentence well put, used idiomatically and grammatically correct, will draw their attention at once. Familiarity with the sacred books of the Hindus and Mohammedans, and ability to recite passages therefrom will interest the disinterested and help to get them to think as you do if this is done with discretion.

The gift of song has done wonders in touching the hardened hearts and thus many more requisites as a worker might be mentioned, but in summing up all these judgment it is very essential to know when to act and when to remain silent, what to say and do and what to let unsaid and undone.

Years of growth, of adaptability and of application on the part of a foreigner must be endured to reach such a goal as just set before her, and how few we are who can do this yet it is well to have the standard high and strive towards it.

Could we not then consider the calls from these homes, the avenues open for approach, viz., training the hands to work, training the mind to think, opening a new world to the women and bringing them out of bondage, as a great open door ready to be entered? The nature of the material brought into that door remains with the Christian Church. It is virgin soil. What shall we reap? This grand opportunity and the privilege of laboring faithfully is ours, but the results remain with the loving Father.

Dhamtari, India.

MISSIONARIES CALLED HOME

H. Frank Reist.

In the preceding number of the Christian Monitor we publised an article from Sister Nora M. Lambert, missionary to Turkey, in which she described some of the effects of the war in Europe upon their work in Turkey in Asia Minor. This artcle was written September 18. On December 9, Bro. C. B. Wiens, Editor of the Mennonitische Rundschau, received a personal letter from Sister Dorinda Bowman, who is connected with the same Mission as Sister Lambert. This letter was dated November 3. By permission we quote the following from this letter:

"It was with real gratitude that we received word from our Treasurer at home to the effect that you had sent so liberal a gift for the orphans in Turkey, for God knows that they are VERY much in need of every cent of it. In fact so little has been given at home since the war is on, and so little have they been able to get to us away out here that we are obliged to scatter the children among their POOR friends and relatives and close up the work for a time. In fact our Board has cabled us all to come home at once, in obedience to which command we are having tearful times here these days. Scattering this many orphans and leaving this many poor widows and others to suffer and practically die is no easy thing to do, somehow. The heart-rending scenes are enough to melt a heart of stone, it seems to me, for we are unable to make promises of help from America, of course. And what shall these poor people do? We can only hope that the winter may not be too severe, and that some of us may be able to return some day. We plan to leave here in about two weeks and trust that we may not have too much difficulty getting home to America."

Thus one Mission in Turkey, the United Orphanage and Mission, with stations at Hadjin and Everek, has discontinued its work as a result of conditions brought about by the war. We hope this work is only temporarily abandoned and that it will again be resumed so soon as conditions are favorable. For some time we noticed newspaper reports to the effect that missionaries in Turkey are in danger. This danger was greatly increased when Turkey became a participant in the war. It is a teaching of the Mohammedan religion that there is merit in slaying Christians, and since there are attempts made by some Mohammedan leaders to instigate a Holy War the lives of missionaries in Moslem countries are in still greater danger. These no doubt are some of the reasons that led to the recall of these missionaries.

The United Orphanage and Mission was established in Hadjin, Turkey, March 31, 1899, and the station at Everek was opened September 22, 1910. The work is under the auspices of the Mennonite Brethren in Christ. According to the report of 1911 there were nine missionaries on the field and two on furlough. There were 306 orphans in the two homes. A number of native workers were employed in evangelistic, educational, orphanage, etc., work. A number of missionaries in this field laid down their lives, victims of disease and massacre. A number of native Christians also fell victims of Moslem hatred and rampage. Some of the terrible Armenian massacres were perpetrated in and about Hadjin. This has been a hard field of labor, but God has blessed the work, and He will not allow His Word to return unto Him void of results. In these dark hours of the missionary enterprise His people need to lay hold of His exceeding rich and precious promises with an increased and unfaltering faith.

Note.—Just before we went to press we received a card from Sister Nora Lambert written on board the S. S. "Patria," dated Dec. 10, saying, "We are on our way to the homeland, having been recalled from Turkey by our Board. . . . We have had a very stormy time at sea and are anxious to reach America." The card was mailed under date of Dec. 15, at New York, giving assurance that the missionaries reached the homeland in safety. We hope to be able to publish some more articles in the near future from the pen of Sister Lambert.—R.

"How can the world know what Christ is like if you don't show what Christ can make you like?"

Renew your subscription to the Christian Monitor now. See editorial.

BIBLE STUDY

ROMANS

XXII A Study of the Epistle

The Glory of Israel, and Blessing of the Word through Faith in Christ.—Rom. 11.

In the previous chapter of Romans the Apostle has shown the justification of Israel's rejection. God had established the law of righteousness by faith as their means of salvation, but they had rejected it. They did not believe on Him whom God had sent to be their Savior.

Clinging with the deepest affection to the people of his own race, finding the depth of God's grace able to save the Gentiles who were not God's people by election, yearning for the salvation of the Jew with the same deep love with which he was willing to sacrifice his life in endeavoring to save the Gentiles to whom God had sent him; the Apostle sees and declares the hope of Israel's salvation and glory.

His first declaration is, That God has not cast away His people.—11:1-6. As a nation Israel has been cast off—their kingdom destroyed, their king no longer on his throne, their worship no longer possible. As a people, they are still recognized of God; they are Abraham's children, and the promises of the fathers are yet theirs. A remnant of Israel is saved, of which fact the Apostle makes himself an example. Had God cast off His whole nation ,there would have been none saved. The remnant of faith represents the people of God and the heirs of the promises of God. Because of unbelief God overthrew kings and the people of Israel. Because of faith He restored the nation and saved the people. Elijah and the seven thousand were the remnant who represented faith. Paul and the apostles and those who accepted Jesus among the Jews were the remnant of faith whom God saved as representing the true Israel, while the nation was scattered.

The salvation of the 'remnant" of Israel was based upon "grace" and "faith" —the principles of salvation as set forth by the Apostle in this Epistle. Paul calls it "grace," in contrast with "works." The true Israel is God's election through grace.—Rom. 2:25-28.—"Works" is the keeping of the law by the power of the flesh. "Grace" is the keeping of the righteousness of the law, in the heart by faith. The "Elect" of Israel are the spiritual Israel, and those are they who comprise that remnant who are not cast off and who remain a seed to prove the faithfulness of God to His promises to the Fathers and their children.

Paul raises the question of the reason of Israel's rejection.—vv. 7-11. As stated in chapter 10 the cause was unbelief; but the cause of the unbelief was the "hardening" or blinding of Israel by their adherence to the forms of the law without the spirit. This is expressed in the idea of making their tables a snare and a trap and a stumblingblock. The laws of ceremonial purification had been so much multiplied by the addition of traditional laws that no one could go to the table and eat a meal without violating some law and thus bringing condemnation to themselves. On account of these traditions they were no longer able to see the import of the law which God had given them, and had laden themselves down with the burdens of tradition until they had made themselves slaves to man instead of being the free sons of God.—vv. 8-10. They had made the law of God a burden and condemnation instead of a means of grace. Under these conditions and in this "slumber of self deception" God had set them aside and gave the opportunity to others to become a spiritual nation unto God.

This was not the condition of all of Israel. "Blindness in part" (to a part only) "is happened to Israel" (v. 25). Through this condition of unbelief that part of Israel did not obtain that which they sought after, and which those of faith obtained.

The new nation which was to be established, the nation of faith, under the leadership of the Messiah, Christ, could not include all of Israel. Their formality, or legality excluded them from this privilege. By a special dispensation the door of opportunity was opened to the Gentiles. Paul was made a special messenger to these nations. What he saw in the setting aside of the Jews and the receiving of the Gentiles, and what was also the actual condition, was that the Gentiles were given an exceptional privilege in the dispensation of God. The wonderful salvation with which they were blessed and the blessings which thus came to the world were all the result of the setting aside of the Jews. Their failure was the Gentiles' gain. Yet, another fact did not escape the attention of Paul. What was a gain to the Gentiles was to become a means of reconciling to the unbelieving Jews to their own privileges. The acceptance of the heathen nations into the family of God was intended also to provoke the Jews to accept the salvation which was offered to them and which their unbelief had lost to them. Let us not lose sight of the fact that salvation is not impossible for Jews They may be saved by faith as well as Gentiles; but instead of being joined to the great body of Israel in the work of God, they must be added to the Church which is composed of all nations who have faith in Christ.

Another thought which Paul emphasizes is, that the world has been greatly enriched through having the blessings of the Jews become their's.—vv. 12-16. But, with these borrowed blessings the world cannot attain unto the highest degree of grace. It must remain for the people to whom they were originally given to bring to perfection the work which God had intended them to accomplish. Their's were the promises and the oracles, and for the past centuries they have been prepared for a peculiar service to the world. In the fulness of time they will come into their own inheritance and bring to pass the fullness of blessing which they alone can bring to the world through their blessing under God.—v. 26. The first fruits of Israel's time were holy. The product of the root of Israel can be nothing but blessing. The witness of the possibilities of faithful Israel in the days of the past is but a promise of the greatness of Israel in a future state of faithfulness. As a nation Israel is now dead. In the day of promise there will be a resurrection into life and glory.

The ascendency of the Gentiles in the kingdom of the Lord is one of special favor and temporal.—vv. 17-25. There is an intimation that in this age of the Church there is not that full manifestation of the power of God in the Church as might otherwise have been possible had the Jews been accepted as a nation into this kingdom. The combination which exists now is contrary to nature. The wild olive branches are grafted into the tame olive tree. The fruit is also contrary to nature for through the grace of God, it is holy although the product of wild branches. This is certainly an exposition of the nature of righteousness by faith. Every heathen nation with its own peculiar cus-

toms, many contradictory standards of righteousness, many not particularly subject to the teachings of God's Word; but, because they have all partaken of the Spirit of Christ into whom, as into the tame olive tree, they have been grafted, they are accounted righteous. This is indeed a contrast with the righteous standards which God gave to the Jews, and which they had perverted through their vain traditions. Every detail of their spiritual life, moral rectitude and social relations were under the control of the laws of God given from heaven. A nation in touch with heaven, grafted into the tree Christ Jesus would manifest a kind of righteousness almost strange to the present world; and that standard in the world would not only revolutionize, but also bless the world.

As privileged classes, the Gentile Christians should never boast of their exceptional goodness and greater faithfulness to God as compared to that of the Jews who were cast off. Failure on the part of Gentiles will result in rejection as was the case with the Jews. They are an example to the present Church. The severity of God was such that He cut off the natural branches when unfitted for fruitfulness, and what will be His dealings with the wild ones which manifest unbelief?—vv. 20-22.

There is here a strong intimation, if not a prophecy, that as unbelief was the cause of Israel's rejection so will it also be the cause of the Gentile downfall and restoration of Israel who will return to the Lord in faith. The callous of unbelief and of selfrighteousness which unfitted the people of God in the past seems to gradually grow upon the Christian world. The standards of Christ are more and more perverted to meet the peculiar conceptions of human reason. The peaceful character of Christ is set aside to make him a judge and a man of violence against man. The doctrines of Christ are made to break down under the stress of human necessities. So will the times of the trying of the Gentiles be fulfilled. It may not mean that there will not be opportunities for the nations of the world to be saved, for, as the Jews are now admitted to the privileges of salvation by faith in Jesus, other nations may continue to have salvation through faith in Christ who will have become the head of the Jews—His own nation.

The exalted position of Israel is given at the closing of the chapter.—vv. 26-32. The nation which was set aside for refusing to accept the mercies of God through Christ passes through a time of trial, is provoked to jealousy by other nations who have accepted Him, finally accepting the Deliverer who comes to them out of Zion, and turn away from their national sin and unbelief and are again received as a people of God.

The close of the chapter is a declaration of the great riches of the wisdom and knowledge of God. Throughout the epistle the arguments presented in establishing the justice and wisdom of God in giving salvation to both Jews and Gentiles is an evidence of the fact that Paul is under the inspiration of the Divine mind and Spirit. It is a wisdom too great for man. The exalted motives and the justice of God in dealing with all of the nations of the earth in this plan of salvation is one of the sublimest expositions of judgment in human language. Rightly does the Apostle declare that it is all a manifestation of Christ in **All Things.**

The Workers' Column

DAILY DEVOTIONS

January 4

I. Morning Prayer.—Psa. 5:3.
II. Devotion at Night.—Psa. 4:4, 8.
III. Praise at Midnight.—Psa. 119:62.
IV. Continual Meditation.—Psa. 1:2.
V. Daily Study of the Word.—Psa. 119:97.
VI. Daily Praise for the Word.—119: 164.

THE VANITY OF THE TEMPORAL
II Cor. 4

January 11

I. The Treasure of Salvation is Spiritual.—vv. 1-6.
  1. The ministry of it is in God's sight.—1, 2.
  2. It is opposed by the god of this world.—3, 4.
  3. It is founded upon Christ Jesus, the Divine Light, shining in the heart.—5, 6.
II. The Vessels of Salvation are Earthy and Temporal.—vv. 7-16.
  1. The purpose of it—to reveal the spiritual power of God.—7.
  2. Limitations of the earthy.—8-10.
    a. Troubled, distressed, perplexed, persecuted, cast down, bearing the marks of death.
  3. The material is valuable only to spiritual ends.—11, 12.
  4. Faith alone is the power of life abiding in the temporal.—13, 16.
III. Things Eternal are Spiritual.—vv. 17, 18.
  1. The physical is momentary.—17.
    a. Suffering.
    b. Seen.
    c. Temporal
  2. The spiritual is—
    a. A glorious result of following.
    b. Unseen.
    c. Eternal.

DISHONOR.—Jno. 5:39-47

January 18

I. Highest Honor from God.—vv. 39, 40.
  1. By believing the Scriptures.
  2. By believing on Christ.
II. Dishonored by Rejecting Christ.—vv. 41-43.
III. Dishonored by Seeking the Honor of Men.—v. 44.
IV. Unbelief Judged Dishonorable by the Word of God.—vv. 45-47.

ESTABLISHING A CHURCH.—Acts 18:1-18

January 25

I. The Pioneer Missionary.—v. 1.
II. The First Helpers.—v. 2.
III. Support.—v. 3.
IV. Methods of Work.—vv. 4-8.
  1. Introductory.—4.
  2. Evangelistic, with helpers.—5.
  3. Congregational.—6-8.
V. Under Divine Direction.—vv. 9, 10.
VI. Teaching the Word.—v. 11.
VII. Bearing Persecution.—vv.12-17.
VIII. Continued Confirmation.—v. 18.

ESSENTIAL KNOWLEDGE.—II Pet. Pet. 1:15-21

Feburary 1

I. The Knowledge of the Lord, the Foundation of Faith.
II. To Be Perpetuated.—vv. 15, 16.
III. Revealed from Heaven.—v. 17.
IV. The Testimony of Apostles.—v. 18.
V. The Theme of the Prophets.—v. 19.
VI. Its Benefits.—v. 19.
  1. A light.
  2. The revelation of salvation.
  3. The hope of coming glory.
VII. The Witness of God Through the Holy Spirit.—vv. 20, 21.

The Bible Class

Canton, O.—Those responsible for the arrangements for the Bible School at Canton find it necessary to reduce the time from six to two weeks. This change was found necessary after the preceding number of the Christian Monitor had been printed. The work will begin on Jan. 25 and continue until Feb. 5. The instructors will be J. E. Hartzler, M. C. Lehman, C. K. Brenneman, and others. For further information write to P. R. Lantz, Weilersville, O.

Alexandria, Va.—Arrangements have been completed for a four weeks' Bible school to be held at Alexandria, beginning Jan. 12 and closing Feb. 9. The instructors are to be Daniel Kauffman, Geo. R. Brunk, E. J. Berkey, and others. Attention will be given to Bible Study, methods of work, and music. For fuller particulars write to J. J. Wenger or David Garber, Alexandria, Va.

Begin the New Year with your subscription to the Christian Monitor paid up one year in advance.

EDUCATIONAL

A STILL-WATER SOCIETY

H. Groh

Of the myriads of creatures of water, earth and air, a great many of the most curious and interesting are to be found among those which go to make up a typical pond or river society. Beyond a few of the larger ones, such as fish, frogs, and crayfish, most of us are but little acquainted, and of the uormal existence in their haunts of even these, our knowledge is only too meagre. About the teeming multitudes on which these prey, the larvae of insects, the mites, the molluscs, and the variety of forms of even lower organization, few except students of them give a thought. Yet the wealth of forms and novelty of habits and adaptations render these denizens of the water among the most fascinating and fruitful of interest to the one who will apply himself to close observation.

I shall limit these present remarks to a society found frequenting a quiet bay along the river in early spring; and simply present a few observations on some species of its life, such as might be made by anyone.

Different kinds of fish find their way into this quiet nook, but the little minnows are almost sure to be seen moving in shoals away from the shore as one approaches.

Frogs of several kinds flop into the water, having hushed their notes at the earliest alarm. At this season the toads are also to be found about the water. Both frogs and toads are laying their eggs in the water then. The eggs may be found imbedded in a mass of gelatinous substance in the case of the frogs, which is attached to weeds in the water; or in long strings in the case of those of the toad. The eggs of the frog are, at least sometimes, white underneath, otherwise brown in color. The eggs hatch, not into frogs and toads but into tadpoles, little creatures with large heads, and long tails which aid them in wiggling about. As the tadpoles become older, they develop legs as in the parent, and the tail is absorbed into the body. The gills by means of which they have been able to breathe the air in the water are superceded by lungs, and at last the tadpole has become an air-breathing matured frog or toad. One species requires a couple years for this development, but the majority complete the change the first summer.

Crayfish or "crabs" are common in such places crawling about on the bottom, either forward or in some other direction, and looking formidable with their large strong jaws which they use in catching their prey.

A large leech was found near the edge of the water feeding on one of these crayfish larger than itself, which it had either killed or found dead. It is a repulsive looking, soft, slimy, greenish-brown, segmented creature, which can stretch to a length of about six inches. The head end is pointed, small and round, the other end larger and flattened. This large end is furnished with a large round sucker for attachment. There is a smaller sucker at the head end and so the leech can travel when he likes, in the same manner as the familiar measuring worms. It has a habit of holding on to some surface by the large sucker and waving the other end in the water with a serpentine motion.

Snails of various kinds are usually found in this kind of place. They bear a more or less coiled shell of lime, from which a part of the body protrudes as a foot, and into which all can be withdrawn when occasion demands. They glide along on the objects in the water, or even upside down on the surface film. The head bears a kind of feelus or horns, and the mouth is below the head. The posterior end being in the shell the excreta are forced out of the shell at the side of the body.

Among the insects of quiet and stagnant water, the industrious little caddice fly larvae are worthy of notice. They are continually employed in finding fresh materials to add to the ends of their cases. In an aquarium they keep tugging at what is already built into some other one's house or at anything else in the way of sticks and straws, which may seem to them even remotely likely to be becoming in their work of architecture. As a rule however they discard anything which would project beyond the other sticks very much. One larva found had instead of building the usual tube of sticks, etc., simply crawled into the hollow in a short bit of straw. When a caddice worm is reaching about for materials, the body is often exposed enough to show the back to be covered densely with hairs, the whole body being white, and the head black.

Another insect which is sure to be found in any stagnant water is the mosquito in its larval and pupal stages. These larvae known as "wrigglers," from their means of locomotion, are of a peculiar shape. The part of the body near the head is large. The posterior end has a breathing tube from one side, and the mosquito larvae wriggle to the surface frequently for a supply of air, hanging from the surface film head downward. They are black in color. After a short period of larval life, in which the food is vegetable in nature, the pupal stage is reached. The pupae are very thick at the head end and the other end looks like a thick tail curved around the rest. The mosquito is active in this stage, and breathes by means of a pair of organs on the thorax portion. Only a few days are spent as a pupa, and then the mature insect escapes from the pupal skin into the air, where it proceeds to acquaint long-suffering humanity with some, at least, of its further habits.

Preston, Ont.

MENNO SIMONS' ATTITUDE TOWARD THE ANABAPTISTS OF MUNSTER

III

John Horsch

It is worthy of notice that the Munsterite conception of the relation of the Old Testament to the New differs more radically from Menno's conception than from that of the leading reformers. Luther, Zwingli and Calvin did not make the distinction between the Old and New Testament Scriptures on which the great Anabaptist denominations insisted, but held both to be authoritative as the rule of life and practice for the Christian Church. The well known Lutheran theologian, Paul Tschackert, in his work, "The Origin of Lutheran and Reformed Doctrine," says that Luther "had no historical understanding of the Scriptures of the Old and New Testament," and the time of the Reformation was not ripe for

this understanding. This opinion leaves the Anabaptists out of consideration.

The darkest and one of the most characteristic points of Munsteritism, namely, plurality of wives, was more radically and consequently opposed by the Mennonites than by the new state churches. Paul Tschackert says correctly that Luther's approval of the bigamy of Philip of Hesse had its basis in his conception of the relation of the Old Testament to the New. Among the Mennonites, Swiss Brethren and Huterites transgressions against the seventh commandment were more severely dealt with than in the state churches. In the instance of married couples who transgressed while they were betrothed, both were excommunicated, and this has continued to be the practice of the stricter Mennonites to this day. Menno could not have subscribed to Luther's opinion concerning the invalidity of secret betrothal, at least, he held that transgression must be followed by marriage. He says: "He that has transgressed and not taken another should bring the disgraced one again to honor, and according to Christian love and the Word of God extricate her from her degraded state." "If you are a Christian, or would be one and have seduced a poor child with your subtle temptations and promises, and if you would not lose your soul, you must marry the disgraced one.—Behold this is the Lord's own word and law." Divorce was permitted only in an instance of adultery and the strictest Mennonites prohibited remarriage while the other companion was living. "Not with the least semblance of right can it be said that the toleration of, or the demand for polygamy was ever included in the tendencies of Anabaptism as such, or that it corresponded to the religious or other views of the Anabaptists in general. The idea of polygamy, the first attempt to introduce it in Munster, the manner of proclaiming and realizing it, all this was solely a fruit of the brain of John of Leyden." So writes Heinrich Detmer, the historian whose specialty was the study of the Anabaptists of Munster.

What has been said above concerning Swiss Brethren teaching in contrast to the Munsterites, need not be repeated here; the Mennonites were of one mind with the Swiss on the points in question.

The state churchism of the Munsterites led to similar political intolerance and persecution as was in vogue in the Lutheran and Zwinglian state churches. Liberty of conscience was openly repudiated in Munster. The Swiss Brethren and Mennonites excluded false teachers from the church; the Munsterites persecuted them, threatening them with banishment or the death sentence. Menno Simons believed it inconsistent with Christian principles to execute those who were convicted of crime; the Munsterites desired to kill all "the wicked." The Mennonites held that "the powers that be are ordained of God;" the Munsterites held that the governments which opposed them were not of God but of the evil one.

Menno Simons did not believe that all members of the church will be saved; he often pointed out that there was a Judas among the apostles. The Munsterites on the other hand taught that "all Israel will be saved." They held that their Zion was in the absolute sense "without spot or wrinkle" and at the same time they countenanced the most glaring worldliness. Theoretically there existed communionism in Munster, but the idea of the church as a brotherhood was trampled under feet by John of Leyden. Famine reigned in the city, but John of Leyden, like the rich man in the parable, "clothed himself in purple and fine linen and fared sumptuously every day." The Munsterites were Sabbatarians, keeping Saturday as the day of the Lord. And why not, if the Old Testament is the rule for Christian doctrine and practice?

It has been commonly supposed that all who were baptized by the preachers of Munster early in 1534 were one in doctrine with John of Leyden. The fact has been practically ignored that more than fifty persons were executed in Munster for the reason that they refused to consent to polygamy and it is well known that the number of those who were of one mind with them and never became guilty of bigamy or polygamy was much larger. And we do not know to what extent the troops of men and women who attempted to go to Munster and aid the Munsterite cause were acquainted with the principles advocated in the city. Nevertheless they are generally spoken of as Munsterites and as a rule a Munsterite is supposed to be one who approves of polygamy. To what extremes this thought has been carried is well illustrated by the following example. Gillis of Aachen was (erroneously) believed to have been among a band who on February 28, 1534, was arrested near Duesseldorf for the reason that they intended to go to Munster. On this ground Gillis of Aachen has been represented by K. Vos (De Tijdspiegel, 1905, p. 359) as a believer in polygamy. But the Munsterites did not defend this offensive institution at that time. In June, 1534, John of Leyden for the first time advanced he thought of polygamy.

Although the criminal tendencies resulting in polygamy constituted the most prominent characteristic of Munsteritism, nevertheless it has been held that all Anabaptists, all who insisted on believers' baptism, were of one party and represented only one cause. The opinion that all Anabaptists were, in the last analysis, Munsterites, became as it were a mark of state church orthodoxy. Says Heinrich Bullinger in his great work against the Swiss **Brethren in 1560:**

"Here I suppose the Anabaptists of our time will say: Not all Anabaptists are minded as these Munsterites whom they themselves do not regard with pleasure, etc. To his I say: But who may trust the Anabaptists of our time who would appear so very innocent? Without doubt God in faithfulness and kindness meant through this Munsterite affair to uncover, for the benefit of the whole world and especially his own elect, the great deceptive falseness of Anabaptism and whatever is secretly hidden behind it. Yea God would open the eyes of all ministers of the Word as well as of all princes and magistrates, that they may watch the more diligently against these murderous, disguised, crafty wolves, and in time, before it be too late, with proper forethought may prevent this evil, lest afterwards, when the Anabaptists consider themselves to have made sufficient preparation, the magistrates may discover the falsity and spurious spirituality of these people which in truth (as is evident from this affair at Munster) is great warlikeness, and may suffer irreparable loss as concerns their soul, honor, body and property" (Der Wiedertoufferen Ursprung etc. Zurich. 1561, p. 49 a and 46 b).

The view that in the last analysis all Anabaptists represented the same cause and must be virtually considered one party is in our day by no means as general as it once was, but strange to say, is held by some of the latest writers on the subject. The author of the article "Anabaptisten" in the great Herzog-Hauck Theological Encyclopedia says, the Munsterite tragedy represented the summit of the Anabaptist movement and was the fruit of Anabaptist principles. A. W. Hunzinger thinks the Munsterite development was by no means an extreme growth but a symptomatic manfestation of Anabaptism. In the article on the Anabaptists of Munster in the above mentioned encyclopedia it is said that "considering the final principles a Munsterite kingdom could impossibly develop from Lutheranism or Zwinglianism," it represented "a legitimate growth on the tree of Anabaptism."

With equal right it could be said that a Munsterite kingdom could not grow out of Anabaptism such as was represented by it founders. Unless Bullinger's view be accepted that the principle of nonresistance, to which the early Anabaptists gave a prominent place, was mere hypocrisy invented to hide revolutionary aims (a view which can not for a moment be entertained by an impartial student) a Munsterite kingdom could not possibly develop from Anabaptism. The principle that the Scriptures are the only authority in matters of faith was accepted by the first Anabaptists far more unreservedly and radically than by the Lutherans and Zwinglians, and this principle also made Munsteritism impossible. On the points of the union of church and state, absence of church discipline, persecution of false teachers the Munsterites followed not the early Anabaptists but the new state churches. Indeed the Munsterites did not consider themselves the spiritual children of the early Anabaptists. In their opinion

the latter were fundamentally wrong. In their writings they name the state church reformers as the beginners of the true reformation of the church, but never mention the early Anabaptists. Luther and Zwingli, they say, have begun the work which Melchior Hofmann, Jan Matthys and John of Leyden completed. Hofmann was at first a disciple of Luther; the thought that he was ever connected with the Swiss or South German Anabaptists is a mere assumption. Rothmann, the theologian of the Munsterites also was originally a Lutheran. And both Luther and Zwingli were originally Roman Catholics. To lay the offenses of the Munsterites to the charge of the Mennonites on the ground that both were Anabaptists is as unreasonable as to accuse the Lutherans of the crimes of which some of the popes became guilty, on the ground that both were infant baptists.

In later periods a number of enthusiastic and immoral sects, much like the Munsterites, issued from the Lutheran and Zwinglian state churches, e. g., the sect of Eva Buttlar, the Zionites in Ronsdorf, and others. It would be unjust to hold the Lutherans and Zwinglians responsible for the errors advanced by those who had once been within their ranks. Menno Simons forcibly points out that the sect of the Nicolaitanes consisted of those who had once been members of the apostolic church.

Scottdale, Pa.

SCHOOL NOTES

Goshen College

The winter term opened on December 3 with a total registration of 244 for the first day. This number has since increased to 256. Of this number 20 are special Bible students. The total registration last term was 218, so that this term shows an increase of 18 over last term not including special Bible students.

Progress on the new Science building is being made as rapidly as the weather conditions permit. Brick laying began several weeks ago and the prospects of its completion for next year's work are very good.

On Monday morning, Dec. 7, chapel exercises were conducted by Bro. Isaac Miller of Alberta, Canada.

A special feature of the short Bible course will be the observation work in rural and city problems. Those interested in the course of city missions will spend the Christmas vacation in the city of Chicago studying various phases of the work. Those interested in rural problems will spend their vacation at the Forks church, northeast of Goshen, where special programs have been arranged.

Our missionaries, M. C. Lehman and J. N. Kaufman, are giving special lectures on foreign mission problems to students and other interested persons.

President Hartzler recently returned from a trip through Ohio where he visited a number of churches in the interests of the college. He reports that prospects for the next year are good.

Hesston Academy and Bible School

The work of the second term of the school is now well under way. The examinations at the close of the first term revealed the fact, as usual, that diligent application has its reward. While a few students failed in a branch or two, on the whole, the results were quite gratifying.

The recent evangelistic meetings resulted in the conversion of a number of the unsaved students and the general upbuilding of the student body spiritually. Bro. J. D. Mininger of the Kansas City Mission had charge of the meetings. The last three of the series of services were conducted by Bro. Sanford C. Yoder of Kalona, Iowa.

Among those who gave helpful chapel addresses during the term were the following ministers: Daniel Kauffman, Scottdale, Pa., subject, The Two Sides of Life; Geo. R. Brunk, Denbigh, Va., who spoke on the subject of Unselfishness; Evangelist Gunder, who addressed the students on the points involved in the Value of a Christian Education; and E. J. Feitz of Hesston, whose subject was "Knowledge is Power."

On the evening of Dec. 9 Mrs. Dr. Axtell of Newton, Kans., gave the girls a special address on the care of the body in view of what is expected of it in future life.

We are looking forward to the coming Special Bible Term with much interest. Bro. John Thut of La Junta, Colo., will be a special instructor during this term. Besides giving daily instruction on "The Worker and His Equipment," he will give an exhaustive exposition of the book of Romans, presenting the plan of salvation. A number of evening lectures on helpful subjects have been arranged for. Regular teachers are preparing to make this an exceptionally practical term's work.

The brick for the new building are nearly all on the ground. It is hoped that work on the superstructure may begin in the early spring, so that the building may be ready for occupancy by the beginning of another school year.

The work in several branches offered for first year college credit has been accepted by standard institutions. It is the intention to continue strengthening this department and add more courses of college work as conditions and circumstances warrant.

The Academy Journal has changed editors. Bro. J. D. Charles now having charge of the periodical with several assistants. The little paper seems to receive a warm welcome into the homes of former students and friends of the institution.

Renew your subscription to the Christian Monitor now. See editorial.

RELIGION IN COLLEGES

In an address on Religious Education delivered during the one hundred and fiftieth anniversary of the founding of Brown University, recently held, President John M. Thomas, of Middlebury College, said in part: "Religious instruction in our colleges has failed of its largest effect because it has not been sufficiently religious. In the reaction from unscientific methods in theology and uncritical use of Scripture we have filled up our courses with criticism and science and left out the spirit and the soul. We have analyzed the husk and forgot the kernel." There is undoubtedly much truth in what Doctor Thomas says, for religious instruction that is not strongly and vitally religious tends directly to irreligion, if not to false religion and no religion. Nowhere is a deeper piety, a hotter heart, a holier lip, a saintlier soul, and a manlier or more virile character needed than in the college and university chairs where religious instruction is imparted.

These words are eminently true, an intense piety should characterize all our colleges, especially those under the auspices of Christian churches. Persons should go out from these schools deeply impressed with the importance of salvation above everything else, and this impression should follow them through life. —Sel.

The Disintegration of Turkey

The New York Independent gives in a succinct table the way in which Turkey has been disintegrated in the past century.

Greece: Independent kingdom, 1830.
Algeria: French occupation, 1830; now a province of French republic.
Servia: Autonomous principality, 1830; independent principality, 1878; kingdom, 1882.
Rumania: Autonomous principality, 1862; independent principality, 1878; kingdom, 1881.
Montenegro: Independent principality, 1878; kingdom, 1910.
Bosnia and Herzegovina: Occupied by Austria-Hungary, 1878; annexed to Austria-Hungary, 1908; now sought by Servia.
Bulgaria: Autonomous principality, 1878; independent kingdom, 1908.
Eastern Rumelia: Administrative autonomy, 1878; annexed to Bulgaria, 1885.
Cyprus: Ceded by Turkey to England, 1878.
Tunis: French protectorate, 1881.
Egypt: Occupied by Great Britain, 1882.
Tripoli: Occupied by Italy, 1911.
Crete: Autonomous, 1898; annexed to Greece, 1913.
Albania: Independent, 1913.
Macedonia. Annexed to Greece, 1913.

Great Britain threatened that if Turkey entered the war there would be no Turkey left, either in Europe or in Asia.—Sel.

THE YOUNG PEOPLE'S MEETING

FOREWORD FOR THE YEAR

A greeting of love to all.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Read carefully the introductory article on the topics for 1915 prepared by Bro. Reist. It is always good for us to take a view of the field of our activity and learn all we can in a general survey before we begin our work.

The Editor will try to keep in view the points learned in the experience of the past years in this work and endeavor by God's grace to prepare material that will be most beneficial for the various congregations. We shall appreciate a message from your meetings whenever you have one. Any problems that may be confronting you in the work will be cheerfully considered. We will do our best to obtain all the help we can for you. Will you remember that personal efforts to work out the lessons to be learned will make them of greater value than what you depend on others to work out for you. Leaders and program committees should wrestle with the problem of providing the proper food for those with whom they labor.

Give the Bible a hearty welcome in every meeting. Encourage every person who attends to bring a Bible to the meeting each time. Cultivate the use of the Bible. Without notice, change the order of work which may require all to be prepared with a book.

Endeavor to get before the minds of all that their efforts are appreciated and make clear the benefits of each one earnestly trying to do the duty that has been assigned. Let the purpose of the meeting be the spiritual uplift of all. Discourage the idea of making social matters the primary aim. Be sociable, however, and keep spiritual edification foremost.

Will you get a list of the topics for the year and look over them? Do you find any that has been upon your heart for some time, or that awakens meditation on your part? Put your thoughts on paper and send them to the Editor. We will try to make good use of them. Short sayings laden with material to provoke meditation on the topic will be a special help. Sometimes a short poem bringing home the truth of the lesson would be helpful for someone. Send them.

Look through the various departments of the Christian Monitor for material on the topic. Articles are often selected by other departments with a view to help in this. This is especially true of the Bible Study and Mission Departments.

Watch, Pray, Work

THE TOPICS FOR 1915

H. Frank Reist

In working out this series of topics the committee tried to keep in mind the different phases and problems of the Christian life and the Lord's work so as to bring into consideration as many of them as possible and yet maintain a certain degree of unity of thought and purpose. In general the needs of our young people are practically the same and yet the conditions peculiar to each community requires that the emphasis be laid on some particular lines of thought and activity in order to accomplish the most effective results in that particular community. Hence, since the pressing and immediate needs of each community differ so greatly it is a difficult task to determine the exact nature of a series of topics that will meet all these local needs. With a limited knowledge of the general needs and a still more limited knowledge of the particular local needs the committee worked out the present series of topics.

The basic purpose of the Young People's Meeting remains ever the same—to make Christ a living reality in the lives of all of our young people. The realization of this experience implies at least two conditions; first, that the inner life is right, and, second, that there is a manifestation of this inner life in acceptable service. In other words, there must be a Christian life, and, as a result of this life, a Christian service. Consequently we may classify nearly all the topics under these two heads: Christian Life and Christian Service. There are several others which could be classified under these two heads, but because they are related to special occasions or seasons are placed in a separate class.

In this series not all the topics dealing with a particular line of thought or phase of the work appear at such regular intervals as in some of the preceding series. Neither are the topics of a whole month grouped so as to develop one particular thought or subject. There are several subjects that are treated in two successive meetings. The experience with this series of topics should enable the workers to give valuable information to the committee as to which is the better plan.

The topics may be outlined as follows:

I. Christian Life

Consecration—
- Jan. 3.—Right Beginnings.
- Feb. 7.—The Overcoming Life.
- Feb. 28.—Intercessory Prayer.
- Mar. 7.—True Humility.
- Aug. 1.—Consecrated Purses.
- Sept. 5.—Faithful in Little Things.
- Oct. 3.—The Consecration of Time.
- Oct. 31.—Sacrifice in Service.
- Dec. 5.—Christian Duty under Difficulty.

Character Studies—
- Feb. 21.—Isaiah.
- June 20.—Micah.
- Sept. 19.—Stephen.

Christian Conduct—
- Apr. 11.—Our Social Gatherings.
- July 18.—Sociability.
- May 23.—Sharing Our Blessings.
- Mar. 21.—Temperate in all Things.

General—
- Aug. 22.—Well Stored Memories.
- Dec. 26.—The Opportunities of Life.

The Consecration topics cover a wide range of subjects, all of which can be worked out in a practical way in our experience. Some of them emphasize the consecration and proper use of things we are prone to consider as our own or esteem of little value in our service. The whole series emphasizes those conditions essential to a life of power with God.

There are only three character studies; two from the Old and one from the New Testament. Isaiah and Stephen are familiar characters whose lives have a message applicable to modern conditions. Micah's life and message are perhaps less familiar, but are equally as helpful as those of the other characters.

Two of the topics under Christian Conduct have directly to do with our social relations one with another. Another deals with our responsibility in sharing with others those things which may be of benefit to them. And one of them treats of the conduct of a temperate life.

II. Christian Service

Mission Studies—
- Jan. 31.—What the Bible Says about Missions.

Mar. 28.—What Missions Do for the World.
May 30.—Our Mission Boards and Our Relation to Them.
July 25.—The Immediate Needs of the Rural Districts.
Sept. 26.—India.
Nov. 28.—Our Neighbor.

Junior Meetings—
Feb. 14.—The Boy Samuel.
May 16.—Bible Memory Drill.
Aug. 15.—The Shepherd Boy.
Nov. 7.—How Can Children be Missionaries?

Special Bible Studies—
Jan. 10 & 17.—The Church.
Mar. 14.—The Principle of Non-Conformity.
Apr. 18.—Devotional Covering.
July 4.—Non-Resistance.
Nov. 14.—Feet Washing.
Oct. 17.—Place of Song in Worship.

Evangelistic—
Apr. 25.—Christ Dealing with Individuals.
June 27.—Paul Dealing with Individuals.
Aug. 29.—Christ's Presence in Service.
Dec. 12.—What Must I Do to be Saved?

Timely Problems—
Jan. 24.—Finding Our Place in Christian Service.
May 2.—How can We Improve Our Y. P. Meeting?
June 13.—Keeping the Lord's Day Holy.
July 11.—Advancement of Peace.
Aug. 8.—What is a Good Education?
Oct. 10.—What is a Christian Life?
Oct. 24.—Temperance.

The great task committed to the Church by Christ is essentially missionary in character. Consequently missions must always be given a place in a series of topics. The study of missions this year is not confined so strictly to the study of particular fields as the preceding series, but more attention is given to a general study of the subject. First we note what the Bible teaches on the subject, then consider the effect of past missionary activities upon the world at large, and then we come home and make a study of our Missions boards and our relation to them. Within recent years a number of local boards have been organized and hence it is needful for us to know what relation these different boards sustain one to another and to the General Board, and our relation as individuals and congregations to each. Attention is again given to the rural districts and to our work in India. The year is closed with a general missionary topic.

The Junior meetings last year have proved helpful and another series of four is provided for this year. Two of them deal with familiar Bible characters. one is missionary in nature and the other emphasizes Bible study. It is the intention that wherever it is possible that the children be assigned to work on these topics. Their primary purpose is to give opportunity for the children to take part in the work and thus early become actively interested in the work.

Under special Bible studies we find several ordinances and doctrines, one institution and a study of song. Some of the other topics can also be utilized for an outline study from the Bible. Some of the Consecration topics will yield themselves nicely to such study. One of the great needs of the day is more systematic and devotional study of the Bible. Familiarity with the Word affords the best protection against erroneous doctrines and teachings.

One object of the Y. P. M. is to win souls to Christ and to produce soul winners. Four evangelistic topics have been provided. The first two deal with a study of the personal work of Christ and Paul; the third brings us the truth that Christ is present in personal work and thus encourages effort, and the fourth is a direct appeal to the lost. The first three should serve to prepare the workers for the time when the direct appeal is made.

Among the timely problems are found such as are of vital importance to young people. On some of these there is a noticeable difference of opinion. However we as a Church, as well as individuals, must face the problems confronting us and seek to determine our attitude in the light of God's Word. In the discussion of some of these problems we need to exercise charity and give due consideration to the opinions of those who may differ with us. We need to weigh our statements carefully and prayerfully before uttering them and endeavor to state them so clearly that it is impossible for others to misunderstand us.

III. Special Occasions

Apr. 4.—The Risen Lord.
May 9 & Sept. 12.—Special Message to Young People.
June 6.—Pentecost.
Nov. 21.—Thanksgiving.
Dec. 19.—Christmas.

Of the special occasions three of them deal with events of sacred history, one with a national holiday, and two with occasions of special interest to young people. These special messages are intended to be inspirational in nature, such as will cause the heart of the young people to beat more in unison with that of the Church and of God.

Conclusion

The benefits to be derived from this series of topics depends largely upon the time and thought given them by those responsible for this work in the different congregations as well as the time and thought given the subjects by those assigned to discuss them. We will get out of them what we put into them. This year can mark an advance in this work if unitedly we labor in the energy of the Spirit.

The committee will highly appreciate any suggestions for the improvement of the next series of topics. They will be glad to know your experiences with these topics so that the next series can be made better and more helpful. We are laborers together, may we profit by one another's experience.

Begin the New Year with your subscription to the Christian Monitor paid up one year in advance.

INTRODUCTORY FOR THIS NUMBER

The topics for the month of January are very closely related. The first topic has been selected with reference to the beginning of the year, but is an appropriate introduction to the topics which follow. Every one who makes a right beginning must know something about God's plan for the Church. After knowing this it is important that we know our relation to the Church. Those who truly know and meet the requirements of the first three topics will find the problem of finding our place in Christian service very easy. Missions are the great end of Christian service. We are saved to serve and God uses our service to bless others.

The first topic for February will be found in this issue for the accommodation of those who want to prepare their programs in advance. **"The Overcoming Life"** is the only life that has a promise in God's Word. How important that it becomes ours.

RIGHT BEGINNINGS.—Eph. 2

Topic for January 3

MOTTO

"I press toward the mark."

THE STUDY HOUR

I. **The Purpose of Our Topic.**—This topic is to be used the first Sunday in the New Year. This suggests the time of beginnings. How shall we begin? Answer, Always in a way that makes us the greatest success. There is only one real success compared to which all other successes must fade into insignificance. What is financial, social, educational, political success unless it is in harmony with success of the soul in its relation to God and its eternal home?

Success in any line depends on the way we take hold of the means that yield success. Each moment, hour, day, month, year, life is only truly successful as it is lived in harmony with the laws of true life. If we don't begin **right** at the first of the year we will not be really beginning to be successful till that day in which we do begin right. The questions that confront us today, then, are: (1) Are we on the right way? (2) What conditions must be met to put us on the right way? (3) Have we tried to go on without meeting the essentials of a right beginning? (4) Having met the requirements of a right beginning in our relation with God, are we applying the principles of a right life in beginning our various enterprises in life?

II. **The Study of Our Text.**—Eph. 2 teaches us that every one who has gotten on the right way now was once on the wrong way. It reveals to us that there is only one way to get on the right road and that is through the love of God by which He has made a way of salvation. Those who are saved have obtained that salvation through faith. This faith has been wrought in them by the gracious influences of the Word of the Gospel. The life is now right in the kind of works it is carrying on, be-

cause it is carrying out the works which the life of God now dwelling within is impelling it to do. In Christ we are on a true foundation, and He alone is our right beginning.

III. Outline Study.—

1. Begin at the Beginning.
   a. Be it life or death that we choose.—Deut. 30:15-20.
   b. Consider the end.—Rom. 6:23; Prov. 14:12.
   c. Use only what affects the result we seek.—Psa. 1; Matt. 7:13, 14.
2. Essential Beginnings for Sinners.—
   a. A change of masters.—Matt. 6:24, 33.
   b. A change of heart.—Psa. 51:10.
   c. A change from sin to righteousness.—Rom. 6:19.
3. Foundation.—
   a. The Savior Jesus Christ..—I Cor. 3:11.
      (1) His sayings.—Matt. 7:24-27.
      (2) His crucifixion.—I Cor. 1:23, 24.
      (3) His Deity.—Matt. 16:16-18.

SEED THOUGHTS

Let us watch all our beginnings, and results will manage themselves.—Alex. Clark.

When the ancients said a work well begun is half done, they meant to impress the importance of always endeavoring to make a good beginning.—Polybius.

Bestow thy youth so that thou mayest have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but behold the longest day hath his evening, and thou shalt enjoy it but once; it never turns again; use it therefore as the springtime which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—Sir W. Raleigh.

Each moment as it passes is the meeting place of two eternities.—Sel.

The first consideration a wise man fixeth upon is the great end of his creation; what it is and wherein it consists; the next is of the most proper means to that end.—Walker.

The best beginning of anything that mortals engage in is to begin by prayer to Him who holds our life in His hand. "What shall it profit a man if he gain the whole world and lose his own soul?" What if you are successful in satisfying your ambition for wealth, or pleasure or fame, if thereby you fail to take the first step on the heavenly way? Granted that one needs a measure of temporal comforts, should they not also be committed to Him? Should not He direct us in our temporal affairs as truly as in all else? If not what shall it profit? Shall we not then this new year begin by a consecration of all that we have and are into the hands of our Lord? Begin with prayer. And true prayer shall lead you to Bible study, and devoted service at the house of God and in personal work and in the use of your substance. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

PERSONAL THOUGHT

With the beginning of a new year let every part of my being be in harmony with the will of my heavenly Father.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Beginning.**
2. How to Begin Our Days.

For Young People.—

1. Beginnings for Manhood and Womanhood.
2. Beginnings for Each Important Change.
3. Things that Ought to Begin in Our Lives Today.
4. Blessings of Right Beginnings.
5. The Great Loss in Beginning Wrong.

For Older People.—

1. Beginning Our Home-life Right.
2. Beginning the Christian Life.
3. Begin Everything with God.

SUGGESTED READING

"Man." Chapter III. "Bible Doctrine."

THE CHURCH.—Matt. 16:13-19; I Tim. 3:14-16

Topic for January 10

MOTTO

"Upon this rock I will build my church."

THE STUDY HOUR

I. **The Topic Defined.**—There is a body of individuals known and recognized of God as the Church. The word church from the Greek **kyriake** means house, in the literal use of the term. But the word from the Greek New Testament that has been translated "church" is "ecclesia," and in early Greek times referred to an assembly in the ancient Greek states. When the New Testament was written the word was used to express the body of people who belong to Christ. "Upon this rock I will build my Church" (ecclesia) says our Savior. Clearly He refers to a building composed, not of material stone, but in the words of Peter "lively stones," who are "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5). The same word "ecclesia" was used in reference to local bodies of believers who belonged to a local organization such as, the "Churches of Galatia" (I Cor. 16:1), and "the seven churches which are in Asia" (Rev. 1:4).

The Church, as the spiritual household of Christ, as implied in I Pet. 2:5 and as mentioned again by Paul in Heb. 3:6, includes all the true children of God whether in the body or out of the body. All such believers when they are finally joined in the great throng of all redeemed souls in glory will be the triumphant Church as referred to in Rev. 21:7.

While we are here we have particularly to do with that body known as the Church militant who are fighting the "good fight of faith" and are marching under the order of the "Captain of their salvation." In the Church militant we must be locally connected with an organization in a particular place, or places consisting of officers and teachers, etc. (Eph. 4:11-16). This local organization is founded under Divine authority and is authorized to have charge of the work of Christ, building up the believer, and bearing the truth before a lost world. (Eph. 4:16, Phil. 2:15, 16). This organization is duty bound to follow the instructions of the Master or Head. (Eph. 1:22; 4:15). It may not be perfect in all its members (Eph. 4:14) and may possibly have those in it who are false to their profession. (Acts 20:30; 8:18-23; Jude 12.) But if this local organization is diligent in keeping itself in order according to the instruction of Christ (Matt. 18.15-20; 16:19) and will heed all the warnings against errors that have crept in (Rev. 2:5), it will be recognized of God and continue to be used as the representative of His work in the world.

II. **The Texts.**—Matt. 16:13-19 and I Tim. 3:14-16 have been chosen as a basis of our lesson today because they particularly set forth the truth of what the Church is and of what she has been destined to accomplish as a body in the world. In the first text it may be well to note the expressions:

(1) "Thou art the Christ, the Son of the living God."
(2) "Upon this rock I will build my church."
(3) "I will give unto thee the keys of the kingdom of heaven."

In the second text should be noted the expressions:

(1) "How thou oughtest behave thyself in the house of God."
(2) "The church of the living God."
(3) "Pillar and ground of the truth."

III. Outline Study.—

1. The Church of God in all ages.—
   a. Before the fall.—Gen. 1:26-28.
   b. Before the flood.—Gen. 4:26; 5:21-24; 6:8.
   c. Abraham and His seed.—Gen. 12: 1-5.
   d. New Testament Church.—Heb. 10: 12-22.
2. Christ is the Central Figure of the Church of God.
   a. The Redeemer.—Eph. 1:7; Col. 1. 13, 14.
   b. The Head.—Col. 1:15-20.
   c. The firstfruits of the resurrection. —I Cor. 15:20-23.
   d. The Mighty Conqueror over every foe.—Eph. 1:17-23; I Cor. 15:24-28.
3. The Church as Organized by Christ.
   a. Ordinances.—I Cor. 11:2; Jno. 17: 14.
   b. Restrictions.—II Cor. 6:17, 18; Jno. 17:15-17.
   c. Officers.—Eph. 4:11-16; Acts 6:1-6; I Cor. 12:28.
   d. Mission.—Matt. 28:19, 20; Eph. 3: 21.

PERSONAL THOUGHT

There is a body in this world whose destiny is glorious throughout eternity. Do I know that body? Am I a part of it?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Church.**
2. Commit Rev. 22:1-5.

For Young People.—

1. The Whole Family in Heaven and Earth. (Eph. 3:15).
2. Who is a Part of the Spiritual House?
3. What Constitutes a Scriptural Church Organization?

For Older People.—

1. The Blessing of the Church to the World.
2. The Destiny of the Faithful Church.

SUGGESTED READING

1. Bible Doctrine. Part IV, Chap. 1.
2. "The Primitive Church," Page 150, in Hundred Lessons in Bible Study.

SEED THOUGHTS

God has made a covenant with His people, has given Himself for their portion, His Son for their price, His Spirit for their guide in the way, His earth for their accommodation by the way, His angels for their guard, the powers of darkness and death for their spoil, everlasting glory for their crown.—Richard Albine.

One family we dwell in Him.
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death.
—Chas Wesley.

We must reinstate Jesus in the rightful place which belongs to Him in the Church; or the Church will soon be driven into the wilderness.—Bishop Clark.

OUR RELATION TO THE CHURCH

Eph. 4:8-16; I Pet. 2:1-10

Topic for January 17

MOTTO

"By one Spirit are we all baptized into one body."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—In our last topic we took a look at the Church as a whole. In the topic before us we take a look at the individual members of the Church in their relation to the whole. There are several figures given in scripture to represent the Church. These figures were named in our last topic.

First, out of the figure of a stone building we may get the individual "lively stones" who form each in their place an essential part of the entire structure. Out of this picture what relationship can be drawn? There is like material ("one Spirit"), but different fittings ("diversities of gifts"). Why? The house serves one end—the worship of God. Does it destroy the individual's share in the whole joy because he or she happens to be in a hidden part of the building? Does it hinder one's joy because another stone is prominent and even lies on top of another that is scarcely seen? Are the two not rejoicers in the same joy—one bears, and the other shines because that one bears, and so makes it possible, and the glory is the Lord's. (Cf. Jno. 4:36-38). There is an architect who constructs the building. What does he have to do with the individual stones? What about the preparation of the stone? Is it prepared before or after it is put in the building? What lesson for the temple of the Lord? What hewings must take place before we are a part of the Church? (Cf. V. 1) .What effect on our service to the architect if we would refuse the place he gives us in the building?

Now turn to I Cor. 12 and read the entire chapter. Note what lessons it reveals like the stone building. Note any new points and what it reveals of our relation to the Church. Prayerfully apply the lessons to your own life as a church member? How does it compare?

II. **The Text.—Eph. 4:8-16.** Here we have the Church in the process of development as a growing body having received gifts to nourish it until it has attained a perfect manhood in Christ. Love is the strong bond that keeps the body in a healthy state of growth supplying each part with what it needs.

I Pet. 2:1-10.—Is the same figure of a stone building as referred to above. After illustrating the Church in the process of building into a habitation of God through the Spirit, the text contrasts the state of the disobedient (V. 8) with the high calling of the children of God (V. 9), who have come out of their former darkness. Verse 9 reveals a number of peculiar relations which God's children bear to Himself: (1) **"a chosen generation,"** that is, they are heaven born children; (2) "a **royal priesthood,"** so they have been qualified to approach unto God in acceptable worship; (3) **"an holy nation,"** prepared to receive their "King in his beauty;" (4) **"a peculiar people,"** who as a treasure in God's sight have been set apart among the Lord's precious things, not like the world in its vain irreverence.

III. **Outline Study.—**

1. Members one of another.
   a. The same spirit life.—I Cor. 12:4, 13.
   b. Mutually fed.—I Cor. 10:17.
   c. Mutually strengthened.—Eph. 4:16.
   d. Fitted together.—Eph. 2:21.
   e. Brethren.—Heb. 2:12, 13.
2. Duties.
   a. Subjection.—Matt. 18:17, 18; Heb. 13:17.
   b. Love.—I Pet. 1:22.
   c. Selfdenial.—Rom. 14:15; Phil. 2:3, 4.
   d. Burden bearing.—Gal. 6:2.
   e. Faithful to our charge.
      (1) As overseers.—Acts 20:28-31.
      (2) As helpers.—I Pet. 4:10, 11.
   f. Obeying ordinances.—II Thes. 2: 15; 3:6.

PERSONAL THOUGHT

I am thankful for a place in the body of Christ in which I can be of real service. Lord, teach us more of Thy wondrous ways and fit us for Thyself.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Member.**
2. Commit Rom. 12:1-21.

For Young People.—

1. Unity of True Believers.
2. The Power of a Submissive Church Member.
3. The Purpose of Our Gift.
4. How can I Strengthen the Body of Christ?

For Older People.—

1. Feed the Lambs.
2. Helping the Erring.
3. Love, the Bond of Perfectness.

SUGGESTED READING

"The Congregation," part IV, Chap. 3, in "Bible Doctrine," Page 335.

SEED THOUGHTS

The health of a church depends not merely on the creed which it professes, not even on the wisdom and holiness of a few great ecclesiastics, but on the faith and virtue of its individual members.—Charles Kingsley.

Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet.—A. M Fairbairn.

The same bond which unites believers to Christ binds them to each other. The love which is exercised toward the Head extends to the members. The union itself necessarily involves a union of affection. Those who love Christ love those who are like Him and those who are beloved by Him.—Gardiner Spring.

Holiness is the architectural plan upon which God buildeth up His living temple. —C. H. Spurgeon.

Whatever our place allotted to us by Providence, that for us is the post of honor and duty God estimates us, not by the position we are in, but by the way in which we fill it.—T. Edwards.

FINDING OUR PLACE IN CHRISTIAN SERVICE.——Rom. 12:1-21

Topic for January 24

MOTTO

"Lord, what wilt thou have me to do?"

THE STUDY HOUR

I **The Purpose of Our Topic.**—After a study of the Church, we naturally think of where the architect wants to fit us into the building. The aim of our lesson is to bring such light to bear upon us that this problem, if such it may be called, may find a natural solution in our life. We are not simply a dumb, dead stone. There is a living reality in our life. When the Workman begins his cutting and shaping He cuts and shapes a human being, head, heart, and hand, to understand, love and work in harmony with the Divine plan. But there is still a lesson from the stone that we must learn. The stone cannot be prepared for its place without yielding to the workman's hand. An unyielding stone that refuses to be shaped by hammer and chisel is doomed to remain in the rubbish or some other place besides the building. Perchance the unyielding, or fickleness of the material may change the purpose of the workman and compel him to use it in a different place to the first one purposed. Whether a first or second rate purpose which we are to find at this stage of our life, blessed are we if from now on we serve the best purpose possible to our blessed Lord. In one sense we have no need to worry about the place. He is able to choose best and prepare us best for His own choosing. In another sense considering the nature of our being, in order that the Workman may fit us, He operates upon us in our intelligence, in our feelings and our will to bring us into the right condition for our work. So there must be some way for the Divine plan to be revealed to us by the knowledge we gain from His operations upon our being. What is this way? How can we learn it?

II. **Our Text.—Rom. 12:1-21.**—If we thoroughly digest this scripture and apply it to our life the problem of our topic will be solved. Notice the points bearing upon this subject.
1. A yielding of ourselves to Him and to Him only—V. 1.
2. Through such consecration we are transformed by a renewed mind and are made to know the acceptable will of God.—V. 2.
3. We are to be humble in our relation to others, doing our work dutifully. —Vs. 3-8.
4. Love is to characterize all our dealings with fellowmen whether our equals in business, or needy and helpless, friend or foe.—Vs. 9-21.

III. **Outline Study.—**
1. God's part.
   a. To plan for us.—Rom. 8:29; Jer. 18:1-10.
   b. To operate upon us to prepare us. —Rom. 8:28, 30; Eph. 2:10; Phil. 2: 13.
   c. To use us as His instrument.— Phil. 2:15; II Cor. 5:20.
2. Our part.
   a. To be submissive, consecrated— Rom. 6:13.
   b. To respond to His operation, doing His will.—Rom. 6:16-18.
   c. To be faithful.—Rom. 6:22.
3. How the consecrated learn His will.
   a. By the teaching of His Word.—II Tim. 3:16, 17.
   b. By the prompting of a holy conviction, harmonious with the Word.—Acts 8:26-30.
   c. By providential guidance in harmony with the above.
      (1) Shaping of events in our own life.—Acts 26:22.
      (2) Moving in the convictions of the Church.—Acts 6:1-6; 13:1-3.
      (3) Shaping of conditions in the world.—Acts 17:26-30.

PERSONAL THOUGHT

How restful in confiding trust in the skillful hand of God we may be! How diligent and sincere should be our every response to the indication of His will for us!

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text words, **Serve, Service.**
2. The place of Boys and Girls in God's Service.

For Young People.—
1. God has a Plan for Every Life.
2. Conditions of Heart to Know God's Will.
3. How God Reveals His Will to Us.
4. The Folly of Self-chosen Ways.

For Older People.—
1. The Church as God's Instrument in Directing the Christian in Christian Service?
2. The Harmony of all the Voices through which God Calls.
3. What Constitutes a Call?

SUGGESTED READING

"Christian's Secret of a Happy Life," by H. W. Smith.

"How the Call is Recognized," Bible Doctrine, P. 318.

SEED THOUGHTS

It it certain that this is not only good which the Almighty has done, but that it is best; He hath reckoned all your steps to heaven.—Rutherford.

The vision of the Divine presence ever takes the form which our circumstances most require.—Alexander Maclaren.

Nothing with God can be accidental.—H. W. Longfellow.

God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And, if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we shall say, "God knew the best."—Sel.

Take me, O my Father, take me!
Take me, save me, through Thy Son;
That which Thou wouldst have me, make me,
Let Thy will in me be done.
Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now, and praying—
Take me to Thy love, my God!

—Ray Palmer.

WHAT THE BIBLE SAYS ABOUT MISSIONS.—Rom. 10:1-21

Topic for January 31

MOTTO

"Go."

THE STUDY HOUR

I. **Our Topic.**—The word "Mission" as found in our topic is from a Latin word "Missio"—a sending. The words meaning send in the Greek are "apostello," "Pempo," and several other forms bearing various shades of the same thought. The twelve disciples of Jesus were called apostles because they were sent to bear the tidings of the Gospel. The sending of messengers by Divine authority has been from an early day in the history of the world. In fact the Bible has come to us by the instrumentality of men **sent of God** who were inspired to deliver the messages which are given in the Bible. Moses (Ex. 3: 14) and all the prophets (Jer. 7:25) were sent of God. Jesus was sent into the world to save the people who are lost (Jno. 3:17). When Jesus left He sent the disciples on the duty of carrying on the work He had begun. (Jno. 17:18). Thus the whole Scripture came through missionaries of God.

The Bible is a book of missions. We may expect to find it full of the subject. It will be impossible for us to gather for one meeting all that is said about the subject. Our aim should rather be to find such material that will clearly reveal what part, in the mission of believers, each one of us are entrusted; for if we are Christians we are missionaries.

II. **The Text.—Rom. 10:1-21** is the writing of the apostle Paul, the missionary to the Gentiles. He is showing in this chapter how that men are to be saved, regardless of their nationality, on condition of faith in Christ. True faith will bring them to call upon Him for salvation and to confess Him before the world. But the only means of bringing men to a saving knowledge of Christ is through some one who will teach it to them. And this teacher must be sent to them if they are to hear. If he is sent, he is a missionary in the true sense of the word.

III. **Outline Study.—**
1. The mission of the disciples.
   a. To go teach all nations the Gospel.—Matt. 28:19; Mark 16:15; Acts 1:8.
   b. To teach them to observe all things commanded to them (This includes the going to all nations.) —Matt. 28:20.
   c. They were to be in Christ's stead. —II Cor. 5:19, 20.
   d. They commanded the work to be committed to faithful men able to teach others.—II Tim. 2:2.
2. The Mission of the Church today.
   a. To keep the commands as delivered by the apostles.—II Pet. 3:2; Jude 3.
   b. To keep up an interest in all men's salvation.—I Tim. 2:1-4.
   c. To shine as lights in the world by holding forth the word of life.— Phil. 2:15, 16; II Tim. 4:5.
   d. To look for and hasten the coming of the day of the Lord.—II Pet. 2: 12; Mark 13:10; Matt. 24:14.

PERSONAL THOUGHT

Am I a bearer of good tidings to a people who know it not? Have I heard the tidings myself? Of what spirit are those who have no compassion for those who know it not?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text words, **Sent, Send,** etc.
2. Telling Good News.

For Young People.—
1. The Greatest Book on Missions.
2. Christ the Greatest Missionary.
3. Christians are Missionaries Like Their Master.
4. What Do We as Christians Owe to the Heathen?

For Older People.—
1. Perpetuating the Mission from Generation to Generation.
2. Our Message.

SEED THOUGHTS

The closer we live to God the farther from sin we want to live. The closer we live to the Master the more we are willing to live for the same purpose He lived. The more we agonize in prayer for the lost world, the more effort we are willing to put forth to have our prayers answered.

God's love sent His Son into the world to redeem it from sin. Paul says that He was "reconciling the world unto Himself" through Jesus, and after this was done He "committed unto us the word of reconciliation." Jesus Himself declares, after He rose from the grave, "as the Father sent me, even so send I you." He also declares that His disciples should "seek first the kingdom of God and His righteousness," and to do this they are to "go . . . . and make disciples of all nations."—Galen B. Royer.

POEM FOR A CHILD'S RECITATION

A dear little girl with a curly head
Was tired of play and ready for bed;
But before she could nestle down to rest,
She wanted to see the sun set in the west.

"O, mamma, the sun is all gone!" said
she;
"It's been shining all day for you and for
me.
And now does it shine on the other side?
Does it go to Japan when it seems to
hide?
"When it shines do the children tnere feel
glad?
Do they know it's the very same sun I
had?
I've wished and I've wished I could look
and see
If the girls over there are just like me.

"Are China and Africa where it goes?
Then it shines upon heathen girls, I
s'pose.
Why are they heathen? And why do you
say
I must give my pennies? and why must I
pray?

"My dear little girl," the mother replied,
"The children who live on the other side
Have the same bright sun that we have
had,
And when they see it they laugh and are
glad.

"And in many ways they are much like
you;
But I'll tell you this because it is true—
While the children there have the same
bright sun,
And watch it go down when the day is
done,

"They have not the Light that comes
from heaven,
The Light to God's own followers given;
And that is the reason you give and pray
For the girls and the boys so far away"
—L. A. S., in Children's Missionary Friend.

THE OVERCOMING LIFE.—Rom. 6:1-23

Topic for February 7

MOTTO

"Whatsoever is born of God overcometh the world."

THE STUDY HOUR

I. What is the Overcoming Life?—Jesus overcome the world. (Jno. 16:33). What did He do? As we read of great warriors, like Alexander the Great or Napoleon who took hold of men and nations and put them under their power for the time being, we might wonder, as we search the pages of history and see the rise and fall of nations, where is the power or victory of Jesus Christ. He put it in the present perfect tense, **"I have."** We look not for the victory in the great outward effects of the Christian religion upon the character of governments and the progress of civilization, although these appear stupendnous. These are but circumstances of the victory. These are but hollow echoes that throw back the sound of a great reality. Were it not for the Man Himself the echo would not be. Even so, it is valueless of itself unless it be an instrument to direct us to Him. He was the victory Himself. He was the embodiment of perfection, "Who is the image of the invisible God the first-born (in the sense being chief) of every creature" (Col. 1:13). This was Deity and humanity in one—a triumph in itself. Man before this was a failure. The power of the prince of this world had triumphed in everyone. Here was One who had met him in every conflict and as a Man for our hope and as God for our power, He prevailed. The victory of this man was complete in Himself. There was no fault in Him. The prince of this world had nothing in Him. (Jno. 14:30). The devil could not use Him for his purposes and would fain be rid of Him. But in His death a new victory arose and brought a message of hope to captive humanity. (Eph. 4:8). The power of sin's penalty was broken and new sons were born into the kingdom of God. "Whatsoever is born of God overcometh the world" (I Jno. 5:4).

II. Our Text.—Rom. 6 gives us the working out of the victory in each new son of God. The marvelous grace in the gift would seem in the mind of foolish men to encourage sin. But not so. Everyone who becomes partaker of the grace first must be given over to death of the old nature. The old master is cast out and a new master is given rule. There is a death and a burial and a resurrection. A new life now characterizes the individual. The same personality as before with mind and body dominated by a different Spirit. The members of this personality are now "instruments of righteousness unto God." The will of this personality can now be exercised toward God successfully and sin can no longer reign in a way to cause the individual to yield without his consent. (v. 12). The result is an overcoming life.

III. Outline Study.—

1. What to overcome.
   a. The world.—I Jno. 5:4, 5; 2:15, 16; Jas. 4:1-5.
   b. The devil as an accuser.—Rev. 12: 10, 11.
   c. The wicked one.—I Jno. 2:13, 14.
   d. Principalities, powers, rulers of darkness, spiritual wickedness.—Eph. 6:11, 12.
   e. Imaginations, high things against God.—II Cor. 10:5.
2. Means of victory.—Jas. 4:6-8
   a. Christ.—Rom. 7:25; I Cor. 15:57.
   b. All provided by Christ.
      (1) The armor and weapons.—Eph. 6:10-20.
      (2) The Holy Spirit.—Rom. 8:2.
      (3) The Word.—I Jno. 2:14.
      (4) Prayer.—Heb. 4:16.

PERSONAL THOUGHT

There is a battle to fight. Thank God we do not have to fight it alone. The One who has overcome the world also "led captivity captive and gave gifts unto men." He shall reign until "he hath put all under his feet."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Fight.**
2. A Good Fight.

For Young People.—

1. The Power of the Enemy.
2. The Ways of the Enemy's Attack.
3. The Utter Folly of Fighting in Our Own Strength.
4. The Victory in Christ.

For Older People.—

Practical Ways of Keeping on the Side of a Victorious Life.

2. Reward of the Overcomer.

SUGGESTED READING

"Christian's Secret of a Happy Life," by H. W. Smith.

SEED THOUGHTS

If we are doing our best in our own strength we are not overcoming sin. It is impossible to overcome the flesh and the devil in our own strength; every human fails. As soon as we take our eyes off of God we fail.—J. W. Hess.

It is easy to say, "resist;' but the command is bitter irony, unless we go on to say with the New Testament, "Whom resist steadfast **in the faith."** No man my dear brother, can stand in the slippery places where we have to go unless he have the grasp of a higher and stronger hand to keep him up.—Alex. Maclaren.

We kneel, how weak; we rise, how full
of power!
Why, therefore, should we do ourselves
this wrong,
Or others—that we are not always strong,
That we are ever over bourne with care.
That we should ever weak or heartless
be,
Anxious or troubled, when with us is
prayer,
And joy and strength and courage are
with Thee? —French.

He who stands upon his own strength will never stand.—Thos. Brooks.

What the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of His resurrection.—F. W. Robertson.

SOME OF OUR MOST SERIOUS PROBLEMS

XI How Develop Independence in Thinking in the Young People's Meeting

P. E. Whitmer

The joys and blessings that come from prolonged thinking on the religious life are so great that we may well ponder over this subject at this time. The victories of faith that are given in the Bible grew out of meditation upon God and His Word. The life and work of Moses was especially rich in its meditation upon God and His purposes for Moses and his people Israel. The more he pondered upon the needs of his people and God's munificence in providing for them the stronger his faith became and the more he found his life work a source of joy as well as blessing. Step by step his life developed until he was called to lead Israel out of Egypt into Canaan. That faithfulness grows out of deep and earnest thinking upon God and His revealed will is further shown by the lives of such men as Abraham, Joseph, Joshua, David, Isaiah, Paul, and many other heroes of the faith as given in the Biblical writings. The most faithful of God's servants at

the present time are also illustrations of the same truth. God can use only those for effective Christian service who devote much thought to the religious significance of human life and the interpretation of life in the Bible.

How shall one proceed in order to get the best results in his Christian life? It may be of some help to discuss briefly our mental endowments and how to use them in thinking upon religious subjects. We all recognize that we are endowed with three-fold mental powers. We think, we feel; we will. To get the best results these three powers must work together towards the same ends. Thinking gives us a command of the facts of life, religious and secular. No one can do his best in his own religious life and in his effort to help others unless he has command of the facts of the religious life. He must know man with his needs and possibilities and he must also know God and His revealed Word. This can be gotten only by pondering over these subjects and reading helpful books upon them. Few people realize how much a willing mind can do for itself by thinking and studying.

The feelings are a gift from God to give us power to do and endure. Feelings always depend upon the thinking and the results of thinking for reliable material to act upon. If we feel intensely about a subject on which our minds are not clear we are in grave danger of having our feelings on that point dashed to the ground by later information which shows us clearly that our earlier feelings on that subject were usually misplaced and without foundation. Feelings are one of God's best gifts to man but they must have definite materials to act upon to get permanent results. To David who knew by experience and prolonged meditation that God is good and the rewarder of them who diligently seek Him, the feeling of love and worship towards God was a source of great pleasure and a mighty safeguard in temptation. Sometimes one cherishes an intense feeling on a subject on which he is wholly wrong. When his error comes to light he is in danger of becoming discouraged and distrustful of all his feelings, even those that rest on a firm foundation. For this reason it is very important that the feelings follow and illuminate one's thinking rather than run ahead and confuse one's thinking.

The will is also one of the most wonderful gifts that God has ever given to man. By means of this power and in the light of one's knowledge and well founded feelings one makes decisions that many times hold throughout time and eternity. This is often called a fatal gift because it frequently has such far-reaching results. To think that man has the power by means of his will to accept or resist God's will is startling! But a little observation will show us that this is actually happening right around us practically every day. Some will to know and love God others will not to know and not to love God. This includes ourselves, our families, and our companions. Man surely is fearfully and wonderfully made.

It is quite evident from the foregoing discussion that we have much to say as to the success or failure of our religious life. We determine the weal or woe of our religious life by willing or not willing to think and to feel deeply and reverently on God and our personal responsibility to Him. We find further that our own religious life is so much tied up with the religious life of our fellow men that our own best interests demand that we make constant contributions to the religious life of others. No man can live unto himself for we are members one of another. If one member suffers the whole body suffers and if one member prospers the whole body is benefited.

We can best accomplish these ends by spending as much time as possible in the study of the greatest source of religious knowledge and inspiration, the Bible. There we find a true and adequate portrayal of God, His Son and the Holy Spirit; there we find a full and reliable account of man, his needs and possibilities; there the great religious doctrines are set forth—sin, punishment, rewards, redemption, repentance; there are taught our duties as individuals and churches, and there we also receive our assurance of the resurrected life. Nothing can take the place of Bible study. Our own Christian life and our usefulness to others depends upon our faithfulness to this well-spring of eternal life.

A practical way to study the Bible is to take up each week's topic in the Christian Monitor and turn it over and over in one's mind. This process should continue throughout the whole week. No one can do much in a few minutes on Sunday afternoon. All the discussions and Bible references should be carefully and prayerfully gone over several times till the whole subject is well fixed in mind. Then when the time comes for the young people's meeting one's mind is so well stored with helpful thoughts on the subject that one can speak readily and helpfully on some phase of the subject. Let us never fail to make our contribution by speaking at Y. P. Meeting when our time comes. It will help both ourselves and others if we do it conscientiously. The same general plan will also hold in preparing our Sunday school lessons. Let us spend much time on these lessons, in reading the Bible texts, in carefully meditating on the comments and in discussing them with others whenever we have opportunity to do so. And then when the time comes to speak on these subjects we can speak with profit both to ourselves and others. To learn, it is as necessary to practice and express as it is to study.

When the Y. P. M. topic is found in one of the shorter Epistles, it should by all means be read entire two or three times in close succession. In this way you are able to see how the topic is related to the preceding sections and also to the following. By doing this week by week for several years, you will find yourself gradually acquiring much Bible knowledge and a deeper interest in Bible study. There is no method of Bible study that is more profitable than such reading of entire books, watching closely the progress of the thought from subject to subject. A book must be read again and again to fix its thought in one's mind. This will take time and effort. Yes, it will but what worthy work has ever been done that did not require time and effort? Time and effort spent in study are absolutely necessary to success in developing independence in thinking in young people's meeting. The rewards of such study are so great that th cost is none too great. It is one of God's laws that he who sows sparingly shall also reap sparingly and he who sows bountifully shall also reap bountifully. It is for us to determine whether we will reap a bountiful harvest in Bible knowledge and efficient service or whether we will be slothful servants who tie up their talents in a napkin and bury them rather than use them diligently as faithful stewards.

Goshen, Ind.

An Incident of Mission Work

Mr. Baker of Ongole tells the story of a native Christian, off in the jungle, who was taken with a great desire to give something to the Lord for his great salvation. The only suitable thing he had was a magnificent pumpkin which he had reared with great care and protected a long time from thieves. But how to get it to the Lord? There was no resident pastor to consult with, so he determined to talk with the nearest missionary. He put the pumpkin on his head and started on the thirty-five-mile journey, finally turning over four cents, the proceeds of its sale, to Christ's treasury. He had walked in all seventy miles, carrying a weight of thirty pounds half the distance, together with the food for the whole time, in order to present to the Lord his little gift. The story in the twenty-first of Luke has been translated by Bible societies into more than 400 languages, but a more striking translation was never made than this into the dialect of South Indian life. —Sel.

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THE SUNDAY SCHOOL

RESPONSIBILITY OF THE SUNDAY SCHOOL TEACHER

A. R. Eschliman

(An address delivered before the Ohio Mennonite S. S. and Y. P. Meeting Conference held near Archbold, O., June 9 and 10, 1914.)

We often hear it said by those who are discussing a topic that they have the most important of all. This may be true, but the fact is more apt to be that his topic is one of the many that are so great that they cannot be fathomed.

I am not going to say that the responsibility of the Sunday school teacher is the greatest subject, but it is one that can scarcely be overemphasized, for after every point has been emphasized to the limit of the language there is in the words of Tennyson, "yet vastly more."

Responsibility of the Teacher

Too many people look at this part of the teacher as did the man who had heard so much about the dromedary, that he decided that at his next opportunity he was going to see one. It happened that when the next circus came to town there was one advertised. On the day of the parade he went to see it. While it was yet far down the street he strained his eyes to see it. It came nearer and nearer just as it was about to confront him he took a few steps forward and watched till it was out of sight, then turning away rubbing his burning eyes he said, "Oh shucks! There is no such a thing."

How many people look upon the teacher's responsibility as well as his opportunity and when it actually confronts them they excuse themselves by saying, "Such a thing does not exist."

By what is said in this article I do not want to discourage any one, neither do I want for a moment to leave the impression that I come up to the standard I uphold, nor do I believe in the doctrine that the preacher did when he said, "Don't do as I do, but do as I tell you," but I do believe in a high aim in life although it may never be fully attained. One of our great writers has said, "Hitch your wagon to a star." Another man commenting on this passage said, "Aim at the stars and you may get as high as the tree tops, aim at the tree tops and you will never get off of the ground." Still another said, "Hitching your wagon ot a star is a good thing, but don't forget to get into the wagon."

How many a poor fellow has made a high aim in life, but like the little girl who was given some berries to pick sat down and calculated till another one got the berries. He made his aim an end in itself. He was thinking what he would do when he got up there, and when he was ready for his wagon it was gone and no doubt another one in it.

THE PASTOR

The pastor who expects to control the policies of his Sunday school simply because he is pastor, will be disappointed. He must be a leader in his school or he cannot be a leader of his school The ability to lead is not vested in titles. It comes from actual contact and association with those to be led and from superior knowledge of the things for which they stand. His leadership, however, ought not to be that of domination but rather that of working through others. Every display of authority lessens authority.

No pastor can do a wiser or more profitable thing than to be in full co-operation and sympathy with his Sunday school, for there he comes face to face with the strong young people who in the years to come will make the church. Accordingly, he should be in vital, active relationship to the Sunday school, always present at its sessions and interested in everything it does.

—Marion Lawrance.

The Teacher Must Inspire

No doubt all Sunday school teachers have heard of John Milton and his great master piece, Paradise Lost, and the great unmeasurable influence he has exerted in raising humanity to higher standards of living. The question that remains is, Why so few men of like power?

A man who was one night standing in a graveyard looking over the silent mounds that covered many whom he had known, watching the reflections of the moon on the stones that marked that city of the dead, thinking over the past of those lying there, of the things that were, things that were not and might have been, burst into eloquence and said, "Many an unheard John Milton is resting here."

Many a man has gone to his grave without exerting any influence for good, not saying anything about his influence in the opposite direction, who might have been a power for good as was Milton.

Whose is the fault for all this? I am willing to lay a good share upon the Sunday school teacher. No doubt these unheard Miltons went to Sunday school as do many today and go home again, and, if asked later in the same week, what they learned on Sunday would stop and study if they had been to Sunday school or not. The teacher has failed to inspire and that is one of her great responsibilities. It has been proved that when the female chicken is hatched her system contains the germ of every egg she can ever lay. If these germs are properly nourished and fertilized she will lay many eggs, if not she will lay none. If the teacher can only realize that in each boy or girl in her class lies the germ which if properly cared for will develop into the thing for which they were created, she will draw close to God (who knows all about this germ and what it will take to develop it) for her information, guidance, and direction, that the pupil may be inspired every day of his life so he may know for what cause he came into this world.

The Example of the Teacher

Following closely after the inspiration is the example of the teacher. Since we are of such an imitative nature we are unconsciously becoming a part of that with which we come in contact, children especially.

The child imitates the teacher in walking, talking and many other things. The teacher who is interested in the salvation of the lost, will occasionally talk about it, be a missionary herself, in some form or other, and will not be surprised to find her pupils following in her wake.

In a certain Christian village they were in need of a teacher in the schools. Not knowing the influence of a teacher they hired an infidel. As time went on year after year more and more of the people were thinking like the teacher until an old monk, who could no longer endure it sought refuge in the hills and woods

round about. In the village was a boy not so bright as the average and was commonly known as the fool. He of course enjoyed himself more with the monk than in the village, but occasionally came there to beg.

One morning as the teacher was arranging for his day's work, the sands in the hour glass having just ran through, he turned the glass over. Just then an angel appeared at the door and said, "When that sand has once more run through your life will be required of you." He began to think of his past life, of the requirements to enter heaven compared with his qualifications and came to the conclusion that he was doomed. Facing such an awful proposition he turned to the angel and asked if he could not have one year to undo what he had done, but it was denied him. Then he begged for a month, a week, a day, but was assured that the time could not be extended. Finally the angel gave him this one chance "If you find one person who believes in God you can yet be saved."

He went to his wife who had been a Christian girl in the village, but she replied, "I used to believe such foolishness but you taught me so much better." Next he turned to his pupils, who replied the same as his wife. The sands had nearly departed. He threw something over them so he might not see. His muscles were growing weaker, his breath shorter and he had found no one. Just at this agonizing moment he was aroused from his death stupor by a rap at the door. Here was the poor fool begging, but the teacher faintly asked if he believed in God, to which he replied in the affirmative.

This story shows the influence in two different kinds of teaching. If teachers really understood the weight of influence there would be less carelessness and more prayers.

Responsible for Knowledge of Pupils

The teacher is responsible for the Bible knowledge of his pupils. When we consider the Bible knowledge that the average church member knows it is alarming. For reasons, whether good or bad, the teaching of the Bible has been, to a large extent, transferred from the home to the Sunday school. Therefore if the teacher fails to do it the child goes without.

On the other hand if the Word only is taught and nothing of daily life the teacher has failed. If the boy has not been taught of the dangers of standing on the street or other places listening to stories that he would not want told of his mother or sister, of thinking them over as he goes about his work, and if there is nothing supplied that he would rather think about there is something lacking in the teaching he has received. The girl too should know of the dangers surrounding her.

The writer was one evening driving away from a village. He overtook a young lady going home from high school. Having previously decided who she was he invited her into the buggy. She accepted and a little later to his great surprise he discovered that she did not know him. Does it appear that her teaching was the best? Can you imagine the folly of a girl accepting a ride at sundown with a man whom she does not know? She has never heard how girls have disappeared never to be heard of. Some have returned later wrecked spiritually, morally and physically, and told the story of their sad but involuntary escapade. Every girl should be acquainted with and profit by some such stories which are actually true.

One of the great problems confronting the Sunday school is the guidance of the thought of the adolescent period, especially in idle moments. If they were taught more along the lines of nature, such as the singing of birds, the origin of rocks and the interpretation of great pictures it would give to them many a thought that would thrill far more than the degrading story to which they otherwise listen.

Some Helps in Meeting These Demands

In thinking over a subject of this kind it has a tendency to make us feel like saying, Oh, wretched man that I am! how can I meet the standard? But in reply come several things to aid us. One is organization. Hurlbut says, "All work in which any number of people are united must have some form of organization, in order to obtain satisfactory results. Organization does not create power and the power of the Sunday school is not in its form of constitution, but in the energy of its workers." Therefore the organization of the Sunday school is a great factor in this great work.

Another is the baptism of the Holy Spirit. This is an absolute necessity in Sunday school work. It is a thing only those who have experienced it can understand, for those who have not experienced it have no way of reasoning it. The ruler of the Jews, said, "How can these things be?" Jesus said, '!Marvel not that I said, ye must be born again, the wind bloweth where it listeth, thou canst hear the sound thereof but canst not tell whence it cometh or whither it goeth, just so are those who are born of the spirit."

In watching those who are thus born we can see things accomplished that we can not account for only through the Holy Spirit. But, friends, they who are not thus born cannot understand. At the time of Christ they asked the question, "How can these things be?" They have been asking it ever since and will ask it until the angel stands with one foot on the land and the other on the ocean and shall shout mid earth's ruins that time is no more. I praise God that through the new birth we can say with Paul, "I can do all things through Christ which strengtheneth me."

Dalton, Ohio.

CONCERNING THE SUPERINTENDENT

The Successful Superintendent

Does not ride hobbies.

Does not usually teach a class

Does not try to do it all.

Does not assume responsibility when in doubt.

Does not get mad at honest criticism.

Does not stereotype his announcements.

Does not expect to be satisfied with attainments.

Does not think he knows it all.

Does not lose his temper on the platform.

Does not work by the clock, but by the beat of his heart.

Does not kill off attendance of the youth by addressing his school as "Dear children."

Does not annul his moral influence by his personal habits.

The Ideal Sunday School Superintendent

He gets inspiration from the fountain head.

He is found at the midweek prayer meeting.

He attends the preaching services of the church.

He is to be found in the schoolroom before time to open the school.

He greets cordially all visitors and strangers who are present.

He is in close touch with every member of the school.

He quiets the school for opening by being still himself.

His influence is felt for good inside and outside of the school.

He provides for a regular teachers' meeting.

He selects his teachers with great care.

He works in harmony with the pastor.

He has a well conducted normal class in his school.

He reads the very latest literature on Sunday school work.

He remembers that the Sabbath school is to bring the children to Christ, Hence,

He conducts a monthly prayer meeting at the close of the lesson for the salvation of the children.

He co-operates with the pastor in his revival work, and works hard to have his school a power for good in revivals.

He announces the revival meetings and urges the young people to attend.

His souls is happy when he sees the young people joining the church.

He lifts up Christ, in song, prayer and talks to the school, as the great friend of the children.—Sel.

"You cannot successfully teach Christ if all the while you are thinking of how well you are teaching. That is selfishness."

FARM AND HOME

PLAY WORK FOR CHILDREN

Safe Way for Them to Work off Surplus Energy

The old adage, "A woman's work is never done," does not reflect upon the efficiency of the woman in question. There are so many side issues connected with a woman's daily work that serve to draw out each small task to a maximum length of time for accomplishment. The man about the house, having a definite task to perform, goes about it with undivided attention until it is done, whereas the woman is being constantly interrupted. The telephone, the door, the picking up and putting away, getting things on the stove or in the oven for the meals, and the attention constantly demanded by the little ones are all taking from her time and strength while she is trying her best to work on the definite task that she has set out to accomplish.

When one woman is cook, laundress, seamstress, and maid of all work, keeping the children amused and happy is the heaviest strain upon her. Something is needed to hold the children's attention, to amuse them without the supervision of an older person.

There must be some planning and preparation on the part of the mother to make a success of "busy" work, but in doing it she can choose her own time, and the few minutes thus spent will result in hours of happy employment on the part of the children. To tell little ones to "run along and play" has not the least effect. Even though they have plenty of toys and material to work with, little children cannot arrange for their own amusement. Reasoning power is not yet present in their mental make-up; they cannot distinguish the effect from the cause. Telling them to take their new blocks and make something does not mean anything in particular to them, but if in a few leisure moments the older ones will play with the children and the blocks, making bridges and trains, the youngsters will distinguish the effect from the cause, the result from their activities.

In play or work there must be some definite instruction given in the first place. The mother visiting the kindergarten sees the little groups of children working happily by themselves, building, cutting, pasting and drawing, and she immediately says: "I don't see how you keep them busy without being constantly over them. They won't do it at home though I purchased the same material." The mother does not realize that regular lessons are given on that same play work before the children are left to themselves.

Watch Over the Habits that are Being Formed

When you buy a new game or devise a new occupation for them do not hand it out to them in one of your busiest moments. The effect desired will be lost. Wait until you can sit down with them and show them its possibilities. When this is done appeal to their imagination, connecting the known with the unknown. If they have made a house let them build the school where they will go some day and the little desks that they will have for their very own. The next day they are ready to amuse themselves because the train of thought has been started. The little minds work along the line of thought already established and then imagination helps them.

In all kinds of child training it is well for the mother to remember that the child's mind is like a smooth field until he performs voluntary actions. As he performs a new action or a new task a tiny path is made through the field. The second time the same act is performed the path is made deeper. By constant repetition the path is worn very deep and the act becomes a habit. Hence it is vitally important that the mother watch over the beginnings when the paths are first made. She watches over the unselfishness with which the child plays with others, the neatness with which he joins blocks or papers, the tidiness with which he cleans up and puts away objects after play is over. All of these things mean the habits of after life that he is forming with his first busy work. He must be taught to stick to the work in hand until what he has attempted is finished and not to give up because it did not go right the first time.

The child is often made uneasy and hard to entertain if he is placed in an uncomfortable position. He cannot stick to anything for very long if he is put to work at a high table where his legs dangle and he must reach up in a strained position to his materials. If he is obliged to get upon his knees or to sit on his feet his physical sensations soon claim his attention to such an extent that his interest in the work in hand departs.

One of the best investments that can be made where there are young children is the little folding table and chairs of the proper height to allow the feet to rest firmly upon the floor. The tables cost one dollar each and the chairs from twenty-five to fifty cents each. They will repay the expenditure.

These things are light enough to be carried round by the children themselves, set out under a tree or even taken into the kitchen or sewing room where mother is at work. When not in use they can be folded up and put away.

After the children have learned several occupations or games they can have the privilege of going to the closet where their things are kept and choosing a new toy when the one in use has been put away in its proper place.

It is a very foolish mother who constantly picks up the children's playthings. It does not help them and the opportunity to teach them helpfulness and neatness is lost. These things will take a little time at first, but they mean hours of leisure for the mother in time to come.

For more definite ideas in regard to play work this list may be helpful: Cutting and pasting, clay modeling, paper folding, toothpick designs, peas and toothpicks, stringing wooden beads, paper or linen mat weaving, buttoning and lacing, tracing designs, stenciling pictures and blowing soap bubbles.

Now this does not imply that large sums must be expended for materials, A box of clay in powdered form may be purchased for twenty-five cents. This is used a small quantity at a time. It is moistened and made into a mass suitable for the children to handle. When they are through with it, it can be again rolled into a solid mass, wrapped in a damp cloth and used over and over again.

There is another kind of clay that comes in the form of a gum or very soft, pliable rubber. It is not sticky, however, makes no dust or litter and keeps indefinitely. It is made in different colors and several little tools come in each set.

In cutting and pasting, the materials needed are round-pointed scissors—never give a child the sharp ones—a toothpick for applying the paste and a very small amount of paste in a little tin dish. Squares of colored papers can be purchased for one cent a bunch.

The children take great pleasure in making a circus parade, becoming quite proficient in cutting out animals and pasting them in rows on paper.

Kinds of Play Work

Another idea in regard to cutting is to

encourage the children to illustrate favorite stories. The three bears walking in the woods, with their house in the distance, makes a good one. Cutting the paper into little squares and making bordered handkerchiefs for father with squares of paper also amuses them.

Any number of the cut-up pictures which so many children enjoy may be prepared by pasting together colored postcards and then cutting them up into triangles or small squares.

Peas soaked until soft make beautiful doll furniture when fastened together with toothpicks.

A soap-bubble outfit is now on the market which is a great improvement on the clay pipes. It is a small nickeled affair, with tiny cakes of soap fitted into it, and a very small water pan. The child cannot slop around in the water and get wet as he did with the old outfit. It costs only ten cents.

Weaving mats may be purchased or made from heavy paper or pieces of window-shade material. The latter can be used over and over again.

The latest idea is to teach the children to do their own buttoning and lacing by means of frames of wood. A piece of heavy material on which a row of buttonholes has been made is nailed or tacked to one side of the frame, and another piece on which the buttons have been sewed is tacked to the other. The child takes great delight in buttoning and unbuttoning this material. In the same way lacing is taught and the child eventually tries out what he has learned on his own clothes.

Paper folding takes more definite instruction, but a mother may obtain a paper-covered book of instructions for twenty-five cents.

Being busy means happiness to a child. It is understood now that when a child is troublesome and restless it merely means that he is looking for some way to work off his surplus energy. A wise mother provides the legitimate means and avoids trouble.—The Country Gentleman.

BATTLING A TYPHOID OUTBREAK

When we remember that the United States is laboring under an annual loss of about $120,000,000 as a direct result of typhoid fever brought on by insanitary conditions; that it is confined in the majority of cases to the rural districts; that the United States Public Health Service is directing its efforts to demonstrating how comparatively easy it is to control these outbreaks, one naturally concludes that the United States Department of Agriculture is not the only Government department of value to the farmer's business and home.

In one community in Maryland a typhoid outbreak last winter registered an attack rate among the residents of about one case for every forty-four persons. The Public Health Service, co-operating with the stricken community, attributed the outbreak to the pollution of the water supply. It advised the local authorities to install a hypochlorite plant for sterilizing the water, and through two of its surgeons supervised this work. This and other measures brought the needed relief.

The surgeons' summary of the case is valuable in that the lessons learned from the outbreak have a wide range of applicability in the United States:

The outbreak was caused, beyond reasonable doubt, by infection which, proceeding in the excreta from a typhoid-fever patient at the home nearest the pumping station, reached the public water supply and through that medium was distributed.

If proper precautions had been exercised at the bedside of that patient from the very beginning of the illness the outbreak perhaps would not have occurred.

If that home and neighboring homes had been provided with sanitary privies or properly connected sanitary water-closets, so that a collection and disposal of human excreta in a sanitary manner would have been insured, the outbreak almost certainly would not have occurred.

If the public water supply had been subjected to a bacteriological examination some time prior to the outbreak the findings would have indicated the need of purification treatment and so the outbreak might have been prevented.

> **"Let the children learn through doing. Through work they develop patience, perseverance, skill and will-power."**

The majority of private wells in the town are probably exposed either constantly or periodically to dangerous contamination, and, since the safety of the public supply can now be assured, the discontinuance of them as sources of water for drinking purposes appears advisable.

Under the insanitary conditions that have obtained in respect to the disposal of human excreta the community would be exposed continually, and particularly in warm-weather seasons, to infection transmissible by fingers and flies through foods.

Dwellers in the rural districts have good reason to feel that Safety First is not limited to railroad crossings and weak bridges. In the town's water supply, in the individual home, there is vicious danger of disease outbreaks that are waiting to take their toll of human lives. —Sel.

"The frog cannot breathe with its mouth open, its breathing apparatus being so arranged as to exclude air at all times except when the nostrils alone are working."

THE FOREIGN MARKET

By a law of Queen Elizabeth whoever exported a sheep from England was liable, on the first offense, to lose all his possessions, to a year in jail and to have his left hand cut off. On the second offense he was to suffer death. This is merely one small sample of a theory of foreign trade that obtained throughout Europe for centuries. The basic idea was that each country could so regulate its foreign trade that all the advantages of that trade would accrue to itself.

The real reason for trading is that both parties to the transaction gain by it. **A** has a horse that he doesn't need, and wants money. **B** has money that he can spare, and wants a horse. They trade and both gain by it. Every one knows as a matter of personal experience that he can't trade much if he is going to insist that all the advantage of every trade shall accrue to himself. Nations are learning that, too, and for a hundred years trade laws have been growing more and more liberal. Yet you may hear it said that the longer this European war lasts and the more destructive it is, the better for American farmers, because they have food to sell and the war will raise food prices.

Turning to the last census report you will find that value of farm land in the United States increased by fifteen billion dollars in ten years; value of farm animals increased nearly two billions; that crops raised in 1909 were worth eighty-three per cent more than those raised in 1899, although the yield of cereals increased only two per cent in quantity. This large accretion of farm wealth was a result of the increase in general prosperity. People were able to buy more food, better food, and to pay higher prices for it. And prosperity at home was bound up with prosperity in Europe. Our foreign trade, aside from agricultural products, increased notably.

When a sharp setback occurred during the cycle of prosperity—in 1907—we quickly obtained a hundred million dollars of gold from abroad, which helped us to get on our feet promptly. Our exports have now risen to two and a half billion dollars, sixty per cent. consisting of nonagricultural products. That is an important factor in prosperity at home, and upon prosperity at home agricultural well-being first of all depends. A really impoverished Europe would not eat our white bread and bacon, because it could not pay for them. Black bread and horse flesh, as in the poorest quarters of Europe before the war, would be its diet.

The first effect of war is to advance food prices, but the long-run interest of American farmers is to see the war end as speedily as possible.—Sel.

Begin the New Year with your subscription to the Christian Monitor paid up one year in advance.

CURRENT EVENTS

The war in Europe has now been in progress a little more than four months. Some one sums up the four months of fighting in the western theatre of war as follows: "After the first month of whirlwind advance upon Paris by the Germans, the second of retreat, and the third of settling into deadlock, the fourth has continued that deadlock." At this writing (Dec. 12) this deadlock continues. During the past month the attention of the world has been centered upon the great struggle in Poland between Russia and Germany. This is the second attempt of Germany to capture Warsaw. The first attempt brought them within sight of the city, but they were driven back to the frontier. This second attempt now in progress has not been so rapid. The city of Lodz in direct line to Warsaw has been captured giving the Germans good rail communications with their source of supplies. The battle which at times raged along a 300-mile front is not yet decided. The Germans are meeting with strong resistance and Russia's almost inexhaustible supply of men presents a difficult task to the invaders. The designs of the German military staff have evidently failed. It is the opinion among military experts that Germany's plan was to capture Paris and crush France before Russia could develop **her full fighting** strength, and then turn upon Russia. As the situation now stands Germany has her enemies pressing her hard in the east and the west. The most important naval engagement during the past month took place on Dec. 8, near the Falkland Islands in the south Atlantic. A number of British cruisers overtook and destroyed or captured a fleet of five German cruisers which were menacing commerce in the Atlantic and Pacific oceans. These same German ships on November 1, sank a number of British cruisers in the Pacific. Just as the Germans in the Pacific outnumbered and outranged the British ships, so it seems in the encounter near the Falkland Islands the British vanquished their enemies. The Germans also made a daring but unsuccessful submarine attack upon Dover, England. The submarines were discovered before they could make an attack and were driven back by the fire from the forts. The British battleship "Bulwark" was destroyed while at anchor on the estuary of the Thames, near London, with a loss of 800 lives. It is thought the destruction was caused by an internal explosion, although there are rumors that a German submarine may have blown her up.

Mexico has not yet taken up the pursuits of peace. The order of President Wilson for the American forces to evacuate Vera Cruz on Nov. 23 was carried out, even though at the time there were three factions striving to gain the supremacy; one under the leadership of Gen. Carranza, the other led by Gen. Villa, and the third by Gen. Zapata. Since then Villa and Zapata seem to have joined forces and conjointly occupy Mexico City from which Carranza withdrew. Upon the evacuation of Vera Cruz Carranza occupied the city. There has been little fighting during the last month. Two small bodies have been doing some fighting right across the river from Naco, Ariz., which has been causing the United States some trouble as some of the citizens of Naco have been wounded by bullets fired across the river by the Mexicans. Both the forces of Villa and Carranza have been warned through their respective leaders to desist, but the warning has not been heeded. More soldiers and artillery have been ordered to the scene. The administration intimates that if the Mexicans persist in firing across the border the American forces will return the fire as a defensive measure. It seems that the longer the struggle continues in Mexico the more remote the prospects of securing a well established and strong government becomes. Faction after faction arises, new alignments are made, so that the securing of peace ever become more difficult. There does not seem to be a man available with sufficient strength to bring order out of chaos and unite the factions so as to establish a stable government.

"One of the most important recent medical discoveries has come, not from the Rockefeller Institute for Medical Research, but from Dr. Barnardo's Orphan Homes in East London. This has to do with the treatment of scarlet fever and measles—sickness with which we can well believe the great London shelter for children has had no inconsiderable experience. Dr. Robert Milne, who directs the sanitary service of this institution, finds that the swabbing of tonsils and throat with carbolized oil, and the rubbing of the entire body with the essence of pure eucalyptus prevents the diffusion of scales from the body and reduces to a minimum the danger of further contagion. During the coughing time in measles and the sneezing period in scarlet fever, Dr. Milne places a sort of cage covered with gauze over the patient's head and chest. This is sprinkled, from time to time, with essence of eucalyptus, which catches and destroys all germs. Dr. Milne's method is said further to prevent the ordinary after-effects of scarlet fever. "Not one has made its appearance in more than a thousand cases under observation.' The eminent physician, Sir James Goodhart, describes Dr. Milne's discovery as promising one of the greatest revolutions in modern medical science."

"Battle insanity," a mental malady resulting from the long-drawn-out modern battle with its terrible and incessant roar of artillery, was evidently anticipated by Germany, as a special hospital for the treatment of such cases was established at Strassburg. A physician attached to this hospital finds **that** some were mentally affected among the Alsatians during the period of mobilization because of their terror of being arrested as a spy. But a larger number became mentally unbalanced through the terrors of battle and especially through long-continued fatigue. "Some of these patients showed something like hysteria, and kept repeating in a dramatic way incidents that they had seen in battle." "The writer uses a special term, 'neurasthenic depression,' to describe the effects upon a large number of patients who had seen continuous fighting. People suffering in this way could not rid themselves of the notion that they were still upon the battlefield, and often had the illusion that an enemy was slipping upon them from the rear." Even after the state of hallucination is worn off, the patient usually remains highly nervous.

"A preparation which, it is said, will stop almost instantly the flow of blood from a wound has been invented by Prof. Theodore Kocher of Berne, who was awarded the Nobel prize for surgery in 1912, and his assistant, Dr. A. Fonce. The new preparation is called coagulen. It is in the form of a powder and is dissolved in water before being applied to the wound. The discoverers of coagulen have made a gift of their invention to the forces in the field and have sent large quantities to both German and French armies. "The discovery is regarded as likely to save thousands of soldiers since it can be applied by untrained hands so that the wounded man himself or his comrades might use the solution."

The Jew is found in virtually every army engaged in the conflict in Europe. It is estimated that there are not less than 350,000 of them in the Russian army and at least 100,000 in the Austrian ranks, and thousands of them are to be found in the other armies. Over half a million are participating in the war or about one-sixth of one-seventh of the male Jewish population of the world capable of bearing arms. Thus we have the tragedy of seeing them fight one another for causes in which they have no racial interest. "The scene of the conflict in Eastern Europe is in the area of the pale of settlement within which nearly half of the Jewish race is at present massed." The economic sufferings of the Jews in this region as a result of bitter Russian hatred has been almost unendurable, but now with the armies surging back and forth over the country, the suspension of all commerce and industry, their lot must be indescribable. Scattered among the nations, unable to lose his identity or be assimilated by the nations, but ever bearing the marks of separation, the Jew is indeed drinking a bitter cup of suffering.

Graft and opium, two great curses of old China, are no longer to be tolerated in the new China. The present government is using drastic and extreme measures to put an end to these evils. Recently Gen. Wang, a high civil and military official was executed by shooting for selling offices under him and accepting "squeeze." The case has caused considerable excitement in political circles because of the fact that Gen. Wang was a personal friend of President Yuan Shi-kai, at whose order he was executed. It is stated that the president sent a messenger to Gen. Wang's family, informing them of his regret at having to fulfill the law in order to stamp out corruption and of his intention to provide for the maintenance of the family. Many minor officials also have lost their lives because of dishonesty. Opium smokers also continue to die at the hands of the soldiers. The governor of one of the important provinces was dismissed from office because he did not believe in the sincerity of the president, when, recently orders were received that the time-honored custom of sending rich gifts to the emperor on the anniversary of his birthday was not to be followed in the case of the president.

Georgia and California are making an organized effort to induce Belgians to migrate to their respective state and occupy some of the farming lands now lying idle. Georgia proposes to provide farm land practically rent-free for two years, and an effort will also be made to furnish transportation and farming equipment. The Belgians are among the most successful intensive farmers in the world, and practically every foot of soil is made to produce. This type of immigrant would do much to develop the agricultural resources of these states. It is thought by some, however, that since the soil in Belgium is very fertile that the Belgians would possibly not be able to farm poorer soil to advantage and even possibly prove to be a failure. Nevertheless the policy adopted by these two states is constructive as it proposes such help as will enable the Belgians to help themselves and at the same time would serve to develop the resources of these states.

Thomas A. Edison suffered another loss when the large manufacturing plant which housed the companies manufacturing some of his inventions, located at West Orange, New Jersey, was partly destroyed by fire caused by an explosion of chemicals in the filmroom of one of the largest buildings. The loss is estimated at $2,000,000. Mr. Edison's laboratory containing his notes of experiments and other valuable scientific notes have been saved. This is the second loss amounting to $2,000,000 that Mr. Edison has had. Mr. Edison is not discouraged, saying, "It's all in the game." Steps to rebuild have already been taken. Immediately after the fire word was sent to the 7,000 employes to report on duty as usual, but prepared to assist in reconstruction work. Many of the employes will be retained in their regular capacities, it is said, while all will be given employment of some kind.

What has become of Crocker Land? An expedition, after a long trip of 1,200 miles from Etah to the point where Admiral R. E. Peary said he sighted the great unexplored continent supposed to exist in the North Polar regions, found that Crocker Land was not there. Crocker Land has always excited the imagination of explorers who had heard the Eskimos' legend of the undiscovered country. Not until after Admiral Peary had given sanction to the legend was sufficient financial and scientific backing secured for an expedition. Evidently Peary was deceived. One arctic explorer ventures the explanation that possibly Peary was deceived by a mirage, stating that he himself at one time saw distinctly in the distance a long mountain range. Upon investigation he found the range did not exist being an optical illusion.

The wheat crop for 1915 in point of acreage promises to be the largest in the history of the world according to a statistical expert of the Department of Agriculture. "As a result of the war in Europe a world wide tendency exists to increase the acreage of wheat. A prospective heavy demand for this important food grain by the importing countries of western Europe is likely." Indications are that both the belligerents and neutral countries of Europe will seek to greatly increase their acreage. It is reported that some of the large estates in England will have a large acreage put in wheat. In those sections occupied by the warring armies the acreage will of necessity be greatly restricted, but in the unaffected sections and neutral countries this reduction is likely to be more than compensated.

The Ford profit-sharing plan after being in operation ten months shows that employees have purchased on contract homes valued at $5,000,000, on which they have paid $1,200,000. The employees have saved on an average of $48.76 each per month, which is in savings banks or invested in real estate. About 9,200 employees are under the profit sharing plan and more are constantly qualifying. "There is a marked increase in the number of naturalized citizens and a radical improvement in their habits, morals, health, mentality and living conditions." Hundreds received a share in the profit-sharing plan under false pretense, but have been found out by the investigators. Instead of discharging such the company simply asked them to return the money, and were given a chance to start over again under upright conditions.

Our trade with South America has suffered severely as a result of the war in Europe. In order to restore and protect this trade several South American countries have made proposals to the United States that we co-operate with them in negotiations with the warring countries to bring about the exclusion of all beligerent warships from the waters of the two Americas and thus safeguard the trade. Conferences are now being held in Washington. One of the proposals is to establish neutral zones on both the Atlantic and Pacific coasts of North and South America within which the belligerents shall be asked to agree not to engage in hostilities, or interfere with commercial vessels.

The influence of the Panama Canal upon transcontinental freight has been greater than was anticipated. Since August 15, when the canal was opened for business, over fifty ships, varying from 6,000 to 12,000 tons, have passed through the canal with freight for the Pacific coast. Some of this freight is shipped to New York from as far west as Ohio. One shipment of 15,000 tons of wrought iron pipes was shipped by the canal route from Youngstown, O., to San Francisco. The all-rail price is 65 cents per hundred weight; by way of New York and by the canal it is 48 cents, thus saving about $50,000 in transportation.

The British Patent Office notes a marked decrease in the number of patents issued since the beginning of the war. The average number filed daily had previously been about one hundred, but during the entire week ending October 3 only 250 were presented. The lack of money may

(Continued on next page.)

MISCELLANEOUS

WILD HONEY IN SOUTH AFRICA

E. N. Marais has published in a South African agricultural journal a number of curious facts concerning the wild honey of the northern Transvaal. Two distinct kinds of honey are recognized, viz., the ordinary golden-yellow honey, common to all parts of the world, and a snowy white kind, known to the Boers as "sheep-tail fat honey." The latter is described as beautiful in appearance and of most delicious flavor; it is also reputed to possess valuable therapeutic qualities. When expressed from the comb it almost immediately assumes the consistency of vaseline. Its special qualities are said to be due to the fact that the bees extract it only from certain grasses. The hives are usually in hollow trees; sometimes in ant-bear holes or ant-hills.

Gathering wild honey appears to be a favorite pursuit of the Transvaal native, and one that has some peculiar features. The bee-hunters wear no protective clothing, but appear to be so thoroughly inoculated with formic acid as to be immune to its effects.

The favorite honey is produced by a stingless bee, called the "moka," of which there are two species. The larger of these builds only in the ground and in very hard soil. The hive is found at the bottom of a shaft having the diameter of a lead pencil, and from two to five feet deep. The honey is not stored in the comb, but in wax bags, each about as large as a good-sized thimble; these are cemented together with wax, forming a cluster about the size of an orange. A hive may contain from a few spoonfuls to two gallons of honey.—Sel.

CURRENT EVENTS

(Continued from preceding page)

be responsible for some of the decrease, but the men at the front and other cares as the result of the war no doubt accounts for many. Also many applications come from foreigners, and these sources have been interrupted.

Equal suffrage for women has now been granted by twelve states. In the recent election out of seven states voting on the issue only two, Montana and Nevada, granted the right. All of the equal suffrage states except Illinois are west of the Mississippi River. In twenty other states women are permitted to take part in certain school and minor elections.

Joseph Smith, son of the founder of Mormonism, and who for 56 years was at the head of the reorganized Mormon church, with headquarters at Independence, Mo., died on December 10 at the age of 82. His oldest son, Frederick M. Smith, succeeds to the leadership. The chief difference between this body and that with headquarters in Utah is that the former do not teach polygamy while the latter do. Joseph Smith claims his father never sanctioned polygamy nor was a polygamist as claimed by the church at Utah.

The value of the important farm crops of the United States this year is estimated at $5,068,742,000 or $104,000,000 more than the value of the same crops last year, notwithstanding a loss of $418,000,000, sustained by cotton planters on cotton alone, as a result of the European war. Statistics based on the average price paid to producers on Nov. 1, indicates that this year's wheat and corn crops are the most valuable ever produced in the United States, that the wheat and apple crops are record harvests and the potato crop is the second largest ever raised.

The historic volcano, Vesuvius, is again reported in action. The populace fears the repetition of the disaster of 1906 and as a consequence special prayers and visits to special shrines were made by many people on Sunday, Nov. 2. The first signs of activity were detonations and rumblings. This was followed by great columns of smoke and soon thereafter by the eruption of lava. In the last serious eruption, in 1906, several villages were destroyed and property estimated at $20,000,000 lost. About 500 persons were killed and 50,000 rendered homeless

Living within one block in one of Chicago's tenement districts are 1596 persons, making up 357 families. The investigator found only eight bathtubs in the block used by 48 persons, the remaining 1550 having no tubs at all. More than one-fourth of the families live in three-room apartments and have only one bedroom. Of those living in the block 805 are children. The wages of the householders was found to average $12.27 per week and the yearly family income was said to be far below $12 a week.

It is estimated that one per cent. of the salt in the ocean would cover the land areas of the world to a depth of 290 feet.

Among the coal fields discovered in the Antarctic regions by Sir Ernest Shackleton is one comparatively small which contains as much coal as is now in the unworked deposits of all Great Britain.

Thirty-two tons of postage stamps for the holiday rush, valued at more than $8,000,000, were shipped from Washington to postoffices throughout the country on the 16th of November.

Fresno county, California, produces 94,000,000 pounds, or about sixty per cent. of the California raisin crop, and nearly twice the quantity produced in Spain.

Recently a Chicago judge heard ninety-six suits for divorce in one day. Drunkenness was given as a chief cause of these broken homes.

More than 100,000 men were injured in American mines last year, while 3,651 were killed outright, according to the report of the Director of the Bureau of Mines.

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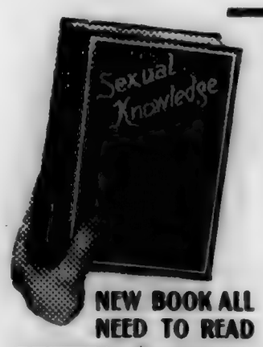

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(Continued from page 3)

far from the scene of the recent Turkish bombardment. He listened to me patiently. He was impressed with my recital that most of the revolutionary and socialist excesses were committed by drunkards, and that the Sveaborg, Kronstad and Sebastopol navy revolts and the Petrograd and other mutinous military movements were all caused by inebriates. Having heard me out, His Majesty promised at once to speak to his Minister of Finance concerning the prohibition of vodka.

Czar Sees Vodka's Havoc

"While I lobbied in Petrograd the emperor visited the country around Moscow and saw the havoc of vodka. He then dismissed Kokovsoff and appointed the present Minister of Finance, M. Bark.

"Mobilization precipitated the anti-vodka measure. The Grand Duke, remembering the disorganization due to drunkenness during the mobilization of 1904, ordered the prohibition of all alcoholic drinks except in clubs and first-class restaurants. This order, enforced for one month, showed the Russian authorities the value of abstinence. In spite of the general depression caused by the war the paralysis of business, the closing of factories and the interruption of railroad traffic, the people felt no privation. Savings banks showed an increase in deposits over the preceding month and over the corresponding month of the preceding year. At the same time there was a boom in the sale of meats, groceries, clothing, dry goods and house furnishings.

"The 30,000,000 rubles a day that had been paid for vodka were now being spent for the necessities of life. The average working week increased from three and four days to six, the numerous holidays of the drinker having been eliminated. The working day also became longer and the efficiency of the worker was perhaps doubled. Women and children, who seldom were without marks showing the physical violence of the husband and father, suddenly found themselves in an undreamed-of paradise. There were no blows, no insults and no rough treatment. There was bread on the table, milk for the babies and a fire in the kitchen.

Russia Abandons Liqour Trade

"I decided to seize this occasion for a press campaign so far as this is a possible thing in Russia. I organized delegations to present petitions to the proper authorities for the prolonging of this new sobriety for the duration of the war. This step found favor with His Imperial Majesty and an order was issued to that effect. Another similar campaign to remove the licenses from privileged restaurants and clubs was successful and strong liquor is no longer available anywhere in Russia.

"The second month of abstinence made the manifold advantages so clear to everybody that when we called upon His Majesty to thank him for his recent orders, he promised that the vodka business of the government would be given up forever. This promise was promulgated in a telegram to the Grand Duke Constantine.

"There remains only now to find elsewhere the revenue which up to the present time has been contributed by vodka. There has been introduced in the Duma a bill offering a solution of this question. The aim of this bill is not the creation of new taxes, but an effort to render the government domains and possessions more productive."—Sel.

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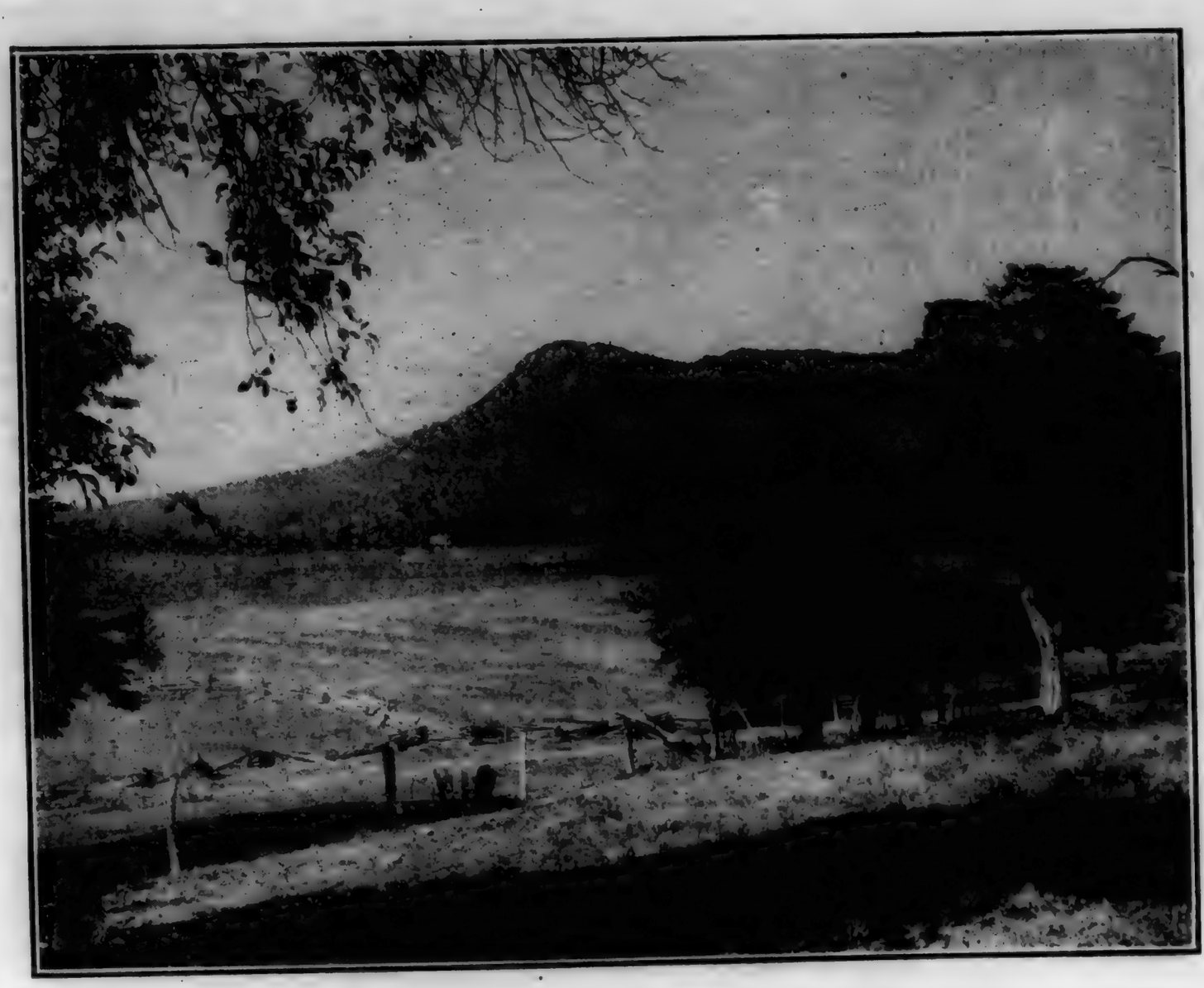

Fig. 2—South end of Massanutten mountain rising in bold profile from near the middle of the Shenandoah plain, showing also the extended boundary of talus fallen from it upper heights and distributed from its base by the waters of an ancient lake. —Photo by Wm. Dean, Harrisonburg, Va.

(See page 46)

SELECT READING

EVERY-DAY LOVE

Love? I can tell by the way you talk of it that you read the newspapers. So do I, every morning. How otherwise could I keep abreast of the world's affairs? But in the matter of love, I remember always that the press deals mostly with fashionable brides and domestic infelicities. I am not one of those who scoff at marriage in this money age. I believe there are happy love stories elsewhere than in books. How can I believe otherwise, I who have been married happily these twenty years? It is true that I am a grocer; that I sell cabbages, yes—but with my head I sell them, not with my heart.

"John," I say, "a pound of butter for this little boy."

I say that with my head.

"And how old are you, my little man?"

I say that with my heart. For I too, had a little boy once, so that all little boys who come to buy butter from me make me forget that I am a grocer. I remember only that I am a man; that I was a father for a little while.

They write us love stories, these young authors of ours, pretty tales sometimes—love stories of the rich, on yachts, in palaces; love stories of the poor. We of the middle class—tradesfolk they call us across the sea—we also have our love stories. But we are neither elegant nor dirty enough, it seems, to be put in books. We do not talk French, we do not talk dialect. Yet—strange, is it not?—we love our wives and our children, and, what is more, we are true to them.

Yes, we are true to them. You do not hear of us—of our contented marriages. You will find us daytimes in our stores; evenings, in our homes. Your grocer does not ask, is marriage a failure? He goes on selling cabbages and raising sons.

When I say love, I do not mean trading coronets for bright new gold. I do not mean bartering women, here in this free land of ours, for money; there on the other side, for an empty name. Neither do I mean the gamboling of school children, which is harmless and sweet enough; nor the passion for other men's wives, which is vile.

I mean the love which is not brilliant when written down. Sometimes, twittingly, they call it the old-fashioned kind—just as they smile at hollyhocks and praise the rose, the rose, always the rose, the rose, big as one of my cabbages, which grows under glass. Hollyhocks grow in the open air and the naked sun. They may not be the prettier for that. I am only saying that the love I mean blooms humbly, but lasts—lasts all summer, in God's own air.

I will tell you of such a love. You need not smile. I shall not tell you of a wooing. It is not for you or any other man, how I won Kate. You ought to know how honest wives are won. Besides, though they make the most of it in storybooks, to me wooing is the least of love.

Kate married me—that is enough for you. I was young then, and a grocer's clerk, a boy just out of school. It was the time—you know that time—when you like poetry, and gather arbutus in the spring. I called her Little Flower. It was Burns put that into my head. There, it has slipped out, that foolish little name, though it seems a sacrilege to breathe those words. Dear and sacred they are to me—yes, to me, the grocer!—greengrocer if you like—those two little words of poetry.

She gave a boy to me. Children are burdens, I hear it said. Well, it is only the lazy, selfish people who tell you that—the women who fondle lap-dogs, who dress and idle their days away; the men who have no thought save of money and their own sweet will. They are the ones who measure—measure as I do coffee—the troubles of rearing and loving a little child. Five years we kept that little son of ours; and of all my life, I tell you, those were the years I would choose to be judged by on the judgment day.

Now, when my work is done, to find that little boy again lying in wait for me behind my door, to see his eyes shine and hear his cry—what would I not give God for that? There never was worry—and you see for yourself my hair is gray—never was worry I could not forget in the doorway, when that little boy smiled.

We, we three together, lived the life of our little town. What that means every one knows—a little house in a little yard, with lilacs and geraniums and a plot of grass, which I mowed myself. On Sunday we went to church. We took home some one to dinner—one of her folks or mine. Then we drove, perhaps, through the country, praising the farms. Work mostly—work and a little pay. You live simply. You do not go in for show. You rear your children. You teach them a thing or two. You see them married, and settled down—presently with children of their own to dandle on your knee. Then they save a place for you on the hillside. But they miss you when you're gone.

Day after day we sit at our table, Kate by the coffee, I by the meat. Day after day we talk of the store, of the weather, of the doings and sayings of our little town—never a word of our love for each other, if you mean the love-words they put in books. Pretty enough when we used to read Burns together and pick the arbutus; they would only sound foolish now. They are for young folks, I'm thinking. They are light and airy like a boy's love. They are made for a boy's lips. We have weighed them, somehow, and found them wanting now that our hair is gray. So, when the old mood comes to us to say some fond sweet word, we talk of our little son. He is our love story.

Lilacs—you should smell our yard in May. There is a bush by the porch where we sit evenings. We take the blossoms, great scented bunches of them filling Kate's arms and mine. We go up to that hillside. We lay the flowers on the green grass—the grass that little boys love to play in. It grows as softly there above them as it grew once beneath their bare little feet. We go home with empty arms—empty they have been, empty now they will always be; but it is that, **that,** I tell you, that emptiness, that sorrow, the sharing of it through the days and years, which makes our love like the sky, like the sea.

You see me among my flour barrels. You hear me bargaining for cabbages. You see me living the same old work-a-day life day after day.

"What a humdrum fellow!" you cry.

Why, if I had a son, he would never dream of being some day like me. He would not wish to be like his father. Well, I know that. I—I, too, expected to be a hero when I was a little boy.

And so you see me, yet do not see me. You see the grocer. You do not see the man. You see Kate, but do not see **my** Kate. To live together while we are here, to live together somewhere over there—maybe to have our arms full again—that is now our **dream.**

Yet poetry, they say, is dead. It is not true, I tell you—I, the grocer, tell you that. It lives where love **is, in the hearts** of men. If it is dead to you, then your heart is dead. I know, for my heart is living. A poem is there, though I can not write it. I am a grocer, I can not rhyme. It is for you, you poets, to find the words for it; to talk less about roses and sing more—sing of such love as mine.—The Outlook.

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DOES EUROPE'S WAR MARK THE END OF THE AGE?

(This is a question frequently asked by Bible students. The believer naturally turns to his Bible for an answer, but not all Bible students agree on the interpretation of prophecy. The writer of this article, Henry W. Frost, which appeared in a recent issue of the Sunday School Times, after giving a very brief and general statement of the two principal lines of teaching held relative to the course of this age, presents more in detail one of the teachings and then draws his conclusions. The article is worthy of consideration in the light of prophecy whether we agree with the author in every particular or not.—Ed.)

For nearly six thousand years men have been struggling through darkness into light, through barbarism into culture, when suddenly, at the word of kings, the beast in man is aroused and he is found to be as Cain was, a brother-hater and a murderer. For nearly two thousand years men have been under the influence of Christ's person, example, and teaching, and have been professing to wear His name and to be His followers, when in a moment, at the sound of bugle and the beat of drum, the devil in man is let loose and he is proved to be no better than a Nero, a Caligula, or an Attila.

The deep pathos of it all is that men had thought it would be otherwise. Philosophers had argued, poets had sung, and preachers had spoken of a "golden age" which was about to dawn upon the world, wherein brotherly love would predominate and universal peace would prevail. Scriptural terms describing millennial corditions were being quoted as at least partially fulfilled. And then into such dreams as these the specter of war—mad, red-handed, and murderous—thrust itself, to the overwhelming horror of mankind. This was not the racial evolution of which men had boasted. This was racial devolution, which man had decried.

And yet there were some thinkers among the thoughtful ones, in spite of all that had taken place, who were not surprised or unsettled. For these, as for others, there was the horror of it all. But they had been forewarned, and therefore they were not overwhelmed. Indeed, these persons had long believed that the existing civilization was superficial—what Carlyle called "skin-deep"—and that modern Christianity, speaking generally, did not represent apostolic and especially Scriptural Christianity. Also, these persons had always said that general life, at the heart of it, was bestial and devilish, in spite of the culture of civilization and the ethics of Christianity, and that the proof of this fact only awaited a fit occasion for its display. In addition these students had affirmed that, the heart being deceitful above all things and desperately wicked, only individual regeneration and sanctification could transform society, and that any hope for national righteousness apart from these processes was necessarily illustory and vain. Moreover, these teachers had taught that the Scripture made it plain that unregenerate man would prove to be a failure in all the future, as he had been in the past, that he would go from bad to worse and from worse to worst, and that he would proceed at last so far that he would fling himself from the dizzy height of self-exaltation into the abyss of moral and religious self-destruction. And finally, these Scriptural interpreters had proclaimed that the whole course of this present age would be marked by divine judgments, in which, according to the Master's Word, nation would rise up against nation and kingdom against kingdom, until there should be a consummation of judgments in a last terrible conflict, in which the armies of the world would be arrayed, not only against one another, but also against God's Anointed One, and in which the divine wrath would be poured out upon the lawless ones and their satanic leader, to their utter destruction.

Now it is no small matter that the class of students referred to have been found to be right in their interpretation of the prophetic Scriptures. It is worth while to inquire what they hold as touching the end-time and end-events.

First, prophetic teachers hold that the Christ who went away will return, and that the coming referred to so often in Scriptures is a personal one. In other words, that no other event—such as the destruction of Jerusalem, the descent of the Holy Spirit upon the Day of Pentecost, or even death—satisfies or exhausts the meaning of the promises which relate to the second advent, and that these will only be fulfilled by a definite, second coming of Christ, in His own person and in bodily form, as a distinctly literal event.

Second, prophetic teachers declare that the second coming of Christ will have a twofold object; first, to gather all believers, dead and alive, to Himself in bodily form; and second, to bring these back with Himself in judgment against all who oppose Him, whether they be kings, captains, mighty men, warriors, free, bond, small or great.

Third, prophetic students teach that the purpose of the return and judgment of Christ will be to establish God's kingdom upon earth, the golden age for which men have rightfully longed; that this will last a millennium—that is, a thousand years; that its earthly, national center will be restored and redeemed Israel; and that this millennial period will be a time of world-wide evangelization and salvation, such as has never yet been known.

Fourth, prophetic interpreters set forth the fact that this present age is not the kingdom age, but is that of the Holy Spirit and the Church; and that God's present purpose, as the apostle James at Jerusalem said, is to take out of the nations a people for His name. They also set forth the fact that this purpose forbids the thought of present, universal salvation, and that it indicates a rejecting of Christ by multitudes of people, just as has taken place in every nation up to the present time.

And finally, prophetic teachers hold that this rejecting of Christ by the multitudes, and therefore by the nations of the earth, calls not only for a final judgment at the end of the age, but also for intermediate judgments during the course of the age, and that this is the explanation of many of the calamities which have been seen among the nations in the past, and of those which are now being seen among the nations.

Deductions from the foregoing statements may easily be made.

No war, however wide-spread and terrible, necessarily marks the end of the age, since, as Christ declared, "wars and rumors of wars" are to be a part of the development of the whole age.

(Concluded on page 62)

EDITORIALS

THE CONFLICT WITH DOUBT:—To every thinking man and woman come periods of doubt concerning things spiritual. Especially is this true in the lives of young people when they are acquiring a fund of knowledge and begin to think and reason on life problems. It is well for young people to examine critically in the light of God's Word all religious teaching received. To believe a thing for no other reason than that our father and grandfather believed it does not make for a strong and positive Christian character. Such a basis for our beliefs is very superficial and unstable. It is not always the case that all the religious teaching received in the home is correct in every detail. It is for us to determine with honest heart whether the principle upon which the particular teaching is based is in accord with revealed truth. If so, it is for us to hold to the principle with conviction, even though we may differ as to the application in every detail. Every young man or woman should be very reluctant to cast aside any religious teaching received from devout and earnest Christian parents.

It is when young people get in touch with those who hold different beliefs, or read their writings, that doubts and misgivings concerning their own beliefs assail them. Then is the time of struggle, of stress, of unsettled mind. It is the critical time in their moral and religious experience—a time fraught with great dangers as well as tremendous possibilities.

In this age when doubt and unbelief assail us on every hand, when open and brazen attempt are made to destroy faith in the inspiration and authenticity of the Bible, when those who deny cardinal principles of the Christian faith are found in the pulpit, in the class room, in the editorial chair, and in virtually every walk of life, the period of doubt is indeed a most dangerous one for young people, and calls for those strong in the faith to successfully guide the young people through these troubled waters.

Science has been so exalted that thousands take it as their absolute authority rather than God's own Word, despite the fact that science is required to change its basis and consequently reconstruct its whole structure every time a new discovery of importance is made. Science is too shifty and unstable to serve as a criterion for religious beliefs, much less to serve as a basis.

Neither science nor reason can furnish us with an absolute standard for morality and religion. If they could every man would be his own authority, in which case there would be a repetition of the deplorable and chaotic conditions described in the closing words of the book of Judges, "Every man did that which was right in his own eyes." Reason alone cannot know the mind of God and cannot find a satisfactory solution for the problems of life. We need an authority, a standard, from a source higher than, and outside of man. This authority must be superhuman. It can come alone from God. It is revealed to us in the Bible.

With these conditions extant today it is vitally important that definite, positive and strong teaching be given concerning matters of morality and religion during these periods of doubt. There is no harm in allowing young people to wrestle with their doubts so that they may realize that the finite mind, apart from the revelation of God's will, is incapable of reaching a satisfying conclusion on these matters. But when struggling with doubt they should be under the supervision of those strong in the faith who will extend the helping hand at the critical moment ere they sink, and plant their feet on solid rock. Unless they come under the influence of positive and evangelical teaching at this period there is danger of them being irreparably lost for Christian service.

Doubts will come. It is a subtle means of attack by the enemy. At such times it is necessary to spend much time in prayer and maintain the right relations with God so that there may be a spiritual discernment of God's revealed truth. The carnal mind cannot discern the things of God, the apostle Paul tells us, for they are spiritually discerned. For this reason the unregenerated mind cannot fully rid itself of doubt because the things of God are indiscernible to it. Hence the necessity of maintaining the right attitude toward God. According to the Word the greater blessing is not with the one who harbors doubt, but with him who accepts the truth in simple child-like faith. The continual entertainment of doubt is not the mark of intellectuality nor of strong Christian character, but the acceptance of the things difficult or impossible for the mind to comprehend in implicit faith—the "I know" because God's Word says so—is a mark of strength and power in the Christian. The only sure remedy for doubt is to flee to Christ and His Word, appropriate Christ in our life and accept His Word by faith, even though all reason and science seems to contradict the revealed will of Christ. The sure antidote for doubt is an unconquerable triumphant faith.

The present age calls for strong men of conviction in our schools, pulpits, editorial chairs, etc., who will enunciate the truths of the Gospel with authority and who will steer the young people safely through the perilous period of doubt and fix their faith unmovably upon the eternal rock, Christ Jesus.

"CROPS UBER ALLES":—Much has been written in the newspapers about the wanton destruction wrought by the German soldiers in the present war. Many of these reports, emanating from their enemies stirred by passions common to all engaged in war, have proved to be exaggerated or without foundation. The chief business of war is to destroy and it is but natural that wild and exaggerated stories of wanton destruction will originate in the heat of battle when the havoc wrought quite often appears greater than it really is. In reading war news it is always well to note the source of the news items as each belligerent country seeks to enlist the sympathy of neutral countries.

Very little has been said about the German desire and effort to prevent the needless destruction of crops in the countries of their enemies. On this point we quote from "The Country Gentleman:"

"Irvin S. Cobb, who spent many days with the gray armies of the Kaiser, states that he was profoundly impressed by the seemingly unanimous desire of all the Germans to avoid the destruction of the crops in the enemies' countries. Fields as level as a parade ground, offering great saving of distance to the points of destination, were skirted, even when the way round led along tortuous roads. Delayed rearguards refused to cross lots wherever the meadows were replete with unharvested crops. We hear that this habit persisted in the retreat from the Marne, when it meant leaving behind food resources for the enemy. For centuries the Teuton has been a notable success as a farmer, and we have no need to wonder at his success when we find the racial characteristic of thrift surviving amid the most awful cataclysm the world has ever witnessed."

It is also reported that the Germans brought a number of threshing outfits into France, and while the armies were fighting, the wheat, on thousands of acres back of the German lines, was threshed. That which was not needed for the armies was sent to the Fatherland.

The German is noted for his thrift. It is one of the characteristics that has had a prominent part in making Germany a world power in commerce and industry. It is a trait of character that, generally speaking, is conspicious for its absence among us as a nation. The things that impressed an European commission that visited our country recently was the great waste of agricultural and other products. We waste enough, it is said, to feed a nation like France. Thrift is a characteristic that America will do well to emulate.

ARRIVED SAFELY—1915:—Well, this old earth is still spinning through space with millions of poor mortal creatures clinging tenaciously to it despite the definite written and verbal predictions of a certain individual, Pastor Russell, that it would be altogether otherwise by this time. According to the Word of God a man places upon himself the stamp of an impostor and false teacher when he is so presumptuous as to pretend to know the time of a future event which the Word expressly says neither man nor angels shall know. To now deny that he taught that the year 1914 shall see "the consummation and end" of all things, or to claim that an error was made in the calculations, only serve to emphasize the character of the impostor. Yet despite all the evidences that he is a false teacher—a blind leader of the blind—there are thousands who will persist to follow him even though his prediction was not verified, and allow themselves to be induced to believe a lie—a condition which is to characterize the "latter times."

TO OUR SUBSCRIBERS:—We heartiiy welcome the new additions to our circle of readers. A goodly number have seized the opportunity to secure the Christian Monitor for 1915 at our special price of fifty cents. In looking over our mailing list we find some communities well represented, while some others not so well. There are some communities in which the Christian Monitor is hardly known but where there are homes where it should be welcomed as a monthly visitor. One brother from such a community recently sent us a list of 27 new subscribers. If some brother in every similar community could do likewise our list would grow by leaps and bounds and the Christian Monitor's sphere of influence be considerably enlarged. We appreciate the interest and every practical effort made by our friends, be the results few or many subscriptions.

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CHRISTIAN LIFE

THE VICTORIOUS LIFE

Noah H. Mack

When we consider life it presents itself in many phases and conditions, but one of these conditions is to be considered only in this little article and that is, as the heading indicates, the victorious life.

By nature we are dead in trespasses and sin. Eph. 2:1. This being the condition of the whole human family, all those who would live must seek life, "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). So when we first began to know ourselves we were not good, but bad; not alive unto God, but dead in sin and helpless. Some of us tried to improve and be better without coming to Him in whom is life, and for a while we thought we were succeeding but ere long we found ourselves still in a sinful state.

All people, both old and young, who try by their own strength to break the fetters of sin and loosen the shackles of death are like the man in the quicksands, the harder he tries to rise the deeper he sinks down. He has no foundation for his feet to stand upon to support himself. There is nothing for his hands to grasp that he might lift himself up, and unless help comes to him from some other source, he must perish. His hope then must be to lie still and call for help before he is entirely swallowed up by the treacherous quicksand.

One says, "I will reform my habits of life and live a strictly moral life. I'll be sober and honest and I'll be kind to my fellowmen, I shall do better than some of these church members." Surely he succeeded in his own estimation at least to be better than those church people whose lives he had so critically observed, and thus he fell a victim to selfrighteousness.

Another says, "I will develop my mind, so that I may know and understand." So he pursues knowledge and learns of many things in the heavens and in the earth and in the sea. Yes his knowledge multiplies and by and by he sees nothing but ignorance around about him and behold he has become wise in his own conceits. Rom. 12:16. The things of the Spirit of God are foolishness unto him, neither can he know them. I Cor. 2:14. The wisdom of this world has blinded him.

Another says, "I will join the church then I shall be all right. I shall have a promise there." So he joined the church, kept the ordinances, at least some of them, went to church sometimes when it suited him and there was nothing to interest him more in some other direction. He has no objection to the Church having Sunday school or any other spiritual work, exercise or sacrifice; neither does he object to the Church exercising herself in the doctrine and peculiarities of the Gospel and apostolic teaching, but as for himself he cannot see the value of these things neither does he take kindly to admonitions. He is a church member but knows nothing of the life of victory.

Morality, knowledge, church, these are all right in their proper place, but they are neither life nor victory. Certainly a spiritual man is a moral man, the servant of God needs to seek after knowledge in a Gospel manner, the saint desires a home in the church and "will dwell in the house of the Lord forever" (Psa. 23:6).

Now since these and many other things in which men have trusted are not life, in what or where may life be found?

The Father's will is not that man should continue in sin and death, but that he should come to life; not that Satan should continually defeat man, but that man should come to victory.

The Father has come to our help. He has sent His only begotten Son to us to lift us up and by His love and sacrifice draw us unto Him. Jno. 12:32.

The messenger came before pointing the people to Christ, saying, "Behold the Lamb of God which taketh away the sin of the world," at the same time crying unto the people to repent for the kingdom of heaven is at hand. "Jesus Himself came with His first message saying repent for the kingdom of heaven is at hand."

When on the day of Pentecost the hearts of the people were pricked and they cried out, "Men and brethren what shall we do?" Peter answered and said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Repentance is the only one but sure way to life, real, true, Gospel repentance brings about that condition of heart where Christ can lay hold on the souls and lift them out of the slough of sin and break the shackles of death and give them life—life eternal—"for in him was life and the life was the light of men" (Jno. 1:4). "As many as received him to them gave he power to become the sons of God, even to them that believe in his name, which were born not of blood, nor of the will of the flesh, nor the will of man, but of God."

Being born of God—regenerated—one has become a child of God. Having passed from the land of bondage in sin into the land of life and liberty in Christ Jesus the conflict at once begins, for the enemy of God, even Satan the enemy of every pardoned soul, will not allow the saved ones of God to go out from him without molesting them. It is his avowed object to bring every soul back into his dominion of sin and death.

When we speak of a victorious life we must evidently think of a warfare, for there must be a struggle, a conflict, a fight or a battle before there can be a victory. In carnal warfare the army that wins the battle is said to have been victorious. Life and grace are not victories, they are gifts of God of which the devil would rob us, and in this is the conflict that we resist the devil that he may flee. Yield not to temptation that he overcome us not.

In order that we may have daily grace to resist temptation we must daily walk with Him who saved us; have a daily portion of the bread of heaven, the Word of God, with daily devotion, in this way the pardoned soul will continue to grow in grace and power with God and thus be victorious in his own little kingdom, the kingdom of his heart:

"A little kindgom I possess
Where thoughts and feelings dwell,
And very hard I find the task
Of ruling it well."

This verse was written by a child and gives evidence of a conflict of the spirits before the Spirit of God had gained the victory.

When once the soul is resting in loving obedience and service in Christ the conflict becomes a joy rather than a sadness of heart. The conflict continues so long as one remains in this mortal body yet in the fully consecrated life, the conflict is crowned by continuous victories.

The soldier of the cross needs to be in constant exercise and training that he become not negligent and indifferent and the enemy steal a march on him or he himself in carelessness get on the enemy's territory where he becomes an easy prey to the enemy, for Christ our Shepherd will not defend us in Satan's territory. Careless Christians are like the unwary fly that flits aimlessly about and becomes entangled in the spider's web which she spun just for the purpose of catching such careless insects that she

might devour them. The faithful, watchful, prayerful and moreover industrious follower of the Lamb. in the consecrated condition of his heart does not have any desire for these vain things of the world because of the thorough change of heart.

We would desire the reader to look with the writer into Paul's writing to the Colossians, third chapter. We learn there that even after we are risen in Christ our affections must be controlled. In order, then, to do this the will of the Christian must be subject to the law of victory. That means a crucified will and a crucified life. Mortify—bring unto death—the fleshly sinful desires of the flesh. This must be first. The young convert or even Christians who have been in the service sometimes are startled and shocked by attacks of evil thoughts and desires of the flesh. The honest follower of Christ can readily see by Paul's teaching that even after we are converted these things yet are present by way of temptation, present in the flesh but not in that new life that came from God. Let not then any true child be discouraged by such attacks, but bring the temptation as a whole to Christ and no matter how much mental suffering it takes cling to the cross until the victory comes. Every victory gives added strength for future conflicts. We praise the Lord for joys in victory. The joy of the Lord is your strength. Neh. 8:10.

On the other hand there must be no trifling with temptation. When one would rather take up with some suggestion of sin with the thought of going just so far towards an act of sin, or in other words, see how far he may go in mental indulgences without committing sin is tempting God. Such an one is in the extremest danger of plunging into sin. The victorious life exists in meeting temptation squarely by the Word of God, like Christ in the wilderness temptation. Matt. 4:3-11.

The victorious soul does continually offer up praise and thanksgiving to the Father in Jesus' name, for he recognizes that all these things come from the Father. Thanksgiving and fruitbearing are but natural results of a victorious life in Christ. There is no display nor honor seeking; praise and the plaudits of man are not desired. There is no boasting but the name of Christ is magnified, all honor and praise to Him.

"Forbid it Lord that I should boast,
Save in the death of Christ my Lord;
All the vain things that charm me most,
I sacrifice to Jesus' blood."

The development of mind and body is right when done in the fear of the Lord so that one may labor with his hands and mind as unto the Lord. The simple methods of the Gospel are always safe, but popular methods lead away from God. There are many spirits and many voices but Paul says, "Ye have the mind of Christ." That mind claims all for God and none for self. When Peter confessed that he loved Christ,, he immediately received the charge to feed the lambs and sheep.

The teaching, then, of the young and older people in Christ and the feeding and leading of them belongs to the meek followers of Christ in whose heart there is no pride nor deceit nor any desire for display or prestige, his heart is even saddened when people give him praise which belongs to God.

The surrendered soul, the humble servant, the victorious disciple, holds the Church dear, it is his home while he continues his pilgrim journey heavenward. He delights to worship, labor and commune with the brethren and sisters, for he loves them. The desire for recognition has left him. His life is in Christ and his service a service of love.

New Holland, Pa.

THE MINISTRY OF INTERCESSION

Clayton F. Derstine

The Way of Approach

Under the Old Testament economy God ordained a way of entrance into His presence. The Old Testament priest is a type of the believer-priest of the Church dispensation. The function of the priest was to sacrifice and intercede for himself and for others. But we are of the New Testament.

Chosen Generation.—I Pet. 2:9. Under the Old Testament priesthood the sons of Aaron succeeded to the priesthood by their right of birth. The believer-priest is also born to the priesthood by his blood relationship with the Great High Priest Jesus Christ. Every believer is born to this office, but not all exercise their privilege.

Royal Priesthood.—The color of some of the material of the garments worn by the Old Testament priests was purple, suggesting royalty. The New Testament priest is also of royal lineage by virtue of his new birth, which has made us kings and priests unto God. Rev. 1:7.

Holy Priesthood.—The necessary cleansing of the Old Testament priests bespeaks holiness in every law of purification given by the Lord.

Peculiar People.—The color of one of the garments worn by the Old Testament priests was blue, typifying a heavenly people. They were not to be owners of land; their work was of a different nature. So the believer-priest's citizenship is in heaven.

Lively Stones.—I Pet. 2:5. The individual responsibility of every believer for himself and others is very evident.

When Christ entered the synagogue at Nazareth He read Isa. 61:1. 'The Spirit of the Lord God is upon me; because the Lord hath anointed me . . . .' One of the fruits of Christ's work on the cross is that every redeemed child of His becomes a king and priest unto God and partakes of the same anointing of the Spirit which gives power for intercessory prayer.

Need of Intercessory Prayer

Our need of being intercessors before God will soon become evident when we attempt to do the humanly impossible task of lifting the Satanic veil, which blinds the mind of an unregenerated world, to the Gospel of Christ. II Cor. 4:4. The reason for this blindness is that the revelation of the Gospel is the only way of escape of sinful man from the power of Satan to God. The Satanic work is to obscure the minds of the unregenerate to the **finished work of Christ on the cross, the glory of the living Christ as Intercessor and Advocate.** The antidote to this condition is not talk, but the illumination of such darkened minds is the work of the Spirit. With all the preaching and teaching of the 20th century why is there not more conviction on the hearts of the unsaved, convincing the world of sin, righteousness and judgment to come? It is because of the lack of intercessory prayer on the part of believer-priests.

Our work as priests is to show forth the virtues and excellencies (I Pet. 2:9) of Him who has called us from darkness to His marvelous light, through personal work and as intercessors. There is a wide range of privileges and responsibilities for believers to intercede for those who may have been ensnared by Satan, and are taken captive at his will (II Tim. 2:26), praying always for all saints. Eph. 6:18.

Conditions for Intercessory Prayer

The believer-priest must be one who sacrifices before his ministry of intercession counts with God; First, in regards to his body, Rom. 12:2; Second, in regards to his worship, dare not be divided, Heb. 13:15; Third, his substance must be on the altar, Heb. 13:16, Phil. 4:18. The believer to be an intercessor must first be king over his own life in respect to his body, in his worship in which God will be supreme, over his substance which must be under his authority, working in harmony with his calling and work to the praise and glory of God.

1. **Hears God's Word.**—Under the Old Testament institution the blood was put on the ear of the priest. The same condition is laid down by Christ in Jno. 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Also faith in His Word is implied, "When ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

2. **Walks with God.**—At the consecration of the priests the blood was also put on the big toe. I am holy, be ye holy. The believer-priest must be purged from

(Concluded on page 61)

MISSIONS

A STUDY OF MISSIONS

Educational institutions of the present day are devoting more and more time to the practical side of training. Some institutions have located where a study of social life and religious conditions can be carried on with the class room work. Others have their courses so arranged that a certain period is set apart when students visit the districts where observation of organized work may be carried on. Each department selects the particular phase of work in which they are studying. In addition to this institutions also aim to choose such instructors as have had practical experience in the special departments in which they serve.

Goshen College is not in a position to use the first mentioned plan, but the management has felt the need of giving more attention to the problems of Church extension work. Accordingly the College has for several years been doing regular work of this kind in the country. This year a new feature was added to the Bible course. In former years the course extended over a period of four weeks. This year it was lengthened to six weeks, and, in addition to the regular work offered before, the students are required to spend ten days in a special study of the practical problems first handed. Provision was made for a study of both city and rural work. For those who wished to study the problems of the country, arrangements were made at the Forks church near Middlebury, Ind., and for those who wished to study the problems of our city mission work, arrangements were made in Chicago.

After spending three weeks at the College the students were assigned special subjects for study. The work was carefully outlined and directed and the students were required to report either in class room or by special papers on the subject assigned. The ten days spent this way did not take on the nature of a pleasure trip nor of sight-seeing. The reports, which are the result of personal study of the conditions first handed, are indicative of real hard work.

Those who were in Chicago spent two hours each morning in a study of the Gospel of John. The remainder of the day was spent in visiting homes, Missions, institutional churches, jails, county hospitals, including also a Jewish synagogue and Catholic church. At appointed times the students met with those directing the work and discussed the purpose, method and value of the various systems, used in the institutions visited. In this way the material that was gathered was organized and prepared for report.

Every institution visited presented some new idea. Some of these organized efforts are devoted to the moral and social reform of the community; others are more directly religious; still others distinctly evangelistic. Some are set to the great task, directly with the individual, of preventing delinquency and crime; others take care of those who have been unfortunate. Some are devoted to the physical needs of humanity; others to the moral and social needs; still others spend practically all their efforts to save the individual from sin.

A little time spent in such a study convinces one of the tremendous problem and the immense amount of money that is spent in directing all these various institutions. In the Cook county hospital alone millions are spent to care for the physical needs of the poor. No one is received that is able to pay. But this institution promises to be the finest of its kind. The poor are to have the advantage of all the modern conveniences and latest methods of caring for the sick. Special courts are endeavoring to give justice to the innocent. In this great city more money is being spent each year to bring the message of salvation to a lost humanity. The harvest truly is great but the laborers are yet too few.

The call has come more forcibly because of this knowledge. It was when the Master looked upon the field that He urged prayer for more laborers. There certainly can be no more sane method than this by which we may understand and appreciate the Master's call for more help. The results of these ten days of carefully directed study have been most helpful.

We trust the special Bible course in the future may interest a larger number of our young people. These are days of large opportunity. The management of the College is making plans for next year. We were very sorry Bro. B. B. King could not be with us on account of sickness. His work was supplied by Bro. A. M. Eash and others. We would be glad to receive suggestions as to how we may make these six weeks more profitable. We ask an interest in the work. It is the work of the Church and we wish to serve the Church in the largest way.

An Appreciation

Dear Brother Detweiler:

I want to state in behalf of our people this morning our appreciation of your visit with a number of Goshen students.

One thing, I think, that was a lesson to our city young people was the magnificent health and robust spirit of the students. Many of our young people are pale, colorless and sometimes broken down in health. And much of it is on account of not taking care of their moral health.

The presence of the students has meant a great deal for moral teaching among our people. Their presence seemed to leave a sacred impression that can be spoken of with interest.

We want to thank you for your interest in our work. Trust you may come again.

Yours for success in the New Year,

A. H. Leaman.

Jan. 8, 1915.

A BRIEF REPORT
Of the Work of the Class in Study of the Rural Problem

The class consisted of twelve students of whom six had spent their holiday vacation investigating the conditions in the Forks congregation near Goshen, Ind.

The work in the class room consisted of six talks by Bro. Jacob K. Bixler on the various phases of the country church problem, and one recitation in which the class reported the conditions as they saw them in the congregation studied.

The basis of the talks was a study of the community from the viewpoint of the population, the economic conditions, communication and transportation, the tenant class, the women on the farms, the young people, education, public interests and reforms, and the Church and Sunday school. A list of questions had been prepared for the class and formed the basis for their research in the congregation studied.

While the unchurched districts were mentioned and their needs discussed, it was also shown how the older and so-called well-established congregations may increase their efficiency, and the problems that are confronting many of them were shown to be such that they will soon require the very best attention of the leaders of the Church if we expect to hold our own and above all carry out

the commission of the Master in preaching the Gospel to every creature.

The weaknesses were pointed out of the one-room buildings for Sunday schools, the lack of organizations for the young people for the development of the mind and the social spirit, the lack of good reading matter in the communities, the untrained minister spending practically all his time in money making, or the salaried minister not in sympathy with farm life, and the present method of evangelizing the community.

Some of the solutions offered for these problems were a better prepared ministry and a leadership of vision, conviction and consecration; a better social life; the adoption of the home department and visitation work in each community; a campaign of education along the lines of missions and general church work; a remedy of some of the economic and financial conditions; and a getting away from the strictly congregational form of government. There needs to be more co-operation in supplying the needs of the various congregations with ministers and leaders. The organization of District Mission Boards and the conducting of teachers' training classes, etc., were considered helps to get the needs before our people.

The results of these studies will be known only in the future, but it is hoped that it will stimulate all to a deeper study of this great and present problem of the Church.—B.

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

II The Evangelistic Agencies in the City Mission

C. K. Brenneman

There should be at the bottom of all missionary activities, the supreme object of winning lost men and women to Christ. This being the case, the operations through which it may be accomplished are many and varied.

A good motto for the worker on the field would be, "After that which is lost" (Luke 15:4), and all his endeavors should be clothed with that spirit. In fact every effort put forth ought to be keyed to evangelism.

Gospel Meetings

Whether it be on the street, or in the shop, or in the mission hall, we must put forth special effort to awaken in the hearts and consciences of those present, the fact that Christ came to seek and to save that which was lost, and occasionally urge immediate decision and give opportunity for the same. I do not mean that every service should close with an invitation. Indeed, it should not. Local circumstances, and the spirit of the meeting must always decide. But at the Sunday evening services when a promiscuous crowd has gathered we should not fail to draw the net. In fact we have done this at any of the different services, and had conversions at the mid-week prayer meeting, and at the Sunday morning services, as well as at the evangelistic service on Sunday evening.

The minister may have a troubled heart in his audience, and yet not know it. At our last Sunday evening service, a man pouring out the burden of his heart, said, "I was in misery tonight. I have a little boy in this cemetery, and I want to meet him some day. Pray for me." This goes to show that the evangelistic method is the best to determine who is in your audience and to reach them for Christ.

Open-Air Meetings

Street preaching is not looked upon with much favor by some within the Church, but when one is really "After that which is lost" he will even find himself preaching to the poor bum on the street. It must be admitted that the greatest preachers of ancient and modern times were open-air preachers, and that some of the grandest conversions resulted from that kind of work. We should not fail to recognize it as one of the agencies by which city mission work can be made to prosper.

Noon-Day Shop Meetings

The disadvantages of this kind of work lies in the fact that the time alotted to the workers is but one-half hour. But when one remembers that many of the laboring class must work every day including Sunday, and then sees with what eagerness they receive the Gospel, one can not help but believe that God is honoring the efforts put forth in behalf of the workingman. Our plan is to sing a few songs and give a twenty minute talk.

Tent Meetings

The work of conducting tent meetings has found its vindication in the fact that people can be reached in this way that we have not yet been able to reach by any of the preceding methods. Some people will not go to church because they dislike its formality, others because they haven't good enough clothes, while to them, a tent meeting seems more informal and more free for all.

One method of conducting such a mission is as follows: The district in which the meetings are is divided into sections. Leaders are appointed for the different sections, whose duties are; to visit the homes, announce the meetings, and find places for cottage prayer meetings in the morning. In the afternoon prayer meetings are held in the different sections conducted by the section leaders, or some one whom they may appoint. This plan being followed daily, it never fails to bring out a large crowd to the evening service, and souls are being saved in the homes and at the tent.

One of the many touching instances relates as follows: A young girl having attended our tent meeting last summer failed to come out during the meetings. She sat on the porch one night pondering over the evangelist's message. She was asked by her mother to come into the house, but being under conviction did not wish to go to bed and refused to heed the request. When the door was shut against her the thought flashed through her mind, "If this was the door of heaven, and I should forever be shut out. Oh how horrible the thought!" She knelt down, and opened the door of her heart and let Jesus come in.

The Sunday School

This department of the Church fails in its true mission when it ceases to be evangelistic. The prime object should not be that of educating and developing the brain only, but the saving of the soul. The impartation of knowledge must go beyond the brain. The scholars may be convinced of the fact that they ought to be saved, but the knowledge must reach the soul when they actually will be saved. To this end the Sunday school in its operations may and should at times go out of the way, toward the accomplishment of the same. Teachers may change from the recitation to the lecture method and talk conviction into his or her pupils, like the preacher in his endeavors to drive conviction by his preaching.

Occasionally the pastor should preach an evangelistic sermon to the members of his Sunday school. Having done this, our experience was the casting of the net on the right side and to land a number of young souls into the kingdom who today are faithful young members.

Visitation Work

This is one of the most important phases of city mission work. It requires a good deal of tact, patience, and stick-to-itiveness.

Entering the home of a fairly aged lady she weeping told me of her sister's only boy who is in the war. I finally asked her for prayer. This I was refused on the grounds that she didn't need my prayers. I asked permission to pray for her sister's boy. "O yes," she said, with a fresh outbursting into tears, **"pray."** I prayed for the unfortunate boy who was facing cannon and sword, and for her who was facing a LONG eternity. With bitter sobs came the broken tone, "Das war gut, ich hoffe der Liebe Gott will dein Gebet erhoeren." When I left her she said, "Come again, you may pray."

Visitation work may be looked at from the social aspect, and it is a good thing to be sociable, but underneath it all there must be the spirit of evangelism.

Secular Work

All other work, such as the clothing dispensary, the medical dispensary, the bread line, whether it be feeding 500 or only one, when properly carried on has for its ultimate aim the salvation of the soul.

The sewing schoool fails in its accomplishment of the highest good unless it is permeated with the spirit that reaches out for the soul. The boys' club, and the manual training school in their efforts of taking boys from the streets, and out of mischief, and starting them out to do something that will eventually be the means of helping them to earn a livelihood, has at last failed in its purpose unless it was that of preparing them for the life which is eternal.

Canton, Ohio.

HOSPITALITY SHOWN US IN A TURKISH VILLAGE

Nora M. Lambert

(In the next number Sister Lambert expects to begin a series of illustrated articles dealing first with the experiences of her missionary party in leaving Turkey and then take up a description of Turkish life and experiences in bringing the Gospel to these people. We solicit a wide reading of these articles.—Editor.)

When traveling through the interior of Turkey we see many villages nestled by the side of a small stream or at the foot of a mountain. These are usually Turkish, Kourdish or Armenian villages. The population is seldom mixed.

Turkish villages can generally be recognized at a distance by the minarets, rude though they often are, towering above the mud and stone dwelling houses.

A short time ago while taking a horseback journey for two days we were unfortunate in having rainy weather. Although we were dressed in rubber suits we finally felt damp and chilly. We still had a five hours' journey before us, and hoping the rain would soon pass we decided to stop in a Turkish village.

The Turkish soldier who escorted us galloped ahead to inform the "Agah" (head man of the village) of our coming. The soldier and Agah were waiting for us at the gate opening into the courtyard and gave us a hearty "Hoshgeldeneż" (welcome), bowing low in true Turkish style. We were led through the courtyard up a steep stone stairway into the village guest room. Although contrary to the custom practiced among themselves, the most prominent men of the village soon gathered in to help entertain us.

It was a narrow, long room with wide settees on three sides covered with Turkish rugs. While we would have much preferred having the two windows and door opened to allow a little fresh air to enter, they were securely closed and a fire was built in a little sheet-iron stove at the farthest end of the room. They immediately prepared and served Turkish coffee which was much enjoyed by those of us who have been in the country long enough to have gotten accustomed (?) to the soiled tray and the finger marks and coffee that were still visible on the cups from the former time they were used.

We assured them we had our food with us and only wanted to be sheltered from the rain, but they were quite unwilling that any guest should leave their village unfed.

A large, round copper tray was placed in a low stool in the center of the room. On this was placed a dish of "yoghart" (sour milk), a plate of cheese, some fresh onions and sheets of thin bread that had been moistened with water. At their request we seated ourselves around the tray on the floor and did our utmost to eat the meal in proper native style. This, of course, meant that we all ate out of the same dish. Although they gave us large wooden spoons to use, one glimpse convinced us that we would much prefer using a small piece of the bread folded into the shape of a spoon, eating the "spoon" together with each mouthful of sour milk. We agreed with the words of the Turk who was asked if he did not think the American way of eating was more cleanly, he said, "Everyone knows whether he has washed his fingers, but you never can tell who washes the spoons."

We were waiting for an opportunity to go outside and talk with the women but before we could excuse ourselves a boy brought the message that the women wanted to see the "kuz" (girl). We were delighted to get out into the air and insisted upon staying on the veranda with them. A crowd of old women, mothers with their children, young brides, and young girls just newly engaged, all dressed in the brightly colored village dresses that indicated their age and position in the home, gathered around us. As none of them had ever seen a school

Churning Butter. A Typical Scene in a Turkish Village

(schools are only for boys, they think) their subjects for conversation were very limited. When answering some rather personal questions in the most satisfactory way possible, one young woman exclaimed, "Oh, come, look, look, she has a gold tooth in her mouth!" They all stooped or tried to get into some position so they could see it while I talked. As this was probably their first chance to learn the reasons for some of the "peculiar" things the Americans do, another asked, "Why do you wear those spectacles on your nose, do you think they are nice?" As it is considered a disgrace for a woman not to have nice hair they were certain mine must be very short or I would wear it in long braids as they did.

We sought to give them some information along different lines and a few suggestions as to the care of their children and in this way gain their confidence so they will be more ready to listen to a Gospel message another time.

They begged us to remain for the night but as we saw the rain would continue indefinitely we decided to resume our journey.

The beaming faces of the women and girls, who were eager to hear all we had to say, and the men who showed us every kindness, made a deep impression upon our minds and hearts. And we long and pray for the day that there will be liberty to teach them the story of salvation.

Although the hindrances are many our God is all powerful. Will you join with us in prayer for the enlightenment and salvation of these people for whom Christ died?

Elkhart, Ind.

THE HOME CHURCH AND FOREIGN MISSIONS

XIV (2) Financial Support of the Missionary Enterprise

H. Frank Reist

If all the church members would be as much concerned about meeting their financial obligation to the Lord as they are about paying their obligations to their fellowmen, the missionary enterprise would receive a great impetus. We need more Christians who will open a financial account with the Lord and take Him into their partnership, and give Him a just proportion of their income. One of the sadly neglected teachings of the Bible is that of Christian stewardship. We hear a little about it in the religious press, less from the pulpit. While there seems to be a growing recognition of this teaching, and is being more extensively practised, it is yet a long way from being commensurate with the emphasis and importance given it in the Bible. The work of the Church as well as her spirituality has been, and is being hindered and crippled because of the failure of the majority of her members to acknowledge and practice the principle of stewardship as taught by God in His inspired Word.

In the preceding article the Apportionment plan of giving and the urgent necessity of every member being a liberal supporter of the mission work of the Church was discussed. We noted that about one-tenth of the church members give about nine-tenth of the financial support of missions, while the remaining one-tenth is given by the nine-tenth of the members.

The Commission finds that one of the most frequent and perplexing problems confronting the Mission Boards is the receiving and using of special gifts. There are always those individuals who attach certain specific conditions to their gifts. They want to specify the particular purpose for which a gift is to be used. The purpose specified may be such that it can readily be used by the Board without any embarrassment following and the gift is gratefully received; but it may be possible that the object specified may not be worthy, or not in pressing need, "or it may be that the appropriation of the gift in accordance with the wishes of the donor will involve the Board and the Mission in future obligations which they are reluctant to accept."

"Still more serious is the proposal frequently made to extend the regular operations of the Society by the opening of a new mission, or a new station, or the sending of a missionary to a new center, all of which involve an increased and permanent outlay upon the part of the Board. In every instance the donor expects that the new work thus inaugurated will be continued and properly supported. Many Societies have thus been saddled with heavy burdens of expenditure by friends of the cause, who, in their zeal, have practically dictated to the Boards, compelling future appropriations from its regular funds for the purpose of continuing what has thus been begun."

There seems to be an increasing desire to contribute to some special work rather than give to the regular approved work of the Board. When a gift is offered for specified work which the Board deems unwise to undertake efforts are made to induce the individual to give the gift for the support of the regular established work, failing in this, and, the work specified being decidedly contrary to the policy of the Board, it is rejected rather than accept it and possibly bring about future complications and burdens. The cases in which a gift will have to be rejected are no doubt few, as most donors will yield to the counsel of those who have the work of the Board in charge and can be persuaded to allow their contribution to be used for some particular phase of the work already established.

It is important that the Board recognize this side of human nature, common to all of us. A request for funds for one particular and definite object appeals more forcibly to us than an appeal for funds for general purposes. Many people who have given all they feel able for the general work of the Board will respond quickly and liberally to a personal appeal for some special object, provided the object is clearly and effectively presented.

Recognizing the value of the special appeal various plans are adopted by Mission Boards whereby individuals may contribute for special purposes. Some Boards are using what is called "the station plan." This plan provides that the work of a particular station, or an entire mission, is divided up into shares, and these shares are sold to local churches, Sunday schools, individuals, etc. A share generally costs about $30. When sufficient shares to support the work of a station for a year have been disposed of, other stations are disposed of in like manner, so that a congregation may have an interest in stations in different countries. All those who take a single share or more receive reports at regular intervals from the station or mission they are helping to support. **"This plan has the advantage of a specific appeal, while at the same time it guards the general appropriations of the Society."** This plan will increase correspondence and require much attention to detail, "at the same time it conserves the unity of the work and informs and encourages the contributors." **"Missionary Societies might well take into consideration provision for meeting this demand for closer relation between donors of special funds and the object for which contributions are made."**

The plan of giving to specific objects is encouraged by those in charge of our mission work as a Church. A number of native workers in India are supported by individuals; some of the missionaries are supported by one or more congregations; two churches have been built by the contributions of our boys and girls given expressly for that purpose, and other funds have, and are being given for some specific purposes.

A large field is open for the training of the children and young people in systematic giving so that they will form the habit for life. This is a fruitful field for study and investigation, one that should have the most careful attention of every Board. This phase of the work is neglected to the detriment and loss of the future effectiveness of the mission work. In many Sunday schools there is no systematic effort to secure gifts for missions from the scholars. Some schools have regular monthly or quarterly offerings for missionary purposes, which do much to encourage regular giving to missions and

5256

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to keep the subject of missions before the scholars all of which helps to form the habit of systematic giving. **Any legitimate plan whereby the children and young people can be enlisted in doing something definite and tangible along the line of missionary support should be encouraged and developed, not only for the sake of the funds that may be secured then, but for the influence it has upon developing a permanent interest in the cause of missions and the larger support that will be realized when these boys and girls have become men and women and have assumed responsibility in the work of the Church.** We need to lay our foundations deep and wide so that future generations may be able to build thereon.

The investigations of the Commission with regard to the motives that prompt people to give reveals the fact that a large proportion of the funds are given from "the highest and best motives." "On the other hand, it cannot be denied that in every congregation there are men and women who give because they 'suppose they ought to give to foreign missions,' or because they are asked, and who certainly would not offer the gift if it were not applied for."

"Seventy per cent. of the answers received place the religious motive first, while the remainder lay emphasis on the philanthropic or humanitarian motive, or upon motives of a more incidental and indirect kind."

"Not only should people be induced to give out of right motives, but steps should be taken to establish and maintain the habit of giving."

"There are vast resources in the Church for the evangelization of the world that have not yet been made available, but which should be and may be brought into the treasury of the Lord. **It is the privilege and the duty of those who are engaged in the work of missions to so plan that proportionate giving shall be the rule of the Church and not the exception."**

It is not a question of the ability of the Church to provide the necessary funds to evangelize the world. She has an abundance of wealth. But it is a question primarily of getting the members of the Church to recognize the Bible teaching on Stewardship and to practice it conscientiously. The treasury of the Lord will be full, just as it was when king Jehoash undertook the work of repairing the temple, so soon as all the members of the Church consecrate their possessions and recognize and meet their financial obligation to the Lord. **Not until there is a revival of the teaching of Stewardship from the pulpit and in the religious press can we hope for an adequate support of the missionary enterprise from the Church, the great task committed to her by her Head, Christ.**

(To be continued.)

AMONG CANNIBALS

The Rev. Fred. J. Paton, son of Dr. John G. Paton, whose autobiography has been the delight and wonder of tens of thousands, has labored among the cannibals of Malekula for twenty years, having been the first man to approach them. They are a dangerous people. On one occasion when passing through the forest up a mountain side Mr. Paton, on scaling a giant iedge, suddenly felt the cold muzzle of a rifle against his cheek. Pulling up short he noticed guns in all directions, pointing at him from out of the bush.

"I spoke quietly to the owners of the rifles and as they saw that I was unarmed, they recognized that I was on an errand of peace. If I had been armed I should have been shot.

"'I have come to tell you about God,' I said. 'We know about God,' they replied. Then I told them how they had missed their way to God and how Jesus had come down from heaven to show them the way back. Their interest deepened as they heard of the atonement. 'That is a true word,' said the chief. 'That is good.' They believed that no wrong could be atoned for without the shedding of blood, either of man or of animal. One man explained that he was just going off to kill a few men, but (with utmost composure) his business could wait, as he could kill men at any time, but could not often hear about Jesus.

"Everywhere I found natives longing to hear more about Christ. When I left that mountain the old chief presented me with his sacred spoon, the spoon with which he and his ancestors had eaten human flesh, a spoon blackened with human blood and reeking with tragedy. 'Your story,' he said, 'is reasonable to me. It is true we have lost our way to God and need God's Son to show us the way back.'

"One old man was very earnest that someone should be sent to tell him more about Christ. So clamorous were his appeals that I went back to my own mission station and said to the natives there: 'How many years have you known about Jesus?' 'Six or seven,' they replied. 'Then you must go and tell the story to those brothers of yours in the mountains.' 'But we shall be killed and eaten,' they replied. 'Then you must be killed and eaten,' I returned, 'for at any cost must the attempt be made to hand on the message.'

"A teacher was dispatched to the district, and by his efforts the whole village became Christian."—Sel.

NOTES

The Missionary Physician

Not long ago a missionary who studied theology and medicine was believed to be doubly equipped for the foreign field; now, concentration and not diffusion is the word. Nevertheless, the idea that the missionary should be doubly equipped has been conserved, inasmuch as the spiritually minded missionary physician can do the work of the physician and the evangelist.

The missionary physician has marvelously unique opportunities which make possible his being a doubly equipped man. His point of sympathetic contact, physical disease, is assured from the very start. Further, if the doctor shall inspire his nurses and helpers with the evangelistic spirit to the extent of creating an evangelistic atmosphere, one can scarcely imagine conditions more suited to the winning of men to the Savior. In addition to all this the hospital may send out its nurses through a city and find the distrest who would gladly come to the hospital-haven if only they could, and so may actually bring help and heal them. The ordinary evangelist must go to the mountain, hard and obdurate with prejudice, while the physician evangelist stands in his lot, beckons, and lo! the mountain comes to him, and truth-seeds are sent back for planting in the homes and villages of the country.—Korea Mission Field.

Earl Taylor on South America

Dr. S. Earl Taylor, of the Methodist Board of Foreign Missions, who has recently returned from a trip through South America, reports that: "There are many chances for missionary work in Panama, and co-operation between missionaries laboring in the northern part of South America and in Mexico is likely eventually to solve many problems."

Ecuador is the only country in South America from which Protestant missionaries have ever been expelled. "In other countries of South America," he said, "a number of the churches, particularly the Protestant Episcopal, have been instrumental in securing civil liberty. Conditions are excellent in Bolivia and Peru. The government of Bolivia subscribes to the support of the Methodist Episcopal school. Chile contains the 'Yankees' of South America. Argentine is growing as our West did in the early days, and with this difference, that her pioneer towns are according to the standards of new towns that are developing in a state like Ohio, for instance. There are great opportunities in Peru and Chile."—Sel.

"A curious illustration of Roman Catholic ignorance of the Scriptures is found in the case of a certain Doctor Reinisch, a Cathodic polemicist in Germany, who remarks on the fact that a benediction used in Protestant churches ("The Lord bless thee and keep thee," etc., the Aaronic benediction of Numbers 6.) is the same as the well-known benediction of St. Francis d'Assisi. He expresses his perplexity as to how this Franciscan blessing could have come into Protestant liturgies!"

BIBLE STUDY

ROMANS

XXIII A Study of the Epistle

Grace, the Foundation of Christian Character and Conduct

1. In personal conduct and experience. —Rom. 12.

Having disposed of the facts of grace as affecting the attitude of the Lord to the world in the matter of salvation, it is the Apostle's aim to point out the active principles of grace in the conduct of believers. Remembering the statement made in Rom. 6, that grace is not intended to be a privilege to continue in sin, it is with every degree of satisfaction that we take up the wonderful declarations of the nature and power of the Christian's life.

Every believer is related to the altar of God—the sacrifice made by Jesus Christ, to put away sin and reconcile the soul to God. It is a relationship made possible only by the **mercies of God,** and hence, the first principle of grace is made the basis of the appeal, and the entreaty becomes more powerful, since it is not a compulsion but a privilege.

The second feature which is emphasized is that of the nature of the believer's consecration to the altar. He becomes a living sacrifice. The gift which touches the altar partakes of the nature of the altar. If the altar is Christ the offering partakes of His nature, and hence, the believer is dead in Christ unto sin by the death of Christ for sin, and alive in Christ by His resurrection, being raised unto newness of life in holiness. Christ is the believer's altar of death and the altar of life. On the Day of Atonement the altar of death—the altar of the sin offering—was joined by the blood of the sin offering to the altar of the mercy seat where the blood was sprinkled in the presence of God, and forgiveness and life was secured for all the people. The two altars became one, in the person of Christ. Being made alive in Him, we can present our bodies only a living sacrifice —dead in Christ—alive in Christ—unto God.

Again, that which touches the altar partakes of the nature of the altar, and thus it is holy. The gift is sanctified by the altar. It is set apart for God, as is the altar. In one sense, the Christian is a holy gift unto the altar since he has been **made so by the sin offering.** In another sense he is made a holy gift unto God because of the virtues of Christ's perfections, and is a thank offering, or a sweet savor, whole burnt offering. In either case, it is an offering made in **service** unto God.

There can be no stronger appeal made to draw man to God and to His service than that which the Apostle has made. We are drawn into fellowship and unto service to God by His mercies, by His death, by His resurrection, by His perfection and by His devotion.

The nature of the believer's life is hence determined. It rests on the foundation of death of flesh and self in the cross of Christ, and in the fact of a new life through Christ. It must harmonize with the nature of the living sacrifice. Through death it is made free from obligations to the world and to sin, and should not be conformed—fashioned, patterned, like-natured—to this world and its ways. The "transformation" is accomplished in the power of the resurrection life. It is the life of the mercy seat, where forgiveness and life were bestowed, and the mercy seat being in the Most Holy Place, and a figure of Heaven, represents the life of the believer as of a Heavenly origin and of Heavenly character; it is a life unto which the mind is to be renewed. Only by this renewing of the mind will man be able to manifest and prove the good, and acceptable, and perfect will of God.

Having established the principles of the Christian life, Paul sets forth some of its characteristic features. It first affects the individual in his relation to himself. What does a Christian man think of himself? The answer is given, "Not more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Every man who has become dead to sin and the world and self by faith in Christ has been raised up in a new relationship to himself and to the brethren. With the new life there are new laws and relationships. There is a new body and he is but one of many members, and all have a special relation to Christ. A new motive, a new spirit and a new service are called for. Self is lost sight of in the spirit of love for Christ and the members of His body. Self is in the crucified Christ, and "brethren" in the risen Christ.

As regards personal service for Christ, the fact of individual effort and personal responsibility is clearly set forth. Every individual should be more concerned in fulfilling the personal mission to which he is called than in seeing that others do their respective duties.—vv. 4-8.

The attitude which the Christian should have to the world around him is determined also by the character of the life described by the Apostle. It should be one of humiliation of self. Again, the idea of the "Living sacrifice" is manifested. "Love without dissimulation" (v. 9); "in honor preferring one another" (v. 10); diligent in business, because it is the Lord's; hoping, suffering, praying—no present rewards, nothing for the flesh to trust in—vv. 11, 12; **giving** to the suffering, the persecutors, to the sorrowing —vv. 13-15; live humbly among all men, among the contentious, before the enemies—vv. 1-21. But the greatest virtue in all these instances lies not in the fact that the believer is able to deny self, but that he is able, by the power of the resurrection life, to reveal that he is a new man obeying the laws of the new life, and showing the nature of Christ in doing that which is not customary among men —even in an active service of kindness and love and earnestness as doing the will of God and showing to the world the love of Jesus Christ.

The Workers' Column

A NEW TESTAMENT BOY.—TIMOTHY

Feburary 14

I. A godly mother.—II Tim. 1:5.
II. In a godly home surrounded with faithful believers.—II Tim. 1:5.
III. Taught early in the Scriptures.—II Tim. 3:15.
IV. Believing the Scriptures and having faith unto salvation in Christ. —II Tim. 3:15.
V. Consecrated to the service of the ministry by the laying on of hands. —I Tim. 4:14.
VI. Continuing in the study of, and meditation in the Word.—I Tim. 4:12-16; II Tim. 2:15.
VII. A strong leader in the church.—II Tim. 2:1-3.

TOUCHED BY THE POWER OF GOD.—Jer. 1

February 21

I. Jeremiah the Priest.—v. 1.
II. A revealer of the Word of God.—a prophet.—v. 2.

(Concluded on page 62)

EDUCATIONAL

THE PRESENT SHENANDOAH VALLEY OF VIRGINIA COMPARED WITH PHYSICAL CONDITIONS OF ITS REMOTE PAST

L. J. Heatwole

I Descriptive Sketch

The field of investigation from which details are derived for the preparation of this article is located in the universally admired and widely known Shenandoah Valley of Virginia, which extends for more than 100 miles along the northwest border of the state at an average breadth of 25 miles, and occupies the peculiar and yet romantic position of having the Blue Ridge Mountains for its eastern boundary and the great Alleghany front as a formidable wall on the west.

Conforming as it does to the general system of syncline found in the greatly extended geological trough lying within the Appalachian highland, its base and side slopes constitute a depression that ranges in depth of from 1,600 to 2,000 feet below the crest of the Blue Ridge on one side, and possibly 2,500 feet below the rim of the Alleghany front on the other.

A prominent and very inviting feature of this region appears in its many winding brooks and larger streams of clear, fresh water—fed by hundreds of perennial springs that are uniformly distributed over its basin. Having an annual rainfall of about 44 inches and a climate of remarkable immunity from the extremes of heat and cold it has long since been acknowledged to be one of the most favored of Gardens of Eden that nature has inclosed and beautified for the abode of man on the American Continent.

Following these conclusions, the fact is also become significant that its mountain bounded horizon, its clear, blue skies, its picturesque and pleasantly rolling landscape, and profoundly deep and spacious underground passage ways have all been sung to the world in general by poets, portrayed by painters and captured by snap-shot artists of several generations.

Replete as the Shenandoah Valley has long been with human history and human achievement from the earliest period of its occupancy by the white man up to the present time when its surface is practically dotted over with thriving cities, towns, villages, and rural communities, it would seem entirely out of harmony with the urgent demand coming from the great fields of human investigation and inquiry for the impenetrable curtain of obscurity to remain undrawn from the long train of happenings transpiring within its bounds during the early and formative period of its history.

Much as has been done in the way of transcribing to imperishable record the deeds of valor and splendid achievement wrought by the inhabitants of this fair land between the mountains, it again seems passing strange that there have been so few writers who have essayed to append to the archives of its recent past the glowing narrative that obtains from the richer and more resourceful field of its remote past.

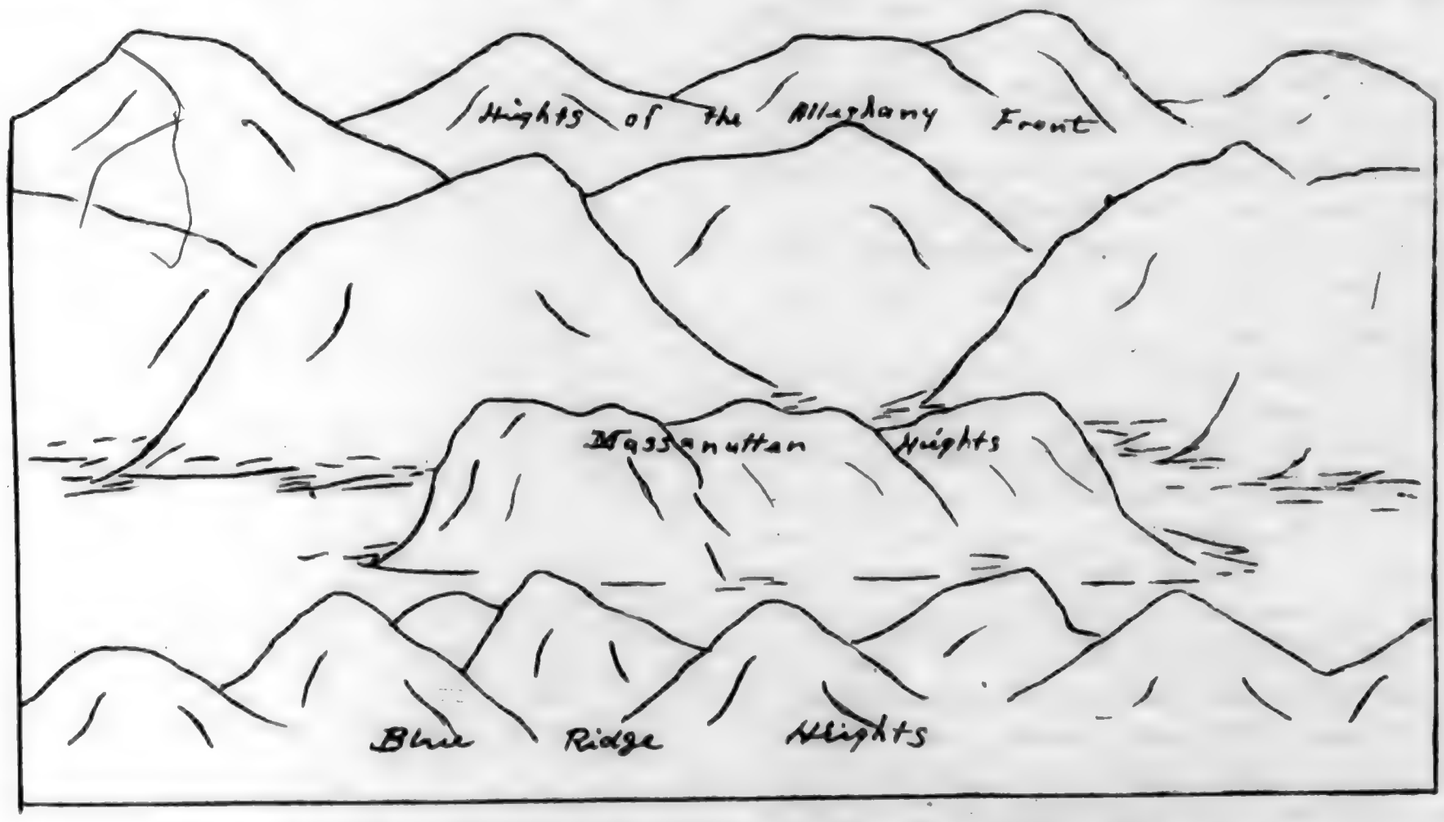

PLATE I Physical Features of the First Shenandoah Basin (Primeval Mountains)

THE VALE OF SHENANDOAH

Have you been in old Virginia?
Traveled o'er her broad domain?
Scaled her mountains, seen her valleys;
Where fertility doth reign?
Tasted of her healing waters,
Sought by many far and wide?
Favored are her sons and daughters;
Beauty, bounty here abide.
But from mountains tow'ring westward,
To the sea-girt eastern shore,
Best of all the Old Dominion
Is the Vale of Shenandoah.

Would'st thou view this wondrous valley?
Vale historic, classic, fair?
Climb with me to yonder summit*—
Leave behind the world and care.
All around the native forest,
Where no work of man hath part;
Bare thine head in Nature's presence—
Thou art near to Nature's heart.
Looking northward, southward, westward—
Far as mortal vision may,
See a scene no human artist,
How'er skilled could e're portray.
To the west the Alleghanies
In majestic grandeur lie—
Underneath the summer verdure
Over all the summer sky.
Waving grain, and fertile meadows—
Towns, and hamlets dot the plain
Once the scene of strife and carnage
Now both peace and plenty reign.
Through this beauteous vale to northward
Flows the placid Shenandoah—
Curving inward, curving outward,
Verdure-lined each winding shore.
Wooed to join the great Potomac,
Through a scene no discord mars,
Hastens singing to their union,
Lovely Daughter of the Stars.†
See the gorgeous sunset splendor,
As the sun sinks to his rest,
Flooding all the vale with radiance—
Earth, and sky, and mountain crest.
Slowly we descend to earthward,
Down the Massanutten side,
Feeling we have seen a vision,
One whose blessing will abide;
While, from leafy bush and tree-top,
Song birds chant their lullaby.
Gradually the shadows lengthen
Far and near the landscape o'er,
As the nightfall softly nestles
O'er the Vale of Shenandoah.

—VIRGINIAN.

II How Its Mountains were Formed

The principles of geology as applied to a study of the primeval periods of long ago, before the globe, which we call the

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*Massanutten Peak.

†Daughter of the Stars is the Indian name for Shenandoah.

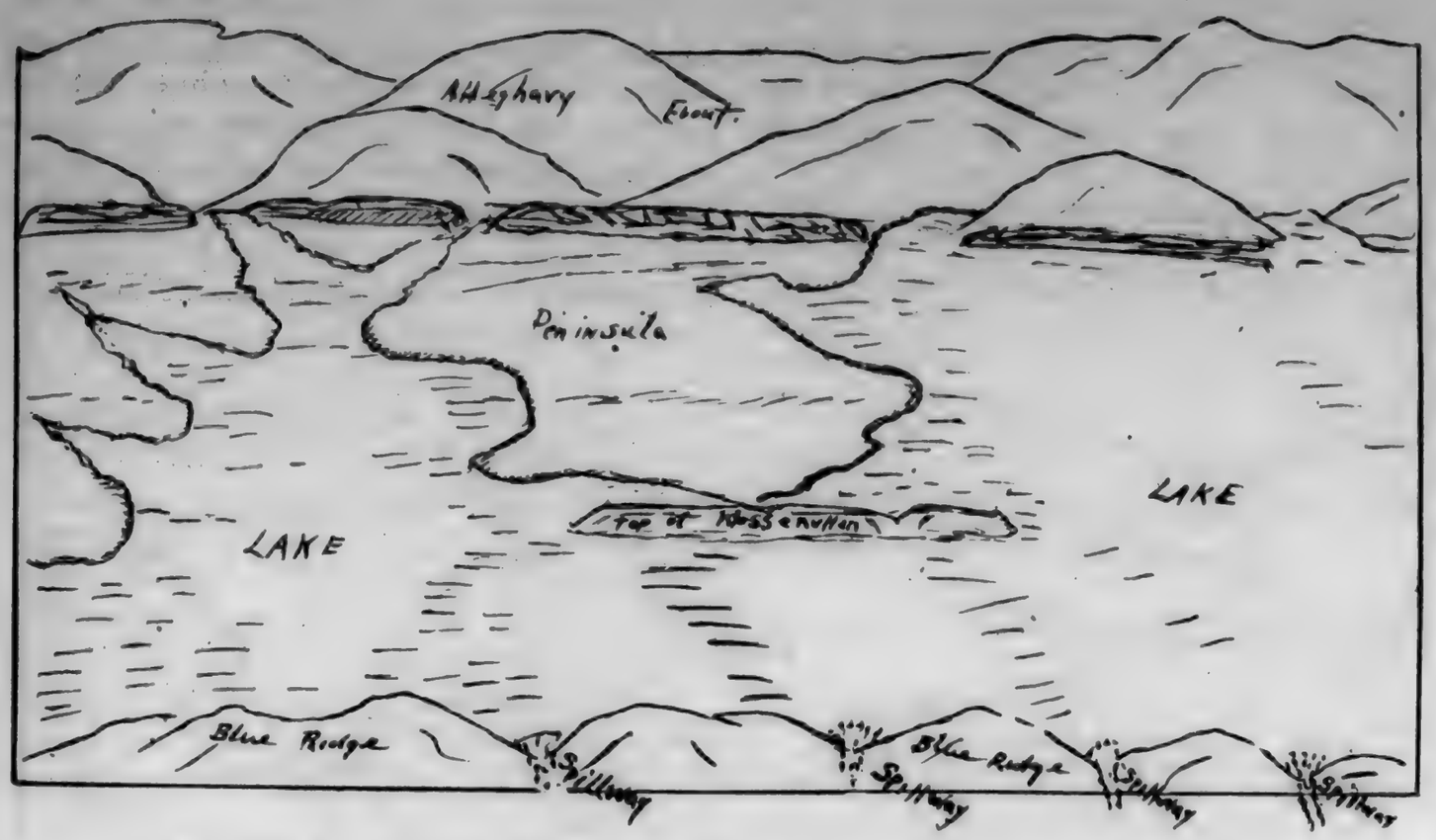

PLATE II Physical Features of the Second Shenandoah Basin (Primeval Lake)

Earth, had been fitted up for the abode of man, introduce a prolonged interregnum of chaos in the elements that were designed by the creative Hand to bring land, sea, air, and sky into being as we now behold and appreciate them.

The Bible gives no revelation to man relative to the lapse of time falling between verses 1 and 3 of Gen. I. However abundant room is given here for the elements of geology to carry this period through many successive cycles of change.

This highly interesting and inspiring study also brings to light the fact that even after the great forces that operated so mightily during the chaotic period, had once found their proper balance and were assigned to their various spheres of usefulness in the economy of nature; the surface of our globe continued to pass through many changes and metamorphoses—a process in which a striking example is found in the roasted apple, where its outer rind or shell becomes disrupted in places to allow the heated and volatile matter within to escape to the surface.

Similar conditions having taken place on a stupendous scale on the earth, its surface, which at first must have been comparatively smooth and even, gave place to open fissures from which molten matter escaped; as well as to protuberances and depressions.

Following the same principles by which the roasted apple afterward changed its outer surface to numerous wrinkles and folds, the earth, in passing through the prolonged process of cooling and contracting in volume, its surface took the form of mountains and mountain systems, while the depressions appearing between them became the deep, broad plains and valleys that in great part received the collected waters resulting from the tremendous rainfall that visited the globe during this period.

With these illustrations and geological facts in mind the reader is enabled to get a fair concept of what the Shenandoah Valley was like at the time of its earliest beginnings, and how its mountains roundabout reared their summits to a height that was perhaps four times greater than that which they occupy at present. (See Plate I).

The first step taken in the geological construction of this region appears in the formation of the Blue Ridge which rose simultaneously without a break in the form of a great dividing wall of granite along the entire eastern border—surmounted by a succession of heads and cones arranged somewhat after the manner of a vastly extended vertebral column, where each section sends to opposite sides its escapement of long projected spurs like the roots that extend out from some mighty tree trunk.

Since the entire Blue Ridge barrier is shown to have come into being largely from a prolific outflow of molten matter from a vastly extended crevasse in the earth's crust; it proves to be the first and oldest formation of the Appalachian Highland, and antedates both the Massanutten and Alleghany heights that lie in parallel lines with it.

The Massanutten mountain with its comparatively uniform crestline appeared during the Cambrian period in the form of an upward fold of the sedimentary structures of the primeval Shenandoah plain; while the great mass of the Alleghany front with its knobby crest and nu-

Fig. 1.—Line of contour showing the Shenandoah plain, with the Blue Ridge in back ground as an obstructive barrier to a natural drainage eastward to the Atlantic Ocean. —Photo by Wm. Dean, Harrisonburg, Va.

merous lateral ridges was thrown upward as a result of the impact of two dynamic forces in the earth's crust that came from opposite directions.

These mountains, in their primitive forms being very steep and lofty, a vast amount of talus descended from their slopes, principally through the action of torrential rains with their accompaniment of lightning of terrific grandeur and a thunder that shook the very mountain sides with its concussion.

Along with the consequent effect of accumulated waters, the detritus of whole mountain sides came down in avalanche form till in time there was a little more left of their former heights save the central core of the firmer and harder rocks of their first and original foundation.

The lighter and looser material that was in this way removed from the summits and slopes of the primitive Blue Ridge the Massanutten mountain and the Alleghany front, in time became distributed over the wide and deep depressions that lay between them, where it in great part became the foundation for a younger form of sedimentary rocks.

III The Presence of Primeval Lakes

Having carefully noted their form and basic structure there could be but few if any breaks or gaps in the long chains of mountains bordering on the Shenandoah Valley, and recalling the intensity of rainfall that was characteristic of this epoch, widely extended sheets of water collected within the depressions that lay between their crests.

With the unbroken line of the Blue Ridge on the east and the great wall of the Alleghany front on the west, no other condition could exist than that of the presence of a primeval lake whose eastern shore-line touched the lowest places in the crest of the Blue Ridge, where spillways were formed at what are now Swift Run, Manassas, Snicker and Potomac Gaps.

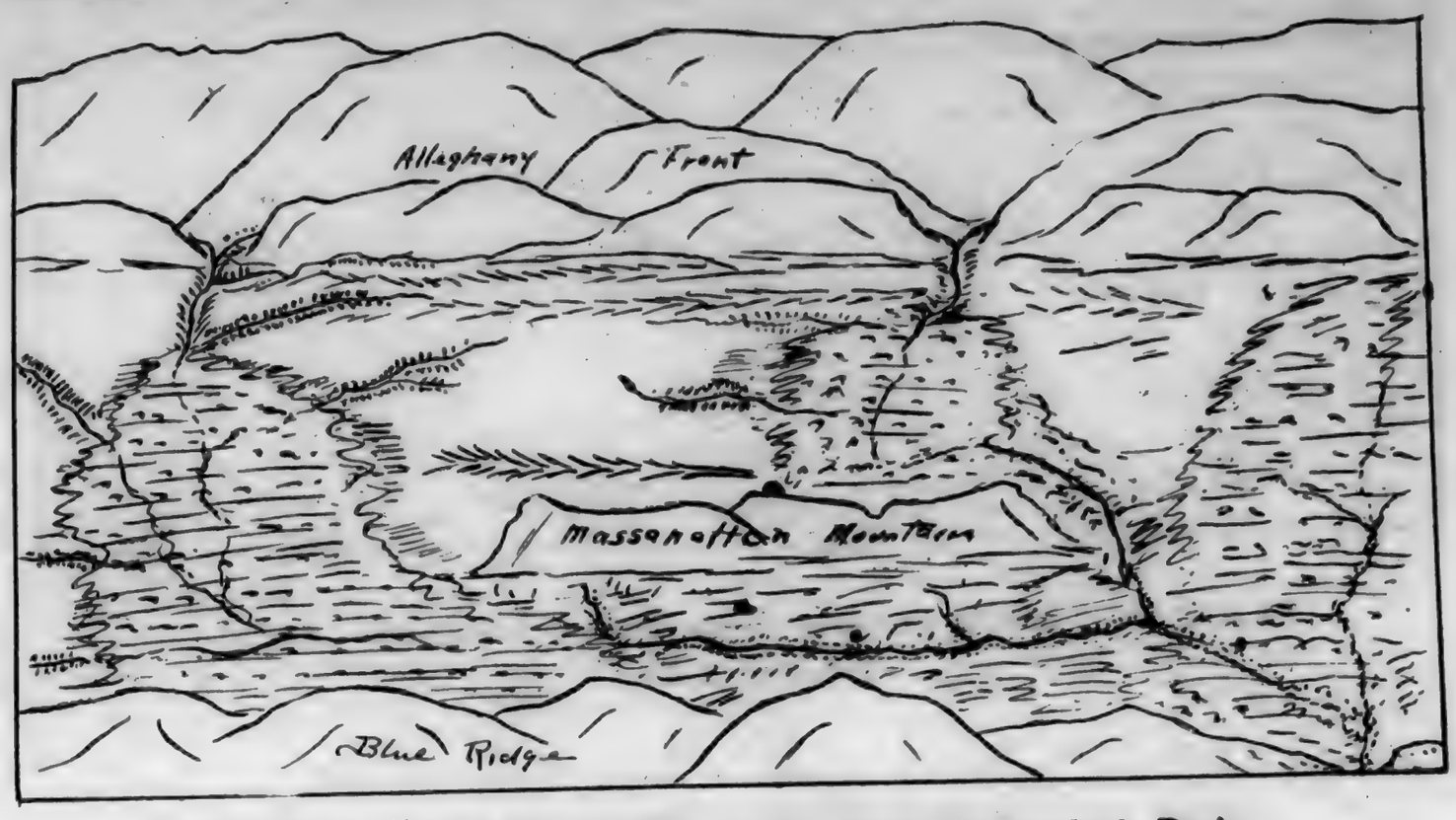

PLATE III Physical Features of the Third Shenandoah Basin (Primeval Marshes)

(See Plate II and Fig. 4, the latter showing ancient shore-line on eastern slope of Little North Mountain.)

At such level the waters of this ancient lake spread over portions of western Maryland and southern Pennsylvania, and completely covered all that portion of the Shenandoah Valley lying north of the Massanutten Mountain, and extended as a long, deep bay between the Massanutten barrier and the Blue Ridge.

The waters of this lake also extended far to the southward over much of the lower basins of what are now the South, Middle and North Rivers—while another bay covered the basin of the North Fork of the Shenandoah on the west side of the Massanutten mountain, leaving a narrow peninsula extending westward from the base of Laird's Knob to the foot of Little North Mountain. Markings indicating shore-lines of this ancient lake are visible today in the residuary banks and promontories in the vicinity of Bridgewater, Va., against the Little North Mountain opposite Broadway, Va., along the Massanutten barrier near Elkton, Va., and far up on the sides of the Blue Ridge in the vicinity of Harpers Ferry, W. Va. (See Figs. 2, 4, 5 & 6.)

Fig. 3.—View from the summit of south end of Massanutten mountain looking northward. This bold promontory, locally known as "The Peake," affords a fine panoramic view of the major portion of the Shenandoah plain.
—Photo by Wm. Dean, Harrisonburg, Va.

IV The Age of Marshes and Lagoons

The student who persistently follows up all the changes that take place within a given primordial period can, by and by, reason out the fact that where heat and moisture are abundant the major portion of an inland fresh water lake, like the one described in the previous chapter, had in time become transformed into extensive swamps and marshes; that with each change of season a vast amount of vegetable matter sprang forth and falling into drifts and shoals—finally became the basis for a sedimentary deposit that filled up whole sections of country to conditions similar to those now found in the Pontine Marshes of Italy, the Everglades of Florida, and the Dismal Swamp of Virginia.

The region of most extensive marshes within the Shenandoah Valley covered the entire basin of the North Fork of the Shenandoah river, and all that section lying immediately east and south of the Massanutten mountain. (See Plate III.)

Portions of the upper Potomac basin and the depressions lying between the lateral ridges of the Alleghany front were also occupied by extensive marshes and lagoons that lay at different levels above those of the Shenandoah plain.

V Conflict Between Rivers and Mountains

It was Thomas Jefferson who proclaimed the geological truth that mountains were created first, and that rivers began to flow afterwards. With the presence of a primeval lake it is to be understood that the Shenandoah Valley then lay much nearer on a level, and that the Blue Ridge crest occupied a more uniform height than it does at present so that the spillways mentioned in a previous paragraph, caused the beginnings of such streams as the Potomac, the Rappahannock and the Rapidan on its eastern side. (See Plate II.)

Though the structural ground floor of this region had in this time become comparatively permanent, the fact is clear that there was frequent and often violent disturbance that served to deflect the course of rivers and changed the shore-lines of ancient lakes, or caused their waters to escape to lower levels through rents that appeared in the mountain walls that detained them.

Conditions of this nature aided greatly in the disintegrating effect of all waters to widen and deepen the channels where spillways had formed. Comparatively deep passages being worn into the Blue Ridge and the work of disintegration having proceeded more rapidly at the Potomac gap than at either of the others, till at about the time of the Jurassic period, all the accumulated waters of the Shenandoah basin made their escape by way of one channel instead of by three or four.

The indefinitely long conflict between the rivers and mountains of the Shenandoah basin being decided finally and for all time, the peace pact established between the two at the Potomac gap has been maintained ever since.

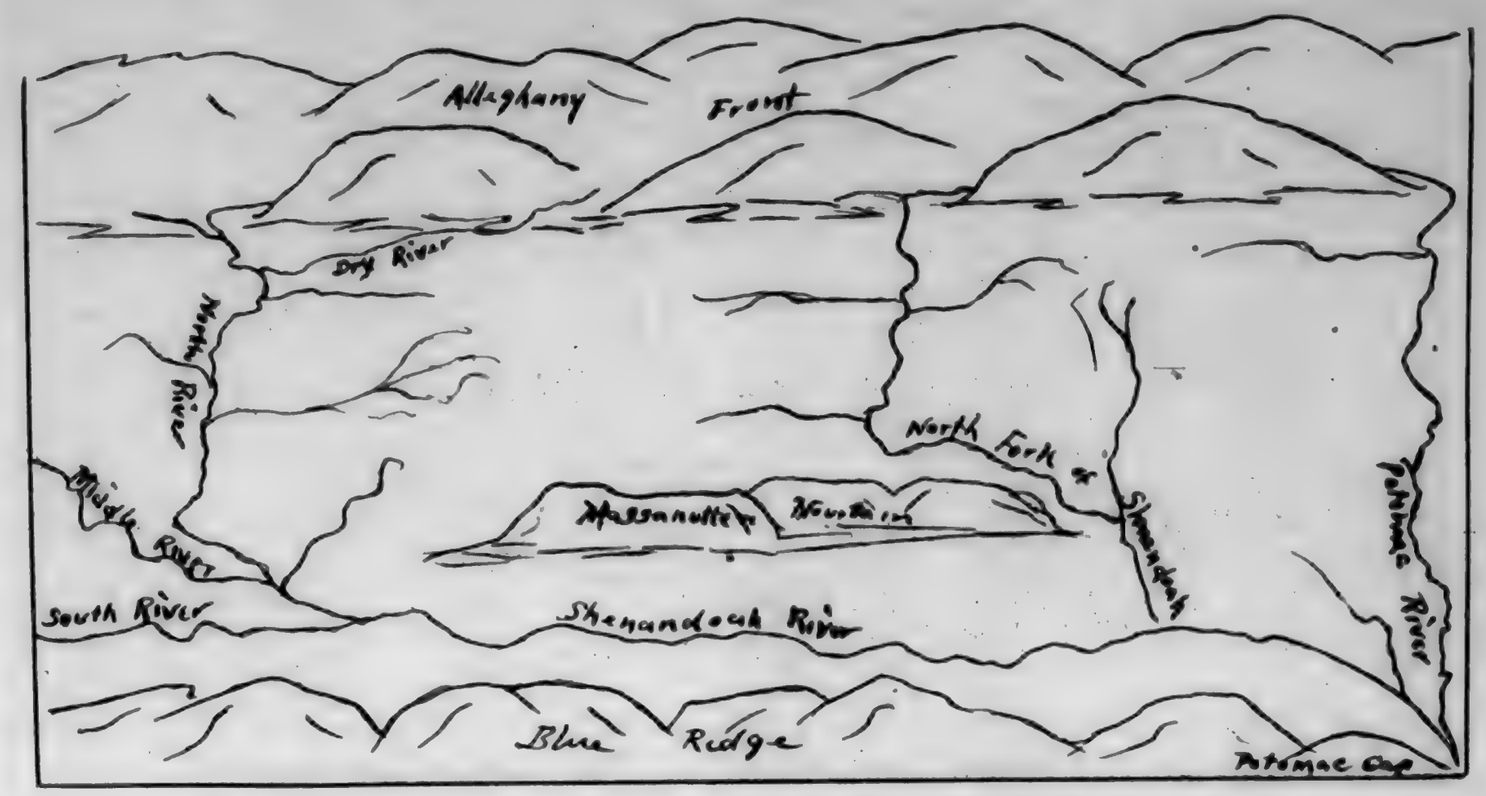

PLATE IV Physical Features of the Fourth Shenandoah Basin (Following the Subsidence of Its Ground Floor)

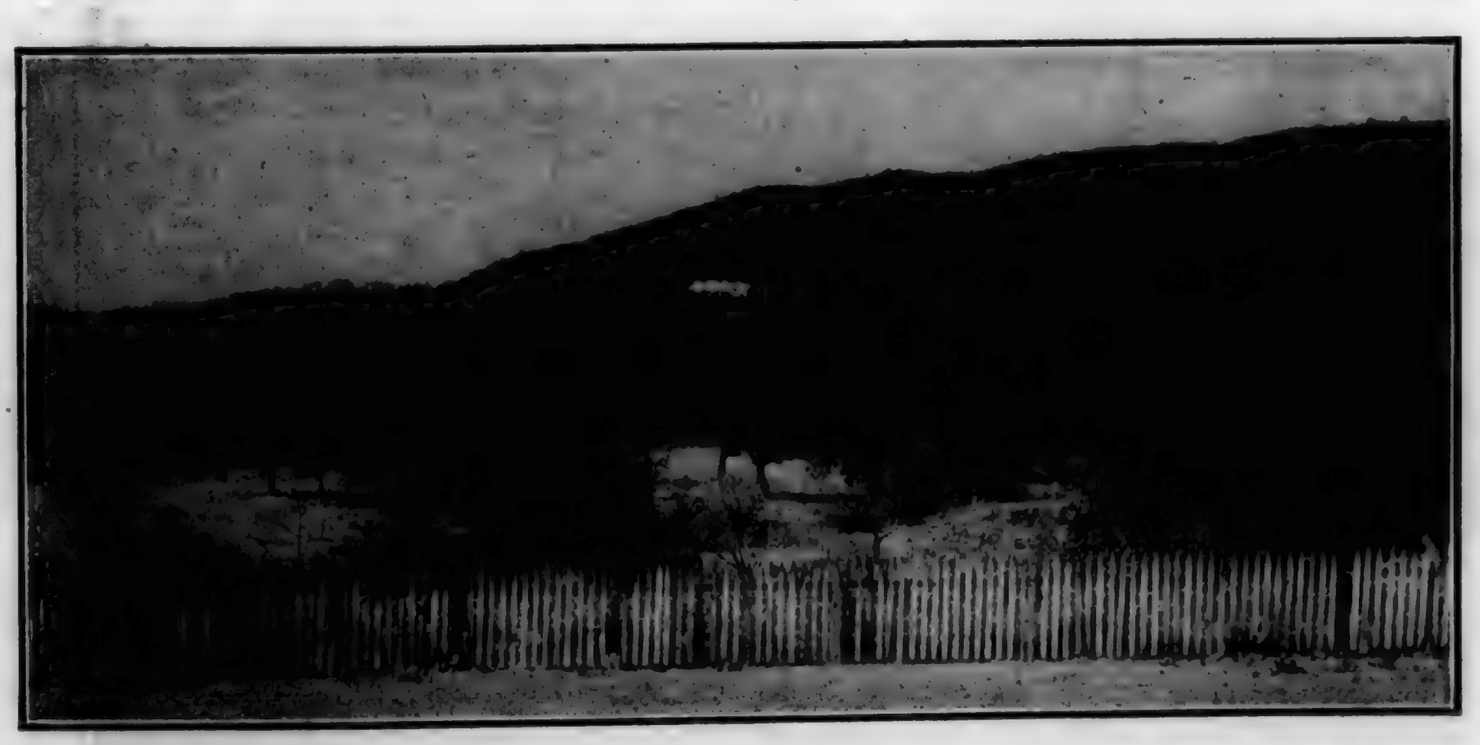

Fig. 4.—Portion of Little North mountain beginning at Brocks Gap opposite Broadway, Va., as an outlier of the great Alleghany front on the west. Note markings on its eastern slope and point at the crest of an ancient shore line.
—Photo by Wm. Dean, Harrisonburg, Va.

VI The Coming of the Mastodon

With the beginning of an uninterrupted flow for rivers, there came also the beginning of the Miocene age for plants and animals. At this period the basin of the Shenandoah held within its boundaries some local sheets of water, with many smaller pools and their subsidiary marshes.

As a consequence these attracted a numerous species of aquatic birds and animals; while on the uplands roamed the Mastodon and kindred quadrupeds of prehistoric times.

These creatures having come to this region from the higher altitudes lying to the south and west, found it difficult to adapt themselves to the new and less stable ground of an extinct lake. Owing to its great size, in which its weight is estimated at 10 tons, its height 11 feet and length 20 feet; the Mastodon invariably lost its life when once its feet and legs became imbedded in marshy ground. It never having developed the instinct of being always sure of its ground, it is apparent that this species of Miocene mammalia became extinct to the Shenandoah basin at a very early period

This is proved by the presence of its remains in marshy and other yielding ground in which it became entrapped. Fragmentary bones of this creature have been brought to light from a marsh near Edom, Va., and also near Cave Station, Va., where workmen engaged in digging a well unearthed the thigh bones of a huge animal that has been identified as the Mastodon.

At both these points a careful inspection of these relics and a general survey of the surrounding grounds has been made by Government specialists from Washington, D. C.

VII Subsidence of the Shenandoah Limestone

Considering the Shenandoah basin as heretofore resting upon a horizontal plane

with but slight incline to northward we come now to note some evidences pointing to a decided subsidence in its ground floor to the northward as well as eastward. (See Plate IV.)

Reasoning from the principle that Chesapeake Bay is a fiord or drowned channel of the Susquehanna river, and that the deep water in the lower chan-

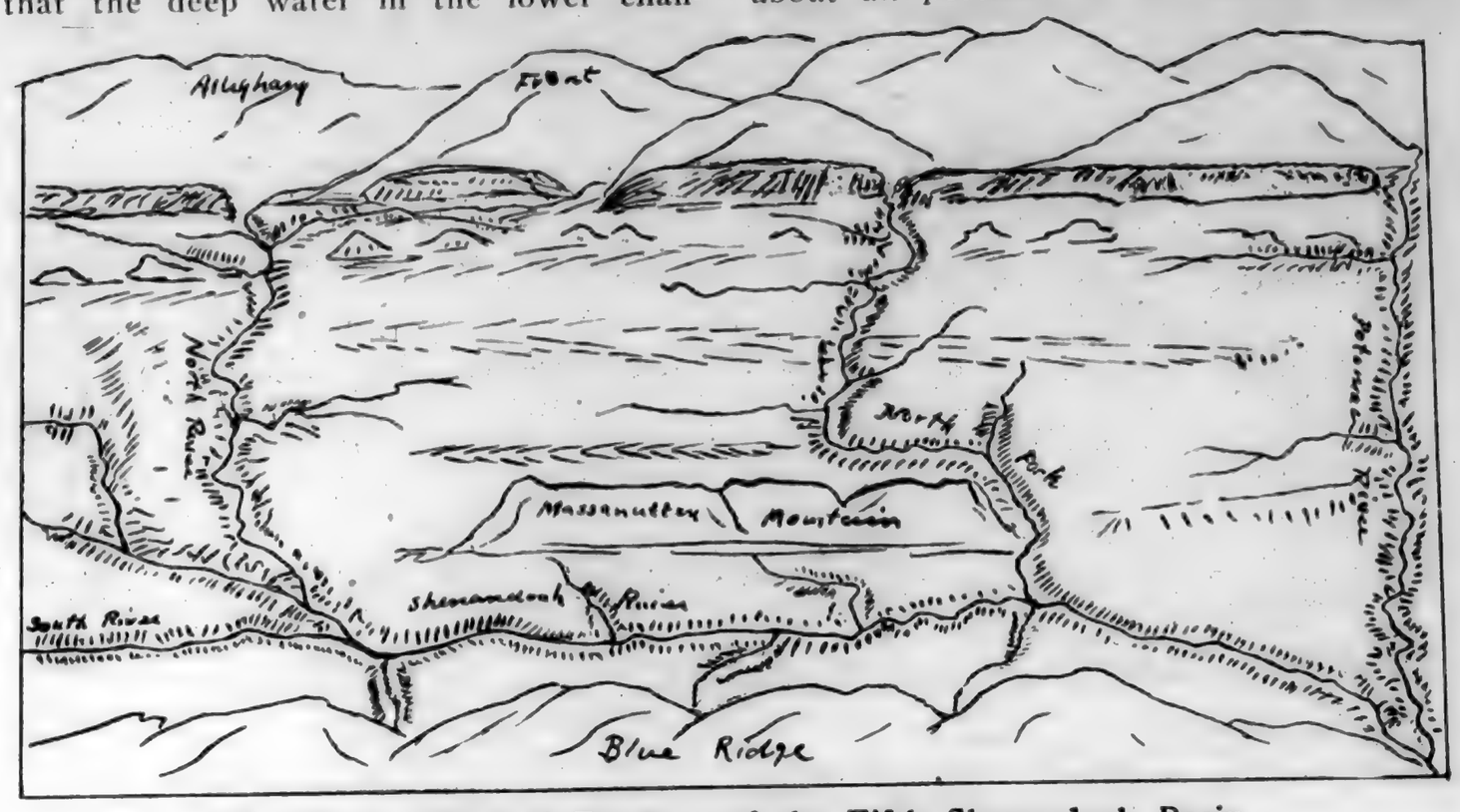

PLATE V Physical Features of the Fifth Shenandoah Basin (After the Age of the Clay Belt)

nels of the Potomac and Rappahannock represent similar conditions, the geological fact is to be deduced, that at a late period corresponding with the Pliocene age, there occurred a marked fall in that portion of the Atlantic slope and caused a deeper sag in the limestone floor beneath the portion of the Blue Ridge lying opposite.

This subsidence gave a tilt to the entire Shenandoah basin to northward at the scale of about 16 feet to the mile, and having also set its drainage on a sharp incline to eastward served to fully establish the main channel of the Shenandoah river for more than 100 miles along the western base of the Blue Ridge.

VIII The Advent of Man

What may have transpired in the Shenandoah Valley before the earth became a fit dwelling-place for sentient beings like men may have happened in common to about all portions of the earth's surface, and that with the general appearance of plant and animal life as it was distributed over the continents and islands of the world, there followed in time also the advent of man.

Whether his first appearance within the bounds of the Shenandoah Valley was in ante-diluvian or post-diluvian times, or whether he came first as a cave-dweller or mound-builder, all record of such event seems to be entirely effaced from the scroll of human history and human achievement.

The most probable answer to this interest-laden inquiry points to the final close of the great war between the rivers and mountains of this region—when the last resistance offered by the Blue Ridge was removed to allow an uninterrupted flow to the waters of both the Potomac and the Shenandoah rivers at the Harpers Ferry Water Gap.

And again, the human skeletons that have been found in caves of the Shenandoah Valley and in the mounds that are distributed over its plains and river valleys are mute witnesses to the fact that a generation of men sojourned here at a time that coincides with the period of the cave dweller and the mound-builder.

IX The Last Cycle of Erosion

Considering the present action of rainfall and flood upon sedimentary material now remaining within the bounds of our beautiful valley of the Shenandoah, we have a rate of transfer that is exceedingly small when compared with that of previous epochs. As a rule all its mountain slopes and hillsides have been reduced to such a slant that snow slides and earth-slips are become comparatively unknown.

Upon the upper layers of stratified rocks and shales which embrace the deposits of the Tertiary period, there lies a close-fitting blanket, the yellow clay drift of that period. Not taking the form of stratification itself, its presence serves to greatly arrest the progress of erosion.

The rainfall of previous cycles had fully accomplished the work of opening channels and waterways for every slope, and caused all main streams to cut their way down to the underlying limestone beds.

Along with the uninterrupted growth of grass, that with each return of the seasons sprang forth from this generous covering, there also came the gradual spread of a rich growth of forest trees, which beginning near the border of

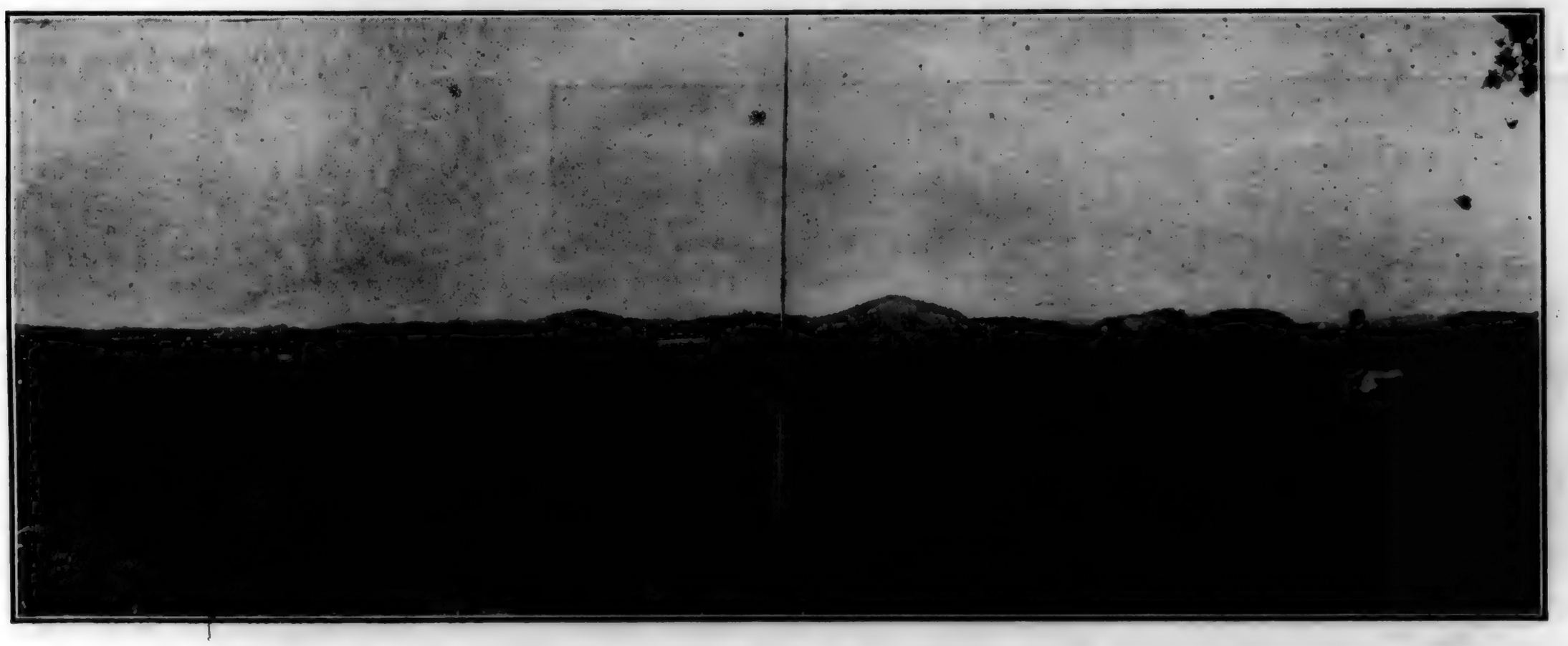

Fig. 5.—A line of hills lying on the south and west showing residuals of Tertiary base level—fronting on portion of Shenandoah plain once submerged by waters of an inland lake. —Photo by Wm. Dean, Harrisonburg, Va.

streams extended themselves farther and farther back till the entire basin of the Shenandoah was covered with a beautiful blend of deciduous and evergreen trees.

These conditions in time resulted in the happy effect of almost completely arresting the progress of erosion and the ushering in of that glorious era when all streams ran clear the whole year round and from which primitive man got his best conception of a happy hunting ground.

X Present Structural Sections

In previous paragraphs of this article reference is made to the ground floor of the Shenandoah Valley. This consists of layers of limestone strata that are estimated at a thickness of 1500 feet, with its lower portions occupying a horizontal base that about corresponds with sea-level.

With a powerful concentration of nature's dynamics these horizontal layers of limestone were bent into folds that turned upward and downward in a manner that placed them in parallel lines that extend throughout the entire length of the Valley—leaving them in many places where the rise and fall appears with the same sequence as seen in the billows that roll on the surface of a storm-tossed sea.

The tremendous upheavals and convulsions that produced these conditions on the surface, likewise gave place to deep and widely caverned space beneath the surface, which in time became a passage way for the many underground water courses that are known to exist in almost every section of this remarkable Valley.

Along the course of its numerous lateral ridges, wherever the limestone makes a prominent outcrop, openings have been found that lead far down beneath the shelving rocks into galleries and hallways that are marked by the most beautiful columns and arcades of stalactitic formation known to the American continent. The most noted of these underground palaces of nature's handiwork are: The Gertrude Massanutten Cave, the Endless Caverns, in Rockingham county; The Luray Caverns in Page county; and Madison's, Weyer's, and The Cave of the Fountains in Augusta county.

On a line located about five miles east of the western edge of the Shenandoah basin there is an outcrop of the limestone that lifts its crest to a higher altitude than any other of its folds or overthrusts. The kind of rocks that are here exposed, and their steep dip to eastward prove that they belong to one of the lower sections of the Shenandoah ground floor, and, that as such, they must extend in all probability down to the lower formations known to the geologist as the Algonkian group of the Pre-Cambrian period.

With the last subsidence of the limestone floor to eastward the opening of the fault-line in this outcrop would readily give vent to the semi-molten masses that lie underneath. That this actually occurred

Fig. 6.—View of "The Natural Chimneys" near Stokesville, Va., 70 feet in height, which form a local section of the long line of bluffs and promontories marking the southern and eastern boundary of an ancient lake.

—Photo by Wm. Dean, Harrisonburg, Va.

in a comparatively late geological period is amply proved by the presence of igneous rocks and basaltic tufts that are found on the surface at contiguous points along this line of outcrop.

As a fitting close to this article it is appropriate to make mention of the last geological stroke that appears to have been contributed to the formation of the Shenandoah Valley. On the line of outcrop, mentioned above, there appear on its summit, at intervals of from six to eight miles apart (See Plate V) a succession of knobs and cone shaped hills that lift their heads like lone sentinels from 300 to 400 feet above the limestone outcrop at their base.

Respecting their common origin and the forces that brought them into being, the one located five miles west of Harrisonburg, Va., and locally known at Mole Hill, has been investigated with the view of obtaining an answer for itself as well as the others.

The accompanying four views show 1st, Mole Hill lifting its forest-clad summit to the height of 500 feet above the surrounding landscape; 2nd, Exterior view of its surface strewn with heavy boulders of basaltic rocks; 3rd, Interior view showing structural formation of hill; and 4th, Comparative length and size of columnar sections. (See views next page.)

As to texture these rocks prove to be of the olivine variety of basalt, and further that they are foreign to all other geological substances of the region in which the hill is located. Where these rocks take their natural position they stand perpendicularly in columns in irreglar sec-

tions one above the other after the manner of those of the noted Fingal's Cave on the coast of Scotland.

The geological age to which these rocks belong together with the strange position that they occupy furnish ample proof that the entire mass of the hill is a volcanic tuft which, as its name implies, has at a time subsequent to the formation of the outcrop on which it rests, been heaved up while in a semi-molten state from beneath the 1500 feet or more of fissured limestone, just as ground meat escapes from the perforated plate of a sausage grinder.

Dale Enterprise, Va.

THE GREAT WAR

I Historical Roots of the War

C. Henry Smith

(Daily we can read and hear discussions of the war in Europe. Varied and interesting are the opinions expressed as to whom belongs the blame for starting this struggle. Some who are partisan will lay the responsibility at the door of one or all of the belligerents and absolve from all blame the particular nation with whom they are in sympathy. Such conclusions give evidence of narrowness, prejudice and ignorance of facts. In so great a struggle all the nations involved bear a share of the responsibility despite their strenuous efforts to prove their individual innocence. In the midst of so great a struggle it is hardly possible to accurately determine the degree of responsibility of each of the guilty nations because, first, all the information is not yet available, and second, despite our efforts to be absolutely neutral we are bound to find our sympathies more or less with either one side or the other which cannot otherwise but affect our conclusions. It is therefore not strange that this question cannot be discussed in print or verbally without some one taking exception to some statements made. The editor does not expect that all the readers of these articles will agree with all the conclusions of the writer (not sure that the editor will), nor is it probable that the writer expects all of us to agree with him. The writer clearly states in his introductory paragraph that what conclusions follow in this series are to be regarded as his opinions relative to the causes of the war and the issues involved, which needs to be kept in mind by the readers. We need to exercise "modesty and moderation" in passing judgment upon so great a conflict that is vitally affecting the whole world.—Editor.)

At the request of the Editor of the Christian Monitor, I shall endeavor in a series of six brief articles to outline what I regard as the chief causes and the main issues involved in the great war that is now deluging the Old World with the blood of millions of its best young life. The six articles will cover the following subjects:

1. Historical Roots of the War.
2. The Present Aims of the Nations at War.
3. The Balkan Question.
4. The Immediate Causes of the War.
5. Probable Results of the Conflict.
6. The War and Its Lessons.

The present war is not the result of trivial causes like every great world tragedy, but is the outgrowth of a long development, of deep-seated national forces which have been gradually gathering strength and developing conflicting interests for many years within the nations of Europe. This struggle can only be understood in the light of 19th century history and hence this first article will discuss the

Historical Roots of the War

The war is not the Kaiser's war, as is sometimes said; nor is it a struggle between aristocracy and democracy. It is not a religious war. Catholic is pitted against Catholic; Protestant against Protestant. And, to our humiliation, even the Mennonite has raised his sword against fellow-Mennonite. Nor is it altogether correct to say that it is a struggle caused by racial animosity. The English and Germans are both members of the Teutonic branch of the great Aryan race. National animosity and prejudice; the struggle for national supremacy in the commercial world lie at the root of the present tragedy. And it is a mistake to think that the rulers of the nations are forcing this struggle upon their people. So far as Germany is concerned, the Kaiser has almost the solid support of his people, irrespective of religion, rank or race. The whole people are seized with the deluded notion that this is a struggle not only for their national existence, but their economic independence.

The population of European countries has been growing more rapidly than the food supply in several of the European countries, especially in England and Germany. For these two nations at least it is necessary that outside markets be secured where their manufactures can be exchanged for food supplies. During the entire 19th century it may safely be said that the guiding forces through all the European wars and diplomatic negotiations have been the desire for national unity and the demand for commercial expansion. The nations always have been jealous of each other. They always have been divided up into two great rival camps just as they are now. But the line-up has not always been the same.

During the days of Martin Luther when the religious motive was still a strong factor in national life Spain was the great power of the world against which all the other European countries were directing their fighting energies. Spain's great rival was England. With the loss of religion as a determining factor and the introduction of the commercial factor the two great rivals were Spain and France. With the downfall of Spain at the close of the 15th century England emerged as the great antagonist of France for the control of the supremacy

of the seas and control of American and Asiatic colonies. For nearly two hundred years, to 1763, nearly all the wars of the world were the result of the rivalry of these two nations in their struggle for colonies. England came out the victor in this conquest and up to the present she has maintained her position, with little danger of being superseded by any other country, as Mistress of the Seas.

During the Napoleonic era from 1795 to 1815, the great military strategist, Napoleon, so terrified the ruling dynasties of Europe and so skillfully played off one rival against another that for twenty years he held the destiny of entire Europe within the hollow of his hand. During this time he had so radically changed the map of Europe that upon his downfall in 1815 a general European Congress was called at Vienna to agree upon a general re-arrangement of the map of Europe to the satisfaction of all. The result of this conference was that France was reduced to her earlier boundaries before the war, and the other great nations, England, Prussia, Austria and Russia, each secured an additional slice of territory at the expense of a number of small independent states, which before the war were sovereign states, but now were added to one of these larger powers. The larger powers were now fairly well satisfied with their increase of territory, and agreed among themselves to preserve the present state of things and maintain what they called the "Balance of Power," a phrase that figures largely in 19th century history. The agreement to maintain the balance of power simply meant that if any of the nations should attempt to secure more territory at the expense of one of the smaller countries the other large nations acting together, which they called the "Concert of Europe," would prevent such extension. Had the nations of Europe been able to maintain this balance of power and live up to their agreement there would have been no more European wars during the 19th century.

But there were two troublesome factors which unfortunately emerged to disturb the maintaining of this peaceful policy. The one was the demand of the growing Prussian state to unite all the German speaking people of Europe into one nation; and the other was the demand of Russia for an extension of her territory to the south largely at the expense of disintegrating Turkey for the purpose of gaining an open seaport on the Mediterranean for her land-locked commerce. Of this latter question I shall speak later under the subject of the Balkan Question. Of the former, it is necessary to say a few words here.

Prussia, of course, was not the only country which felt the impulse of the spirit of nationality. The Italian states, too, were making for the same goal. And, too, the Slavs of southeastern Europe are still inspired with the hope that some day all the Slavs in various countries of southern Europe may become one nation instead of being scattered among half a dozen as is now the case. The demand for German nationality however was a much more disturbing factor in European diplomacy than either of these other two and until the present war even Pan-Slavism had not entered as an important factor in the great European war.

Prussian schemes for uniting all the Germans culminated as is well known, in the founding of the present German Empire in 1871, largely under the inspiration of Bismarck. To secure this end Bismarck deliberately planned and carried on three wars in rapid succession. The first was a war planned jointly with Austria against Denmark for the purpose of securing the addition to Prussia and Austria of Schleswig and Holstein. In planning this first war Bismarck had in mind another with Austria and the joint possession of Schleswig and Holstein soon gave him an excuse for war with Austria, the result of which was a short war of six weeks in 1866 against Austria in which Austria was completely ousted from Germany and Prussia added to herself both Schleswig and Holstein. The further result of the Austrian war was the confederation of the North German states into a union which served as the basis of the present empire. The southern states had not yet joined the confederation, however. Bismarck felt that to secure these a war with France was necessary.

The French Emperor, Napoleon III, was no match for the wily Bismarck in crooked diplomacy and Bismarck easily tricked France into a war in 1870, which resulted in the defeat of France, the final unification of the German Empire and the separation from France of the two provinces, Alsace and Lorraine.

This sudden rise of a new power among the nations of Europe had a disturbing effect upon the attempt to maintain the Balance of Power, and the result was that instead of acting together in a concert of Europe on all great political questions, Europe was divided into two great rival camps.

In the formation of the first of these alliances Bismarck is again the leading spirit. In addition to the rise of Germany two other facts must be briefly mentioned to understand the present line-up of European nations. As already intimated, Russia tried to secure territory at the expense of Turkey in a series of wars through the 19th century. In the war of 1878 she was successful, but was prevented from gaining territory because of the attitude of Germany. Bismarck feeling that Russia was an enemy of Germany and that he might need help in case of trouble succeeded in playing upon the fears of Germany's former rival, Austria, whose interests in the Mediterranean were also threatened by Russia to such an extent that the former rival became an ally in case of trouble with Russia. In the meantime Italy had also secured nationality in 1871 and now having ambitions to make conquests in northern Africa she began to develop enmity towards France who she felt was thwarting her plans in Africa. Bismarck therefore had no trouble in inducing Italy to join the alliance already made with Austria, and so in 1883 was made what is known as the Triple Alliance, which was still in existence at the time the present war broke out.

France in the meantime, who could not forget her loss of Alsace-Lorraine, felt that she too needed to make friends for herself in case of further trouble with Germany. Thus was formed between France and Russia what was called the Dual Alliance. Later England, because of her growing distrust of Germany who in recent years had become a commercial rival of England, came to a secret understanding with France. This agreement now among Russia, France and England is known as the Entente. As a result of these developments the six great European powers at the time the present war broke out were divided into two rival groups, one known as the Triple Alliance and the other as the Entente, each group pledged to act together in case of trouble with any member of the opposite group.

So much of a background is necessary for a clear understanding of the deep-seated causes of the present struggle. In the next issue I shall discuss the "Present Aims of the Nations at War."

Bluffton, Ohio.

SCHOOL NOTES

Goshen College

School work during this term has been somewhat handicapped on account of a smallpox "scare." Several of our young men developed a light form of the disease and many of the students were vaccinated. All have again settled down to work and the danger of spreading the disease is apparently over.

The old college farm located southwest of Goshen has been sold recently. Some of the equipment will be sold at public auction in the near future preparatory to occupying the new farm purchased several months ago. Mahlon Hartzler of Topeka, Ind., who at present is taking agricultural work at Purdue University will have charge of the farm.

Agricultural school prospects are at present very good. A number of young men have already expressed their intention of entering school for this work next year. An instructor has been employed preparatory to the opening of this new department.

Our revival meetings will begin on Saturday evening, January 23. President Hartzler will have charge of them this year. We are expecting new strength and inspiration as well as men and women for the kingdom of Christ.

THE YOUNG PEOPLE'S MEETING

FOREWORD

Since the first topic for February was printed in the January issue it is omitted, while the first topic for March is printed. We will try to keep up this arrangement hereafter.

The second topic for February is intended as a Junior Topic. By glancing over the Sunday school lessons you will notice the call of Samuel comes on the same day as this topic. Keep this in mind and it may help the committee in planning for the young people's meeting. If you make it a regular Junior topic you can treat it from the viewpoint of the boys and girls. It may be treated for all ages.

The study of Isaiah will require some study, but it should yield rich returns to all our young people if carefully planned. Be sure to make assignments far enough ahead to give time for preparation.

The study of Intercessory Prayer is not new to us but we trust it may be handled in a way that may cause many to find a closet with a closed door where God and man may meet.

Humility is a rare jewel that is more needed than the riches of this world. May our lives be deepened by a study of this important topic and may its fragrance go forth from our life to bless mankind.

THE BOY SAMUEL.—I Sam. 3

Topic for February 14

MOTTO

"Speak Lord for thy servant heareth."

THE STUDY HOUR

I. **Whose Little Boy was Samuel?**—His father's name was Elkanah and his mother's name was Hannah. They lived at Ramah in Mount Ephraim. Every year they went to Shiloh where the house of God was and brought offerings and worshiped the Lord. Hannah was very sad because the Lord had given her no children. When she went to Shiloh she could not eat because another woman had made light of her because she had no child. Elkanah tried to comfort her by saying, "I am better to thee than ten sons." Hannah went to the Lord's house and prayed and wept before the Lord. She asked for a son and promised the Lord to give her son to Him all the days of his life. God heard Hannah's prayer and she was no longer sad. When a little baby boy was born she called him Samuel because Samuel means **"Asked of God."** As soon as Samuel was weaned, while he was yet very young, his mother took him to Shiloh to the house of God and gave him to the Lord to serve in His house all the days of his life. Because God gave, she gave him for God's use. So that Samuel was not only Hannah's little boy but the Lord's as well.

II. **What Did Samuel Do in the Lord's House?**—He helped Eli the priest to serve in the worship of God. He wore a kind of long coat called an ephod. His mother made one for him each year as she came up to worship the Lord. Samuel did whatever Eli the priest told him and learned about the Lord every day as he grew larger and larger. The priest Eli was getting old and could hardly see so that Samuel often helped him when he needed him and called him. One night they had gone to bed when Samuel thought Eli had called him. He answered, "Here am I," and ran to Eli, but Eli had not called. After a while Samuel heard another call, "Samuel." Again he went to Eli and said, "Here am I, for thou didst call me." But Eli said he had not. When Samuel heard the call the third time, Eli thought the Lord was calling and told Samuel to lie down and when he heard the next call to say: "Speak Lord, thy servant heareth." When Samuel lay down the call came again and Samuel answered as Eli said, and the Lord talked with Samuel.

III. **A Boy Called to be a Prophet.**—Eli's sons had been very wicked and Eli had not corrected them. God told Samuel that they would perish for their sins and Eli too would die because he had not restrained them. Samuel dreaded to tell Eli at first about such a sad message, but Eli begged him not to hide anything. Samuel told it all. After this God would often come to Samuel and told him things, and when Samuel told the people they always happened just as he told them. The people learned to know that Samuel was God's chosen prophet.

IV. **Qualities of a Godly Boy.—**

1. Knows the Scriptures.—II Tim. 3:15; Luke 2:48; Prov. 3:1-4.
2. Remembers his Creator.—Eccl. 12:1.
3. Is about his Father's business.—Luke 2:49.
4. Is obedient to God's call.—I Sam. 3:10.
5. Makes his mother and father happy.—Prov. 10:1; 15:20; 27:11.
6. Receives correction.—Prov. 3:11, 12.

PERSONAL THOUGHT

To be God's boy and to know God's love and to obey God's Word and to do God's work, is the greatest joy and the richest blessing that can come to me.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Son.**
2. Samuel's Mother.
3. Samuel Given to the Lord.
4. God's Call.
5. Growing Up with God.
6. Commit Poetry. (See "Thoughts" below.)

SEED THOUGHTS

Thanks for Children

"There are blessings from God all about us,
We should thank Him for gifts great and small,
But a gift of a dear little baby
Needs the very best thank you for all."

Teach Them

"God of the Heart and Hand
Teach me to understand,
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair.
It is so very, very long ago,
Since I, too, knew the things that children know.
Yet hast thou given them me to lead.
Out of thy wisdom grant me all I need—
Patience of purpose, faith, and tenderness,
Trusting thy perfect love to lead and bless.
Help me remember—Ah! for this I pray,
And make me again the child of yesterday."

Bless Them

"All over the earth they are swaying,
The nests where the little ones lie,
And faces, black, brown, white or yellow,
Are watched by the Father's kind eye.
Because long ago in a manger,
The dearest of little ones lay,
Our hearts turn with prayer to the Father
To bless every baby today."

God's Voice

God sets a still small voice
Deep every soul within;
It guideth to the right,
And warneth us of sin.
If we that voice obey
Clearer its tones will be;
Till all God's will for us
Clear as noonday we see.
If we that voice neglect,
Fainter will be its tone;
If still unheeded, it
Will leave us quite alone.
O grief to be allowed
To go our own wild way;
Lord, hold thy children back
Lest we so sadly stray!
And help us to attend
To Thy sweet voice divine,
Then in the judgment day,
Own us good Lord as Thine.
—Esther Wiglesworth.

ISAIAH (CHARACTER STUDY)—Isa. 6

Topic for February 21

MOTTO

"I saw the Lord."

THE STUDY HOUR

I. **Who is Isaiah?**—He was the son of Amoz (Isa. 1:1) and lived and prophesied in Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. He was a prophet in the same time as Hosea, Jonah, and Amos of Israel (cf. Hos. 1:1; Jonah 1:1; II Kings 14:23-25; Amos 1:1), and Micah of Judah (Micah 1:1). Tradition has it that he was of royal lineage and that he died a martyr's death at the hands of Manasseh.

He was called to the prophetic office in the days of Uzziah in the same year of his death (Isa. 6:1).

II. **Our Text, Isa. 6,** was chosen because it gives an account of his call to the prophetic office. It may be outlined as follows:—

(1) A vision of God.
(2) A vision of self and other people.
(3) A confession of sin.
(4) A cleansing from sin.
(5) A call heard.
(6) A response signifying readiness to do whatever might be required.
(7) A commission to perform difficult work.—W. W. White.

A man's character and message is best understood when we see his conduct in the presence of a clear vision of God and himself and the condition of his surroundings. We shall find Isaiah true to his commission, thorough in his teaching against sin, appealing by visions of future glory to nobility of life, revealing God's judgments upon sin as a warning to the wicked.

III. **Isaiah Under Various Circumstances.**
1. Threatened war during the reign of Ahaz.—Isa. 6.
2. Sennacharib's invasion.—Isa. 37.
3. Sickness of Hezekiah.—Isa. 38.
4. Hezekiah's temptation.—Isa. 39.

IV. **Subjects of His Teaching.**
1. Sins rebuked.
   a. Outward piety and inward corruption.—1:11-18; 58:2-7.
   b. Idolatry and heathen practices.—2:7-9; 44:9-20.
   c. Oppression.—3:12-15; 5:7; 10:1, 2.
   d. Pride.—3:16-24; 28:1-4.
   e. Covetousness.—5:8.
   f. Strong drink.—5:11-14, 22; 28:7, 8.
   g. Perverting truth.—Isa. 5:20; 9:16.
   h. Scorn for preaching.—28:9-17.
   i. Trust in man.—31:1-3.
2. Deliverance from sin.—1:18-20; 53; 55:1-7.
3. Visions of hope.—2:1-4; 9:1-7; 11:1-9; 35:3-10; 30:19-33; 42:1-9; 43:1-7; 62; 65:17-25.
4. Visions of judgment.—2:10-22; 7:17-25; 10:5, 6; 39: 5-8. Chapters 13-23.

PERSONAL THOUGHT

Are we such subjects of environment that we cannot stand for a positive conviction in opposition to the spirit of our times? Let us seek for the grace that was upon Isaiah.

SUGGESTIVE ASSIGNMENTS

There is such a large amount of material to go over in getting an estimate of Isaiah's character that the greater danger is that we will neglect the study altogether. In the above outline, "Subjects of His Teachings," we have not tried to make it complete. It will serve as a suggestion of what pure and lofty ideals the mind of Isaiah contained during the course of his career. A splendid exercise for various persons would be to trace out all that he taught on various subjects and give a brief summary of the teaching. Other subjects could be suggested besides what we have in this outline.

For Children.—
1. A quotation from Isaiah.
2. Commit Isa. 53 or 12.

For Young People. —
1. Isaiah as a Fearless Preacher.
2. Isaiah's Humility.
3. Isaiah's Gospel Message.
4. Teaching on Faith.

For Older People.—
1. Isaiah as a Willing Servant.
2. Difficulties in Isaiah's Ministry.
3. Lessons for Me from Isaiah.

SEED THOUGHTS

An open-eyed preacher of righteousness was Isaiah, who saw everything "from the court intrigues to a woman's crisping pins." With absolute sincerity and uncompromising severity, and unflinching courage he attacked the evils of his time, pouring contempt upon the weak, cowardly king Ahaz as readily as in scathing words he denounced the social and political corruption of the people.—Tarbell's Guide.

We are not to suppose a faithful ministry is an easy task. No man can continually rebuke his age and yet be living a luxurious life. The prophets of the Lord have always been opposed to the age in which they lived. Whenever the ministry has fallen into accord with the age, it is not the age that has gone up but the ministry which has gone down. We should have persecution revived were we to revive the highest type of godliness.—Selected.

Isaiah, Hezekiah and Rabshakeh

This scene is a parable of the everlasting struggle between faith and force with doubt and despair between them. In the clever self-confident, persuasive personage with two languages on his tongue and an army at his back; in the fluttered representatives of official religion who hear the dialogue; in the sensative king so aware of faith, yet so helpless to bring faith to peace and triumph; and in the background of the whole situation, the serene prophet of God, grasping only God's Word and proving that faith can be the substance of things hoped for —we have a phase of the struggle ordained for every generation of men.—G. A. Smith.

INTERCESSORY PRAYER—Dan. 9:1-23

Topic for February 28

MOTTO

"Pray one for another."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—The word **intercessory** bears the idea of moving a superior power in behalf of another in that which lies in the hand of the superior. In intercessory prayer the one who approaches God seeks for God's blessing in behalf of a person or thing which alone is in God's power to affect. Many things God would and could grant alone as they are asked for in believing prayer, by one whose attitude is in harmony with His grace. (Jas. 4:2, 3). Jesus has made intercession for a thing which no other man could receive for man, when he "made intercession for the transgressor" (Isa. 53:12), that is, ask pardon for their sin when He had satisfied in His own suffering the demands of justice. God's children are placed in the position of intercessors in Christ Jesus. (I Pet. 2:5; II Cor. 5:18-20). Our approach to God through Jesus Christ in behalf of the needs of others is acceptable and pleasing to God. God is pleased to send special manifestations of His grace in response to the petition of His believing children. The purpose of this topic should be to encourage God's children to enter this ministry of intercession in all things in which God not only invites but enjoins us to do.

II. **Our Text** is taken from an intercessory prayer of Daniel. (9:1-23). In a careful meditation upon this prayer we will find much instruction for our own service in prayer to God. Daniel believed in the inspired word of revelation and had earnestly meditated until he understood something of God's will for his people. He then came with a steadfast purpose ("set my face") to obtain that which he and his people needed. He recognizes God's greatness and faithfulness. He confesses his own and his people's sinfulness. He acknowledges the justice of their punishment. He pleads God's mercy, and appeals to Him in behalf of His own glory and righteousness to grant the blessing. And God sent the man Gabriel to assure and further instruct Daniel.

III. **Outline Study.**
1. The position of the intercessor.—15:7; 16:23-27.
2. Subjects for intercession.
   a. Saints.—Eph. 6:18.
   b. Ministers.—Eph. 6:19; Heb. 13:18.
   c. The sick.—Jas. 5:14-16.
   d. Transgressor.—I Jno. 5:16.
   e. All men, rulers, etc.—I Tim. 2:1.
   f. Persecutors.—Matt. 5:44; Acts 7:60.

PERSONAL THOUGHT

"The Father himself loveth you, because ye have loved me." What a blessed relation we bear in our prayer life to the Father through Jesus Christ!

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Ask.**
2. Repeat the Lord's Prayer.
3. Praying for Others.

For Young People.—
1. Keeping in Touch with God.
2. The Power of God Availeth in Prayer.
3. Man's Extremity is God's Opportunity.
4. Objects of Prayer.

For Older People.—
1. Two or Three Ask in Harmony (Matt. 18:19).
2. The Privilege of Intercession.
3. Increasing the Service of Intercession in the Church of Our Time.

SEED THOUGHTS

In order to gain higher results, wrought for the Church or the world, in answer

to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. In other words, there must be a higher type of personal holiness if there is to be a higher measure of power in prayer. The carnal mind does not perceive His mind, and hence the carnally minded disciple cannot discern the will of God in prayer, but is continually hindered and hampered by mistaking self-impelled petitions for divinely inspired prayers, confounding what self will craves with what is spiritually needful and scripturally warranted.—A. T. Pierson.

We shall all find, by and by, that the most natural thing in the world for wisdom to do is to sit at the feet of Christ, and ask for that which nothing else than prayer can compass.—Sel.

Why do you not talk with God as freely as did Abraham? O, friends of God, why do you not make more of your transcendent privilege? Why do you not talk to Him about all that wearies and worries you, as freely as Abraham did, telling him about your Ishmaels and Lots, and his dealings? Why do you not fall on your faces while God talks with you (Gen. 17:3)? Life should be one long talk between God and us. No day at least should close without our talking over its history with our patient, loving Lord; entering into His confessional; relieving our hearts of half their sorrow, and all their bitterness, in the act of telling Him all. And if only we get low enough and still enough, we shall hear His accents sweet and thrilling, soft and low, opening depths which eye hath not seen, nor ear heard; but which He hath prepared for those who love and watch for Him.—F. B. Meyer.

TRUE HUMILITY.—Phil. 2:1-11

Topic for March 7

MOTTO

"Let this mind be in you which was also in Christ Jesus."

THE STUDY HOUR

I. **Our Topic.**—The wording of the topic implies that there may be a **false** humility. Our aim is to get an understanding of what **true** humility is and to encourage all to seek to have it in life.

Perhaps the best definition of humility in its true sense is the example of Jesus. But we gain some idea of what it means by synonyms. "Lowliness," "meekness," "longsuffering," "love," "forbearance," are graces that keep company with humility. (Cf. Col. 3:13-15; Eph. 4:2.) Other words that may be suggested as synonyms are modesty, quietness of spirit, condescending, self-denying, self-abasing. Among the qualities that are an ingredient of humility, are: submission, teachableness, serviceableness, sacrifice. Some of the opposite characteristics of humility are: boastfulness, pride, haughtiness, selfishness, self-esteem above others. Where rudeness, impatience, anger, malice, envy, strife, etc., are found, humility is absent.

II. **The Text, Phil. 2:1-11,** sets forth the source of humility to be in our fellowship with Christ in being a partaker of the Holy Spirit. Those who have this fellowship manifest it in their relation to one another in mutual love, and peaceableness, unselfishly seeking the welfare of others as better than self. Christ is set forth as the great example of selfabasement by leaving the highest station in the universe and occupying the most lowly station among men, abasing Himself to obey even the most shameful reproach of the cross for the welfare of men. But the facts are that when God expresses His opinion of the qualities of such humility, He gives it the highest place in the universe.

III. **Outline Study.**—

1. Definition.—
   a. To overestimate one's self is pride.—Rom. 12:3.
   b. To properly estimate one's self is not evil.—Phil. 2:6.
   c. To take a seat with the lowly is humility.—Phil. 2:7; Rom. 12:16.
2. God's regard for the humble.—
   a. Gives grace.—Jas. 4:6; Psa. 149:4; I Pet. 5:5.
   b. Respects.—Psa. 138:6.
   c. Guides and teaches.—Psa. 25:9.
   d. Dwells with them.—Isa. 57:15.
3. Necessity of humility.—
   a. For the possession of the kingdom of heaven.—Matt. 5:3; 18:2.
   b. For the finding of rest.—Matt. 11:29.
   c. For the attainment of true greatness.—Matt. 23:12.
   d. For the attainment of wisdom.—I Cor. 3:18.
4. Manifestation of humility.—
   a. Its behavior.—I Cor. 13:4, 5; Psa. 131:1, 2.
   b. Its estimate of others.—Phil. 2:3.
   c. Submissive.—Eph. 5:21.
   d. Rejoices in being abased to the honor of others.—Jno. 3:29, 30.
   e. Seeks not to make a display.—Luke 14:8, 9; I Tim. 2:9.
   f. Refuses undeserved glory.—Acts —14:11-18; 10:25, 26; Rev. 19:10.

PERSONAL THOUGHT

May we yield ourselves to God in a way that His Spirit may bear in our lives the fruit of true humility.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text words, **humble, humility,** etc.

For Young People.—
1. God's Valuation of Humility.
2. False Humility.
3. Manifestations of True Humility.
4. Display Repulsive to a Humble Spirit.

For Older People.—
1. How to Obtain and Keep True Humility.
2. The Blessing of Humility.

SUGGESTED READING

Chapter on Humility in Bible Doctrine, Pg. 604.

SEED THOUGHTS

They that know God will be humble, they that know themselves cannot be proud.—Jno. Flavel.

Let me follow in Thy footsteps, O Jesus! I would imitate Thee, but I cannot without the aid of Thy grace! O humble and lowly Savior, grant me the knowledge of a true Christian, and that I may willingly despise myself; let me learn the lesson so incomprehensible to the mind of man, that I must die to myself by an abandonment that shall produce humility. —Fenelon.

SOME OF OUR MOST SERIOUS PROBLEMS

V How Get Young People to See Life as a Serious Reality, Induce Them to Take Hold of Religious Work Energetically and Enthusiastically, and Retain Their Service in the Interest of Christ and the Church?

J. E. Hartzler

Life has more questions than answers. The world and the Church have more problems than solutions. The young life especially has its problems. I make no promise to answer conclusively the three questions which have been placed before me. There are, however, some practical observations and effective methods in dealing with these questions which we do well to observe.

QUESTION I. HOW GET OUR YOUNG PEOPLE TO SEE LIFE AS A SERIOUS REALITY?

To get a man interested in anything he must be made to see something in that particular thing which will make some special contribution to him; something must appear to be of real value to him. This principle holds good in religious life as well as in material things. Here are some practical methods:

1. **Teach the, real PURPOSE of Life.** Every man and woman should know that God has a definitely planned purpose in every life. Every man's life is a plan of God. When we hinder that plan in our life we defeat the purpose of God and become transgressors against Him. Every life, according to the plan of God, would be built after the great "blue print"—Christ. Any deviation from this plan is a defeat of the purpose of God. Several purposes in life are clear:

First: **To Learn how NOT to Live.** That is, not to live in sin and unrighteousness. Some men learn the value of truth by dealing with liars; others by going to Church; others by practicing honesty, and still others in other ways. But be that as it may we must learn here that sin does not pay and that men should not live in sin.

Second: **To Learn HOW to Live.** That is, to live free from sin; to live in right-

cousness and truth. To live the noblest and best possible. To form an acquaintance with God. To enjoy God yonder we must acquaint ourselves with Him here. To be able to talk with Him there we must learn the language here. To be a Christian means to learn the language of God in this life. Life is a sort of divine kindergarten; a sort of temporal playhouse preparatory for eternity. Here we learn to speak the language of God; we learn to walk with God; we learn to work with God. In other words, the purpose of life is to LIVE. And to live best means to SERVE most efficiently the present age and generation.

2. **Teach the Real VALUE of Life.** Nothing produces seriousness like correct information on life's values. The sin and failure in many a person is in their low estimate of the values of life. Life for some men is unreal, it is not earnest, and the grave is its goal. Men forget that life has its **religious values**; its **ethical values**; its **social values,** and its **moral values.** The financial spendthrift is he who knows not the value of one hundred cents. It is no less true in the man who squanders life's values. Ignorance is the root of misfortune.

3. **Uncover the Opportunities of Life.** To take opportunity by the fore-lock is a common but wise expression. It has been said that opportunity is bald behind and must be taken as it comes rather than as it goes. There are opportunities in every fence corner of life. They stand looking at us like hallow-e'en pumpkins in greatest expectation of being noticed. But, alas, we pass them by unnoticed.

There are opportunities for **individual betterment.** No man is so good but that he can make some improvement. The successful man is he who adds to his store of equipment daily. The machine to keep its place in the field of operation must add to its patents every year. There is no opportunity in life greater and more productive than that of individual betterment and improvement.

There are opportunities for **social betterment.** Our social conditions need betterment. As the individual betters himself he betters society. The best service any man can render to the State is that of being a law-abiding and Christian citizen. Politicians are not necessarily the most helpful men in the State. The man who lives Romans 13 is the most valuable and serviceable man to the State.

There are opportunities for **educational betterment.** What a world of opportunities is open before the educator! Knowledge is always in demand. The world is calling for the man who knows. The Church is anxiously waiting for the man who is informed. Education is always in demand. There never will be a time when we can get along without it. Success and service is measured by one's ability to supply the world's demands; the world's needs. The educational work of the Church is of special interest just now. Our Church schools are continually looking for "the right man."

There are opportunities for **religious betterment.** The opportunities in this field are unlimited. The problems are large enough, and numerous enough to demand and consume the best efforts of any man or woman. Our Church in particular is facing problems which no other Church faces just in the way we do. No young man needs to leave the Church in order to get sufficient work to last him a lifetime and to consume every ounce of talent and intelligence he has.

QUESTION II. HOW GET OUR YOUNG PEOPLE TO TAKE HOLD OF RELIGIOUS WORK ENERGETICALLY AND ENTHUSIASTICALLY?

Every effort has its efficient cause. There is a reason why many young people do not take hold of religious work as they should. Many times there is a lack of an intelligent vision and appreciation of the field. At other times young people are not invited and encouraged to enlist as they should be. Again the future placed before many of our young people is such that it does not appeal to them. Still again the plans of operation are such as are not inviting to men with "blue blood." Finally, men are not appointed to active service as readily as they should be. Now, what is the cure for this condition?

1. **Give intelligent vision and appreciation of the field.**

Our young people are enthusiastic and they will make sacrifice. Our young people are not lazy, silly and irresponsible. We have a class of young people equaled by none. Where a proper and intelligent vision and appreciation of the field is given our young people will take hold. The fault is not entirely with the young people; it is also with the leadership.

2. **Invite and encourage to enlist.** Valuable young people will not crowd themselves upon the Church. But they love to act when invited and given a place. The United States Government is advertising continually for men for the army and navy. Men are urged to enlist; great inducements are offered. As a Church we have been too much inclined to mistrust the man who offers himself for definite service. And as a result we have lost something.

3. **Give a vision of the future which will appeal to young, active and vigorous blood.** The sick man does not care to be continually reminded of how sick he is and how he is getting worse every day. What he wants is a cure; he wants hope. No young man of value will appreciate a future which holds nothing but failure. Let our young men know that the Church has a great future; that no field of service offers so great opportunities for doing real good. Let him know that we expect him to do more and better work than we have done and that we believe that the world and the Church will go on just as good when we are gone, and better, than they did with us present. Mission work, institutional work and educational work in the Church are yet in their infancy. Untold possibilities are before us. If there is an age I covet it is the next 50 or 100 years.

4. **Lay out plans for operation which will consume an entire lifetime or generation.** Young men do not care to make preparation for life service and then enter a field of labor which may last only a few years at best. Men have time now to do only one thing well in a lifetime. This is an age of specialists. Men must choose one thing and then put their entire life to that thing. A man does not care to enter a work in his young days and then in middle life be to the end of the undertaking.

5. **Appoint and ordain to service as soon as possible.** The tendency has too frequently been to hold a man off as long as possible. Paul ordained Timothy to his work while he was young and able to adapt himself to conditions. When a man gets beyond 30 years of age it is generally accepted that his habits and ways of thinking are fixed and that it is hard for him to readjust himself to new conditions. In this age men and women should as a rule enter their life work at 25 years, not later than 30.

QUESTION III. HOW RETAIN THEIR SERVICE IN THE INTEREST OF CHRIST AND THE CHURCH?

Well, this question is already partially answered. But it may be said further that if we want the best and most valuable young people in the service there are a few "Don'ts" which should be observed.

1. **Don't mistrust and suspicion.** No man objects to being watched; but distrust and suspicion has ruined many people. Even the distrustful and suspicious men make no progress. The inventor must trust in his undertaking. The bystander who doubts the undertaking will soon find himself in the rear. The world is full of "fool killers." I mean that there are 100 men to distrust a new movement to 1 who believes and sympathizes. But the believer is the one who serves his day and generation. Nothing takes the life out of young people quite so soon as to learn that they are mistrusted and suspicioned. It is well enough to be on guard and to correct and suggest, this young people will invite, but this should be done without mistrust and suspicion.

2. **Don't forget that you were young once.** And that you were no more safe in the eyes of your predecessors than young men today are in the eyes of their predecessors. Each passing generation is inclined to fear the coming generation. This is more or less of a fault. God nev-

(Concluded on page 63)

THE SUNDAY SCHOOL

THE PURPOSE AND THE OPPORTUNITY OF THE SUNDAY SCHOOL

R. R. Brenneman

(An address delivered before the Ohio Mennonite S. S. and Y. P. Meeting Conference held near Archbold, O., June 9 and 10, 1914.)

The present age is noted for organizations. Many of them are short lived and have no important influence upon business, society, or religion. Others have wrought a great influence in the world, and are indispensable to true progress and development in the various lines of work. The largest and most influential organization of the twentieth century is the Sunday school. In the United States and Canada there are about seventeen million Sunday school attendants, not including the officers and teachers who number over a million and a half.

The Sunday school touches all classes of society from the highest to the lowest. It is a safe statement that the Sunday school is exerting a powerful influence upon the people of today and will help mold the character of the men and women of tomorrow.

There are some historic principles underlying the Sunday school movement.

1. The Sunday school is a modern movement. As an organized institution it began with Robert Raikes in 1780. Mr. Raikes called together a group of street boys in a room and employed young women to teach them reading and religion.

2. The Sunday school is a lay movement. It was established by a private member of the Church of England and young women of the laity were employed as teachers. Throughout its history the work has been directed and carried forward largely by the lay workers. In the early history of the Sunday school the teaching of religion was regarded as the work of the ministry, but throughout its history it has won the favor of the ministry and the Church and is now recognized as being indispensable to the growth and development of the Church.

3. The Sunday school uses unpaid workers. It is said that Raikes paid the young women of his Sunday school a penny for each Sunday, but as the movement progressed the teachers gave their services free. It is beyond question that the unpaid service has added greatly to the growth as well as the moral and religious power of the Sunday school.

4. The Sunday school has been self-supporting. It has been well said, that no department of the Church costs so little and rewards so richly. The Sunday school has largely supported itself from the beginning. Today it is not only supporting itself, but is contributing to mission work, charitable institutions, and many other places worthy of support.

5. The Sunday school has largely developed itself. It has not always received the favor and assistance of the Church as it does today. This principle has helped make it strong and develop rapidly.

FIVE TEACHING PRINCIPLES

1. Send the truth into the pupil's mind by as many of the senses as you can possibly use

2. Present new truths in unexpected ways, or old ones either, for that matter, so you can get the attention of the pupil.

3. Show your pupil how each new truth is like something he already knows.

4. Lighten up obscure or important thoughts with the flash of an illustration, but an illustration which attracts to itself is a failure.

5. As a general thing encourage pupils toward the right, instead of trying to prod them away from the wrong; say do more than don't.—Sel.

6. The Bible is the text book for the many Sunday school members.

Secular instruction was no doubt its chief aim in its early history, but at present the Bible is the text book for the Sunday schools of all denominations.

A purpose is a design, a plan, an intention. It would be impossible for an organization of so great magnitude, so far-reaching in its influence, to develop as has the Sunday school without a definite purpose. It is very necessary to have a good purpose in mind in all our enterprises. It is an absolute necessity in Sunday school work.

It has been said there are at least three aims in true religious education; religious instruction, character development, and effective service. There must be a presentation and grasping of the truth to develop character. The Sunday school here has an opportunity as no other organization has to impart religious education.

Much of this work can and should be done in the home, but in many homes it is entirely neglected. To such homes religious teaching has a vital influence in character building. There are many characters being built every day, but what is their foundation. The religious teaching imparted by the Sunday school to the pupil forms the foundation of many characters. It is character built upon truth, Bible truth. Sunday school workers! is your work influential in the formation of Christian character? If not, your work has not reached the real aim of this institution.

Christian character is necessary for effective service. The Sunday school does not only bring souls to Christ, but develops workers for God. As a result we have efficient service which is one of the greatest needs for spreading the Gospel of Christ to all the world. Bishop John H. Vincent has defined the Sunday school as follows: "The Sunday school is a department of the Church of Christ, in which the Word of Christ is taught, for the purpose of bringing souls to Christ and of bringing up souls in Christ."

The opportunities of the Sunday school are great in number. It has been grasping many of them in the past, but present conditions present new opportunities. It should give systematically to the cause of Christ. We have been contributing to the Sunday school collections, but how have we been giving? Too many of our collections have been penny collections. The real need of means may not have been presented to the Sunday school, consequently the collections have been small and given rather aimlessly. That method should be pursued in giving systematically? Let one collection of each month (say first or last Sunday of each month) be a special collection to be used for certain mission or charitable work. This method has proved quite successful in several localities. Other methods may prove more successful in other places.

Another method might be for a class to

(Concluded on page 62)

CURRENT EVENTS

"The Mexican problem is still with us. Politically, chaos rules supreme. Industrially, a large part of the country goes on as it did under the old regime and as it has been doing during the revolution." Judging from the sum of the exports and imports during the past four years, which averaged about $241,000,000 a year, a considerable proportion of the population does not take much interest in the warfare, but follow their business pursuits as usual. Conditions in Mexico do not appear encouraging for the establishment of stable government. There are those who think history will repeat itself and Mexico will eventually emerge out of chaos and settle down to pursuits of peace with some form of representative government. Many of the South American countries passed through similar experiences and after many failures succeeded in establishing a stable government. Mexico may be going through the same process and it may only be a matter of time until she will have determined the most suitable form of government for her people. There are those who urge the United States to intervene and help Mexico to set up an efficient form of government, just as we did in the case of Cuba. But it is pointed out that conditions are not similar to those in Cuba. In the first place we went to Cuba as her ally, while we would have to go into Mexico as an alien. Then again Mexico is much larger and greater difficulty in preserving order would be experienced, and would be far more costly in both men or means and would require much more time. Among the class that urge intervention are principally those who have large financial interests in Mexico, and who would like to see Mexico annexed to the United States and consider intervention as the first necessary step. The annexation of Mexico is not to be considered as the nature of the people, the complications that would arise, not only in dealing with the Mexicans, but also in our relations with foreign governments, would be such that the United States could not afford to make such a blunder. This question is not seriously considered outside of the circle of capitalists who see only financial gain in it for themselves.

There has little developed in the situation in Mexico the last month. There have been some minor engagements between the forces of the two factions. Both Carranza and Gutierrez claim the office of Provisional-President and are directing affairs within their respective spheres of influence. The latest report from Mexico is to the effect that Provisional-President Gutierrez suddenly fled from Mexico City without even formally resigning the presidency. Gen. Garza has taken command of affairs in the city. It has been known for some time that Gutierrez has not been satisfactory to Villa and Zapata and he evidently thought it best to leave before action could be taken against him. Gen. Garza makes the eighth president to serve Mexico in less than five years.

"The pangs of hunger are beginning to be foreseen in the Fatherland, to judge from official and unofficial utterances in the German press." The German government has issued a proclamation which is to be distributed throughout the empire and posted in conspicuous places urging the people to practice strict economy. The proclamation is headed, "Germany is standing against a world of enemies who would destroy her." The proclamation contains ten definite statements, the last three of which we append:

"'VIII. Eat war-bread (Kriegsbrote). It is recognizable by the letter K. It satisfies and nourishes as thoroughly as any other kind. If we all eat it, we do not need to be anxious as to whether we shall always have bread.

"IX. Whoever first peels potatoes before cooking them wastes much. Therefore cook potatoes with the jackets on. Thou savest much.

"X. Leavings of potatoes, meat, vegetables, etc., which thou canst not use, throw not away, but collect them as food for cattle. Such leavings will gladly be called for by the farmers."—Lokal Anzeiger, Berlin.

This is another evidence of the economy and thrift of the German people. Also gives evidence of the sacrifice the nation is ready to make in this struggle with her enemies.

Italy is again mourning as the result of the visitation of another earthquake which claimed thousands of victims. On the morning of January 13 the central part of Italy was suddenly shaken, doing considerable damage to property over a wide area. Rome was severely shaken. Avezzano, a town of about 8,000 was totally destroyed, only a small portion of the inhabitants escaped. About fifty towns and villages were destroyed and a large number damaged. The estimated deaths at this writing (Jan. 18) is given at 40,000. In Avezzano many are buried alive under the ruins, whose cry for help were heard four and five days after the catastrophe. Rescue work is very difficult and slow. Eight rescues was the result of an entire day's work by 20,000 soldiers. The Government is rushing supplies and soldiers to the scene of the disaster to assist in the rescue work and bury the thousands of dead which are a menace to public health. Since the morning of the quake up until the following Sunday 185 distinct shocks have been recorded by the government seismograph. All of these are what is known as after shocks, recurring at intervals after the main shock and generally of slight force.

On Christmas eve an unsuccessful attempt was made by some Filipinos to gain political freedom for the Philippine Islands. The movement was soon suppressed. It is rather singular that this unrest should manifest itself just at the time that Congress is considering the Jones Bill, which would give the natives a larger share in the administration of the affairs of the islands to prepare them for independence. The present Administration is pledged to give the islands their independence, and there are those who think this manifestation of unrest at this time was timed by those opposed to granting independence in order to bring about the defeat of the Jones Bill. Others are of the opinion that Filipino agitators heard of the discussion of the question in Congress and considered it an opportune time to talk independence and launch a rebellion. Political capital is made out of the incident in an endeavor to discredit the administration's Philippine policy. Governor-General Harrison in his report minimizes the movement and does not attach much significance to it. Dean Worcester, a former government official in the islands also attaches little importance to the attempted uprising, although he is opposed to the policy of the present administration.

"Zoline," the new fuel for internal combustion motors, which was claimed to be superior to gasoline and which could be produced for several cents a gallon, has failed "to make good," according to the Scientific American. This new fuel was given a trial on the Indianapolis speedway a short time ago under the auspices of some well known automobile manufacturers. "It is stated that among the difficulties encountered was that the naphthaline component, which gave it that moth ball smell, crystalized out in the feed pipes, thus choking the flow of fuel."

"For sale or for rent, owing to bankruptcy. May be used as a barracks or for moving picture shows. Water and gas on every story. Apply to the angels of peace." This is what a correspondent, who recently visited the palace of peace at The Hague, says the Dutch write on photographs of the magnificent building erected by Andrew Carnegie. The correspondent was informed by the one in charge of the palace that no Europeans had visited the palace for three months. The latest tourists were there in August who, belonging to the belligerents, began to discuss the war which became so heated that blows were exchanged in the arbitration room. The walls of the hall of justice contain the portraits of the heads of state who took part in The Hague peace negotiations. "Six of these men died by assassination, others died natural deaths, and the remainder are today at war." We hear very little nowadays from the advocates of international peace, their fond dream has been ruthlessly shattered. No doubt they will begin all over again only to have their dream shattered again. There can be no universal peace with Christ left out.

"A million men out of work in the United States today, and a hundred thousand men starving," is the claim made by one who pretends to know the situation. The problem of providing employment for the unemployed recurs every winter. It is true that many of these unemployed are shiftless and do not care for steady employment, but there are thousands of strong, able-bodied men who are willing and anxious for work, but cannot find it. Different plans are being suggested to meet this problem. The governor of Massachusetts will urge the legislature of that state to enact "an emergency labor law which would make it possible to suspend temporarily sections of the labor laws of the state, so that work on orders resulting from the European War might be expedited in the factories." Another plan suggested provides for the Government to employ these men on public projects, such as building highways, waterways, irrigation works, etc., such works that "could easily be worked upon intermittently without economic loss."

Congress passed a bill which establishes a standard barrel for fruits, vegetables and other dry commodities. The standard barrel shall have a capacity of 7056 cubic inches, which is equivalent to a small fraction over 3.28 bushels. A separate standard is fixed for cranberry barrels, owing to a peculiar problem of packing. Goods packed in barrels for export made to meet specifications of the foreign country to which they are to be shipped are excepted. The law invokes a fine of $500, or six months imprisonment, to sell or offer for sale a barrel of fruit, vegetables, or other dry commodity with less capacity than that specified by the law.

The National Suffrage Amendment was beaten in the House of Representatives by a vote of 204 to 174. This vote is encouraging to our sisters who are laboring so hard to secure the right for the women of the United States to exercise the ballot. The support given the bill was stronger than anticipated by its friends. This is the first time the question was before Congress for a vote, and indications are that it, like the liquor question, will soon be a national issue. On this question, as was the case with the liquor amendment, party lines were not sharply drawn, though the Democratic party through its leaders in the House voiced its attitude by claiming that it was a state issue, the same cry raised by the opponents of the prohibition amendment. The fight for suffrage will be pressed with renewed vigor by its ardent advocates, with every indication of ultimate success.

TEMPERANCE REFORM

National Prohibition

The slogan, "A Saloonless Nation by 1920," become more practicable and a little less visionary since the first vote on a national prohibition amendment taken in Congress was a majority for prohibition. With 197 votes in favor of an amendment to the constitution forbidding the manufacture and sale of intoxicating liquors as a beverage to 189 against, gives ample grounds for encouragement for the defenders of national prohibition. While the necessary two-thirds vote was not secured yet the strength displayed in favor of such amendment is surprising to the liquor crowd. One anti-prohibition editor frankly admits "that the combination of factors against alcohol was never so potent as it is at present." Another editor favoring the saloon is convinced that this vote in Congress "portends national prohibition." Politicians are ready to admit that prohibition will be a national issue in future campaigns. In the debate on this question party lines were ignored. The speakers in favor of the amendment, under the leadership of Representative Pearson Hobson, directed their attacks upon the evils resulting from the use of intoxicating liquors, while the opponents did not attempt to defend rum but contended themselves with the claim that it is an issue to be decided by the state and not by the national government, and such threadbare arguments as "personal liberty," "prohibition does not prohibit," "loss of revenue," etc. Mr. Hobson stated that alcohol "kills 700,000 American children every year," and "blights the lives of the people before they are born." He also stated that fourteen of our states are "dry," that 56 per cent. of the people live under prohibition laws, and that 78 per cent. of our area is now dry territory. Therefore "no one need talk about a minority of the people trying to dictate to a majority." The Anti-Saloon League will endeavor to bring about the defeat of all those representatives who voted against the amendment who seek a re-election. The fight against the saloon will be carried on with greater vigor and force than ever before.

Alabama and Prohibition

Last spring the rum ring of Alabama succeeded in electing Oscar Underwood to the United States Senate, thereby defeating Richmond Pearson Hobson the most prominent advocate of nation-wide prohibition. After the election, in which every daily paper in the state was against Hobson, the liquor gang was exultant proclaiming that the vote in Alabama showed a reaction of sentiment against prohibition and that the force of the movement was spent. In their eagerness to defeat Hobson they forgot, or did not consider it worth while, to pay much attention to the election of state legislators, as a result both houses of the legislature, by more than a two-thirds vote, passed a state-wide prohibition bill, the second week in January. The leaders of prohibition knew exactly what they were doing. While the liquor gang was intent on defeating Hobson the prohibitionists quietly named and elected their men for the legislature. With prohibition in Alabama their Senator in Washington will be of little service to the Alabama liquor gang. The liquor element is being driven into such close quarters and is having so many fights on its hands that it is in desperate straits.

Eliminating the Police Force

Prohibition deprives many a policeman of a job. Since Fort Smith, Arkansas, went dry August 1, 1914, half of its police force has been discharged. This city was known as the "Bad man's town." The city jail is empty and the night jailer has been discharged. During the first four days of December, 1913, there were twenty-six arrests for drunkenness out of a possible fifty; the first four days of December, 1914, netted only one drunk. "Fort Smith is the 'border city' of the state, with the Choctaw nation on the left, and at the right the Cherokee nation, and heretofore the riff-raff going into Oklahoma and western states have passed through this way. With every possible avenue for crime the present situation is almost unbelievable."

Spending 17 Cents to Make One

It is argued sometimes that a community must have the revenue derived from the liquor traffic in order to make ends meet. The saloon business of Chicago puts about $8,000,000 into the city treasury. A former saloon keeper who knows the profit of the business figured that $140,000,000 a year was spent by the

city of Chicago for intoxicating drinks. In other words the city spent seventeen and a half cents to secure one cent of revenue. Where can you find a business man who would be so foolish to do likewise? This does not take into account the cost of crime, delinquency, poverty, disease, vice, etc., caused directly or indirectly by this traffic.

Prohibition among the Mountaineers

"Of the 246 counties in Appalachian America, the manufacture and sale of intoxicants are forbidden in all but twenty-three. All of the mountain counties of South Carolina are dry by local option; 14 out of 17 of those in Alabama; 34 out of 36 in Kentucky; 24 out of 42 in Virginia; while West Virginia, North Carolina, Georgia, and Tennessee are dry states. When the Virginia prohibition law comes into force practically the whole region will be free from drink."

Temperance Wave in Japan

A report received from an American consul in Japan states that there is a noticeable decrease in the consumption of liquor in Japan. Despite patriotic resolution to drink nothing but "sake," the national beverage, either other drinks are supplanting it or there is a wave of temperance sweeping over the islands. In one brewing center sales have been so slow that brewers are selling out cheap to clear their goods for the new season's brew. May it prove to be a wave of prohibition.

A Saloonless Land

Iceland, about half the size of Missouri, does not have a jail, penitentiary or court, and has only one policeman. It has virtually a perfect system of public schools and every child ten years of age can read. No liquor is permitted to be imported, as all are total abstainers. The island has a population of 78,000.

"In Ohio there is one pauper to each 366 of the population. In Kansas there is a pauper to each 2,900 of the population. Ohio has licensed saloons, while Kansas has the kind of prohibition that prohibits."

On the first day of the year nine counties in Kentucky went "dry," liquor having been voted out last September. Only 15 counties out of 120 in Kentucky tolerate the saloon. A fight for state-wide prohibition will be made so soon as the law permits.

The Catholic government of Bolivia, South America, voted $12,000 a year to the support of the Baptist College at La Paz. This indicates that Romanism is losing her grip upon the South American countries, and that conditions are ripe for Protestantism to enlarge her work.

Miscellaneous

A POISON LABEL

The Anti-Saloon League of New York state will make another attempt to secure the enactment by the state Legislature of a bill requiring that all containers of alcoholic liquors for beverage bear the following label printed in red: "This Preparation Contains **ALCOHOL**, Which is a Habit-forming, Irritant Narcotic **POISON.**" The bill also provides that this label shall appear with all advertisements of such liquors. "The law requires a manufacturer to tell how much alcohol is in tonics, washes and lotions that people put on their hair, face and hands. What good reason can there be for not compelling a statement of how much is in what the people take into their stomachs. Manufacturers have to declare one-tenth of one per cent. of benzoate of soda in catsup. Why not make them tell about 5 per cent. of alcohol in beer." The Duma, the legislative body of Russia, passed a bill for a poison label, consequently a similar bill should not be considered unreasonable for New York or any other state.

THE MINISTRY OF INTERCESSION

(Continued from page 39)

his iniquity to be a sanctified vessel meet for the Master's use, prepared unto every good work. If God visited the penalty of death upon the Aaronic priesthood for unholy intrusion into the Holy of Holies will He not bar the believer-priest under the new priesthood from His immediate presence.

3. **Serves God.**—At the consecration of the priest blood was also put on the thumb. So the believer-priest's service must be to the Lord before He can answer prayer, lest he consume it on his lusts. One reason for a lack of prevailing prayer is to be found here. The spirit is willing but the flesh would rather manifest itself in physical energy than travail and groan "till Christ be formed in you." If we fail to enter the Holy of Holies first in communion and intercession with the Father there is very little chance in our service of entering the darkened souls of the unregenerate. The Old Testament order for the priests was: washed—regenerated; clothed—Christ's righteousness; anointed with holy oil—symbolical of power for service and intercession.

Value of Intercessory Prayer

More far-reaching results are obtained in the exercise of intercessory prayer than by the ministry of teaching and preaching. But the libraries of the multitudes contain an abundance of books on pedagogy, and psychology, etc., while but a few books are noticed on this all-prevailing ministry which is not limited to times of public work, but is an ever-present work with the most marvelous results to its credit.

One of the reasons why the ministry of intercession is placed secondary to other spiritual graces in our day is largely due to the fact that there is not the opportunity for the praise of men. But let it not escape our puny and forgetful minds that it is written, "Great is your reward in heaven." I believe in a final summing up of a believer's life, when every man's work shall be tried, that those who exercise their privileges shall belong to those of whom it shall be said, "So the last shall be first."

In this ministry the scope of service is world-wide. It knows no limits but the Father's will, even the least of believers have power here. In Col. 4:12 is given an account of Epaphras. Though shut up in prison and no longer able to preach he still is a priest unto God. Prison walls cannot keep him from the throne.

The model school of intercession is found in Jno. 17. Jesus Christ Himself is the instructor. His knowledge of the plans of God for reaching a lost world is evident, and in His infinite knowledge of the natural and spiritual laws of the world He shows plainly that they are not so fixed that intercessory prayer is of no avail.

The believers have a large field for intercession, for kings and for those in authority. The power of the believer lies not in the use of the ballot; the wicked have as much power here as he. The perilous times upon us are intensified by the neglect of the ministry of intercession for politics. Well has it been said, "It is not the ballot a man casts, but the kind of a man you bring from your bedchamber into the streets every morning that counts for God and righteousness."

The secret of the wonderful life of the Apostle to us Gentiles was his exercise of the priestly functions of his calling, "Night and day praying" and offering up praises unto God for their faith and charity.

When the Church (kingdom of priests) takes her departure from this present world her priestly work shall not cease. Although the mortal bodies of the believers shall be fashioned like His own glorious body, which needs no cleansing from defilement or confession of weakness, their intercessory work shall be a blessing to the nations, and they shall be kings and priests of God and Christ and shall reign with Christ a thousand years. Rev. 20:6.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen" (Rev. 1:5, 6).

Altoona, Pa.

BIBLE STUDY

(Continued from page 45)

III. In a time of trouble.—v. 3.
VI. A chosen messenger.—vv. 4, 5.
V. A weak servant to be made strong.—vv. 6-8.
VI. Given the authority of God's Word.—v. 9.
VII. A man of power.—v. 10.

PRAYING FOR OTHERS

February 28

I. A duty and privilege.—I Tim. 2:1.
II. Moses for the sinful people.—Ex. 32:9-14.
III. For kings and all men to be saved.—I Tim. 2:2-4.
IV. For enemies and persecutors.—Matt. 5:44.
V. For the unconverted.—Rom. 10:1.
VI. For the growth and development of spiritual life and power in the Church.—Eph. 3:14.

A TRUE BASIS FOR HUMILITY.—I Cor. 13

March 7

I. The more excellent way.—I Cor. 12:31.
II. No other gifts can equal or displace it.—vv. 1-3.
III. Charity—brotherly love, exalts others and abases self.
1. Suffers and is kind, rather than to abase others.—v. 4.
2. Unselfish, suffering, and kind.—v. 5.
3. Interested in welfare of others and in righteousness.—v. 6.
4. Uncomplainingly suffers in the interest of others and of the truth.—v. 7.

The Bible Class

BIBLE STUDY CLASS

The annual Bible Study Class of the Ontario Conference met and organized for study on Jan. 4, at Berlin, Ont. The interest was quickened somewhat by the Bible conference which was held at Waterloo, Ont. The work of the class and the courses which were expected to be followed were presented there and the Church was invited to co-operate in the work of the class. The attendance at the end of the first week was twenty-seven. Others have signified their intention to join the class later.

The course followed this year consists of practical work in Bible study, The Gospel of John, the wilderness life of Israel, Methods of Bible Study in which the Epistles are used, and Sunday School Normal work, comprise the list of studies.

A new, and practical feature of the class is the addition of a special course of lectures on the interests of the farm life. A course of 12 or more lectures will be given under competent instructors, on the soil, seed, plant life, insects, birds, farm crops, feed, dairy products, and live stock. Another course of lectures will be given for the benefit of the sisters in their home life. These lectures will be in the line of food properties, food preparation, cooking for and nursing of the sick. personal health and health in the home. These lectures will be supplemented by practical talks by medical men along the line of preserving the health by personal care of the body and attention to environments.

The usual amount of time is given to the Bible study and extra hours are devoted to the special courses. It is the conviction of many that the needs of our young people along these special lines are not to be neglected and if supplied will fit them for a longer, happier, and more successful life in the world and for the Church. A godly man with the knowledge of the Word, having a sound body and a reasonable income will be the better prepared to serve in the cause of Christ.

WAR AND END OF AGE

(Continued from page 35)

It may be expected that such wars as may take place will be increasingly widespread and terrible, not only because internationalism, and scientific invention are working toward this end, but also because God's judgments of which wars are an expression—are climactic in character.

No war can be the final one until man's sin has found its supreme expression in the person described in many passages of Scripture, but notably in the second chapter of II Thessalonians,—namely, the Man of Sin, for he is to be the cause and leader of the last great war, and is to be destroyed by the brightness of Christ's appearing.

And no series of battles is to be regarded as the final conflict which lies outside the country of Palestine, since Armageddon. which marks the beginning of the last conflict of this age, and the valley of Jehoshaphat, which marks the end of that conflict, are both located in that land.

It seems fair to conclude, in view of the above, that the present European war does not mark the end of the present age; that rather it is a preliminary conflict which is preparing the way, geographically, nationally, commercially, and religiously, for the final war, be it far or near; and that only as these and other intermediate catastrophes take place will there be developed those conditions in Europe and elsewhere which will finally produce the coming awful conflict of Man versus God, the result of which will be the dethronement of man and the eternal exaltation of Christ. But it also seems fair to conclude that the present war—since its characteristics correspond largely with those of the end-time war—does mark a notable advance in the fulfilment of prophecy, and that it is the token that the world is now rapidly nearing that final conflict which is to bring to pass the end of the present age.

THE SUNDAY SCHOOL

(Continued from page 58)

pledge a certain amount for one year or support a missionary for a certain length of time. Until we give systematically the cause of Christ will suffer. Let us educate to the needs of the different causes, let us contrive some method of giving systematically even in the Sunday school.

The Sunday school has great opportunities for promoting the mission cause at home and abroad. The live school does not only impart religious knowledge, and equip workers for God, but it will reach out and bring in those who otherwise would never receive any Bible instruction.

The Sunday school should not neglect the opportunity of training teachers. The greatest problem confronting us of today, is the teacher problem. We have teachers, but are they efficient? The organization of teachers' training classes will solve this problem in part. The teachers of our common schools and high schools are required to take training and reach a certain standard before they are allowed to teach even secular branches. Much more important is the teaching of the Bible.

The Sunday school has the power and opportunity of raising the moral standard of a community. It has a vital influence upon the lives of children as well as older people.

When Bible principles are taught and received morals must change. It is injudicious to battle against evils, unless we have something better to impart. The religious teaching afforded by the Sunday school counteracts many evils and greatly raises the moral standard.

First of all let us realize that the Sunday school is a movement, demanding our hearty support and co-operation. May we realize its important purpose. With this great purpose in mind we may be able to grasp intelligently the opportunities which it affords. The only means of true progress is through opportunities.

Lima, Ohio.

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HOLDING OUR YOUNG PEOPLE

(Continued from page 57)

er made a pet of any generation. He never gave all the truth and all the best methods to any one generation. Every generation that makes progress differs from the generation just past. This has always been the case; and why should it not be the case? Circumstances and conditions demand it.

3. **Don't think that men who differ with you are less honest or sincere than you.** Neither that they are farther from the truth. Edison has been called a fool many times. Men said that he had insane notions. But Edison has proved to the world that he does know. Columbus had been considered by many as the personification of folly. But the Western world was a reality and he proved it. John G. Paton was considered a fanatic by some. Today Paton's critics are dead and forgotten but Paton lives in the lives of thousands of souls who were saved through his life. Among the most serviceable men and women in Church and State have been those who differed widely from those before and about them. If we as a Church expect to retain our best young men and women we must make room for them and give them a fair trial even though they have convictions and ideals peculiarly their own.

In conclusion may I then say that as a Church we have a body of young people equaled by none. That as a rule they are serious and can be depended upon. They will make sacrifices if that sacrifice is serviceable and can be appreciated. They are energetic and enthusiastic and will take hold if encouraged and trusted. But they must be given the vision; they must be prepared religiously, intellectually and morally. The Church must furnish this preparation. The State has her place. The world has her place. But these are not concerned in making good church men and women. This the Church MUST do. The Church must teach, train and set before our young people our problems and invite co-operative service. If we do this we have our young people. If we fail in this we lose.

Goshen, Ind.

"Someone aptly illustrates the difficulties Peace is undergoing at the present time, by drawing a nest built of swords, guns, and parts of cannon, fresh from the manufacturers, labeled, 'Extensive War Preparations.' In the nest there are shots, bullets and cannon balls, and upon them sits a dove named Peace, who, bewildered, is saying, 'Goodness me! and they expect me to hatch out a brood from these.'"

"Do something, but be sure that something is worth doing."

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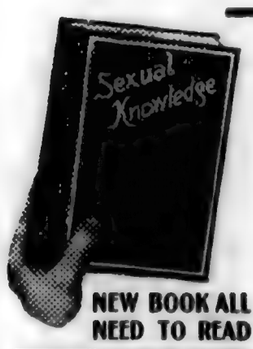

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The Philistines **I. SAMUEL, 6.** *send bac*

And they answered, Let the ark of the God of Ĭs'-rā-ĕl be carried about unto Găth. And they carried the ark of the God of Ĭs'-rā-ĕl about *thither*.

9 And it was *so*, that, after they had carried it about, [c] the hand of the LORD was against the city [d] with a very great destruction: and [f] he

B.C. c. 1141.
[a] Ex. 7. 13. & 8. 15. & 14. 17.
[2] or, *reproachfully.*
[b] Ex. 12. 31.
[3] Heb. *them.*
[c] Deut. 2. 15. ch. 7. 13.

6 Wherefore then do y your hearts, [a] as the Ē-gўp' Phâr'-āoh hardened their hea he had wrought [2] wonderfu them, [b] did they not let [3] t go, and they departed?

7 Now therefore make [c] a and take two milch kine, [g]

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CHRISTIAN MONITOR

MARCH, 1915

"Starting for the Country." This picture tells its own story. They are ready for a good time on "the farm"

(See page 75)

SELECT READING

WHY ONE SUPERINTENDENT STOPPED SMOKING

A Sunday school superintendent made the following confession at a county Sunday school convention, says Z. F. Stevens in the S. S. Times.

"I used to smoke. It was a pleasure that I thought did no harm to me or anyone else, and I believed I had a right to the enjoyment. Then one day I stopped, and here is the reason:

"A widowed woman, the mother of two lively boys in my school, hurried into my store one morning, walked straight up to me, and handed me a handful of cigarettes. I stared, and she exclaimed: 'They dropped out of Joe's and Billy's pockets a little while ago, when I was mending their clothes. When I asked what cigarettes in their pockets meant, they both owned up to liking cigarettes, and smoking them whenever they got a chance. I talked to them about the hurt it would do them, and what do you think they said? They told me they didn't mean to keep on with cigarettes always. As soon as they grew bigger, and could earn money, and afford it, they would change from cigarettes to cigars. "And cigars are all right," said my boys. "Good men smoke cigars—lots of them. Why, ma, Mr. Wilson, our superintendent, smokes cigars; and Mr. Wilson's sure a good man, ain't he?"

"'Mr. Wilson,' went on that mother, 'I'm doing my best, trying to train my two fatherless boys to be good men, and you've helped me many a time by the good teaching you've given them as their superintendent. They trust you, and admire you, and they think it's all right for them to smoke, if a good man like you smokes. Now I don't want my boys to smoke cigarettes; but when I talk that way to them, they point to your smoking as if that settled the matter. I don't know what to say or to do; but it seemed best to come over and tell you plainly exactly how it was. I feel sure you want to help, and not to hinder, every boy in your school; and I believe you would be as willing to teach them by your example as you are to teach them by your good words.'

"Well, I was wanting a smoke at that minute; but the thought of that mother trying to grow two boys into two good men, and being hindered by any habit of mine, settled the thing. The cigar box that stood handy went into the stove. 'Tell Joe and Billy,' I said, 'that Mr. Wilson has quit smoking.' And quit I did. Since that day, no boy has been able to point to my example as his excuse for smoking cigarettes or anything else."—Sel.

THE ECONOMIC HANDICAP OF MOHAMMEDANISM

The religious prescriptions of Mohammedanism carry with them serious economic handicaps. This is true especially of two institutions, the Namaz, or five daily prayers, and the daytime fast, which continues through a whole month, once a year. During this fast there is neither eating nor drinking daytimes, but food is taken in the night. This naturally means disturbance of the system's habits, and a general disorganization of life. A part of the night is necessarily spent in eating and there is much loss of sleep. The regularity and order in an effectively working community are absent. The five prayers daily also constitute a burden economically. Before they can be said the mouth, nose, face, hands, arms to the elbow, and feet, must be washed in a fixed order and to the accompaniment of certain Arabic formulae. At the prayer itself the worshiper bows, stands, sits, touches the earth with his forehead, and makes other bodily movements. At each of these one must repeat some words of the Koran, or other Arabic prayer. If the Arabs understand the meaning, at least in part, of these prayers, Turks, Persians and other Moslem peoples do not. These five period prayers take, according to Doctor Lepius, about five hours daily. They follow each other so quickly in winter time that the intervening period is too short to begin work which requires much time. In summer, on the other hand, there are, in the short nights, only four hours between the last prayer period and the first morning period! The result is that the pious Moslem suffers seriously from lack of proper sleep.—Sel.

A FATHER BUILDS A PRISON FOR HIS SON

Fifty years ago this month Charles Schmidt said "well done" as he looked up at the prison walls of the Lansing penitentiary which he, a young contractor, newly married, had just finished. Others had said that the work was well done. He was happy for he and his young wife had dreams of a happy home of their own which the money received for this piece of work would go far toward building. Afterward when talking of the work he referred to it as the "job that gave him his start," for his name had gone out over the state and work came without solicitation. Men of longer experience envied him. After a while a baby boy came to gladden the home. When the child was two years of age a pleasure trip was planned and wife anl baby viewed for the first time "the job that brought success." The boy grew into manhood and the father asked him to go some day to Lansing and see the walls. He explained to the boy what they had meant to himself and Mrs. Schmidt when they were beginning their life together. On Thursday, the 18th, Arthur Schmidt looked upon the walls his father had built fifty years ago. He stood by the side of an officer. Around one wrist was a hand-cuff. His eyes were red and his shoulders shook. He said: "They had always wanted me to see it, but they never thought it would be like this." "The first big job that brought success," is now to keep the light of day from the son's eyes, for Arthur, grown to manhood, was entering those walls to spend four years because of crime. This father did not know that he was building a prison for his son. No more do thousands of young men who some day will be fathers, thoughtless of the consequences of sin, realize that "the sins of the fathers are visited upon their children." Much of the blindness and weaknesses in children are traceable to the "indiscretion of youth," to the sowing of wild oats, which foolish folk think are easily outgrown.—Sel.

LOOK OUT FOR YOUR FACE

"My boy," said a wise father, who knew how to play with his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy, and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand, and none of us should forget the fact that our faces belong to other people.—Selected.

CHRISTIAN MONITOR

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EDITORIALS

ENCOURAGING SOCIAL UNREST:—It sometimes happens that those who are eager to prevent certain threatening conditions do much to hasten them in their eagerness to avert them. Their fears often lead to such action that will have the opposite effect intended which agitates instead of pours oil on the troubled waters.

The massacre of striking miners and their families in Colorado last year; the more recent slaying of strikers in New Jersey by hired assassins and gunmen, serve only to widen the gap between capital and labor. This is a country where men are supposed to have equal rights, but when employers of labor assume the right to hire thugs and ruffians, supply them with weapons and ammunition, to protect their property, and, under irresponsible leadership cause the wanton slaying of former employees, they go beyond their constitutional rights. Conditions that make such crimes possible, and the actual commitment of such crimes, intensifies rather than pacifies any feeling of bitterness that may exist between capital and labor. Such crimes by capitalism against labor and society are never justifiable. Like and similar crimes by labor against capitalism and society are equally culpable. Sin and crime are never to be justified regardless of who commits the same.

There are signs of improving conditions. There is an increasing number of employers who are giving more consideration to the needs and welfare of their employees. Gratifying results are being obtained by these employers, and they are doing much to lessen the breach between capital and labor.

However the recent testimony of the two most powerful, young capitalists in America, is not so reassuring. Instead of allaying the suspicions of labor it will have the tendency to intensify them so as to virtually become convictions. They gave evidence either of gross ignorance of, or utter indifference to, the social and economic welfare of their employees. One of them testified that he has not given the question of the welfare of the employees of the corporations in which he is extensively interested any thot and that virtually all his time is given to the study of balance sheets. His prime interest seems to be in the grinding out of dividends with an utter disregard for the human element that makes these dividends possible. Such testimony serves to emphasize the charge by labor that the large corporations are "soulless," and also gives rise to the suspicion that some capitalists are soulless, at least in so far as their sympathy for, and interest in, the laboring class is concerned. Such an attitude on the part of these men perhaps does more than anything else to encourage and hasten the socialistic tendencies of the present day.

Large corporations controlled by avarice are freely censured. But how about the small employer controlled by the same motive? How about the farmer, the merchant, etc., who in various ways contrives to get the utmost possible out of their employee for the lowest possible wage? Are they less blameworthy because their greed affects only one or several employees, than the large corporation employing thousands of men? We think not. Possibly their guilt is the greater because they come in personal touch with their employee, while in a corporation those at its head do not, but they nevertheless are responsible for a system that is engaged only in grinding out dividends. Not only the large corporations whose mania is dividends encourage social unrest, but also the thousands of small employers scattered all over the country, who use their employees simply as a machine for personal aggrandizement, are no mean contributors. That employer, whether he employs one or a thousand, who contrives to get the maximum amount of returns from labor for the least possible wage and has no regard for the welfare of the laborer, disregards the Golden Rule of the Gospel and is not giving evidence of the Spirit of Christ.

The existing gap between labor and capital cannot be lessened unless both have a better understanding of each other and each strive to determine and recognize the needs and rights of the other, and seek to apply the Golden Rule. Both the employer and laborer are responsible for present conditions. So long as selfishness exists in this world so long can we expect friction between man and God, and man and man. Selfishness is at the root of all labor troubles. The only absolute and sure remedy for this evil is Christ. Wherever you find Christ controlling the life of both employer and employee labor troubles are conspicuous by their absence. So long as men reject Christ so long will there be trouble between capital and labor.

THE NEW CHRISTIANITY:—The call for a New Christianity was made several years ago; now this call is repeated. In the failure of the Old Christianity to avert the war in Europe, the author of the New Christianity claims to have conclusive proof that the Old is no longer

adequate to meet the needs of the world. He looks with contempt upon the theology that believes in the fall of man, the vicarious suffering and resurrection of Christ, the personality of Satan, future punishment, etc., claiming that the conception that the Christian life is one of warfare, which idea finds expression in the Bible and in our hymnology, is responsible for fostering the military spirit which brought on the war. A very nice process of reasoning even though it is a fallacious argument. Such statements serve to verify the declaration in God's Word that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He forgot to tell us where the nations that never had taught to them the militaristic (?) principles of the Old Christianity get their fighting spirit. If the venerable doctor really believes what he professes leave him spend the remaining days of his life among the peace-loving (?) heathen of the jungles of Africa who know nothing of the militarism of the Old Christianity, there to find or establish an ideal environment. No, Christianity is not responsible for this war, but the refusal of the nations to accept and practise its teachings is responsible. Christianity has not failed, but too many professed Christians.

Have you ever noticed that those who decry the Old Gospel and want to supplant it with a new are not, as a rule, found expounding it among the masses, but usually among those who move in select and exclusive literary and educational circles? If the advocates of the New Christianity would take their gospel to the masses, to the African savage and the cannibal of the South Sea Islands, as the Old Gospel has been for years, and thus give a practical demonstration that it is capable of lifting humanity to a higher spiritual plane, thus giving concrete proof of its superiority over the Old, we would do well to give careful consideration to it. But so long as it confines itself to the cultured (?) only, and does not awaken within them an intense love and burden for the spiritual welfare of the most degraded and repulsive of human beings, and constrains them to deny all that is dear to the natural man to bring their message to such, we prefer to stick to the Old which has been severely tested for nearly two millenniums and has not been found wanting wherever it was given the right of way. "By their fruits ye shall know them." This is the test.

It does not take a keen observer to see that the Old Gospel of sin and redemption through the blood of Christ is what reaches the heart of man and is what he wants and realizes that he needs. It is not the man that preaches culture, social service, political reform, etc., etc., that draws and holds the crowds week after week, and sends them away comforted, encouraged and strengthened for the duties of life with a purpose to sacrifice for their fellows—a purpose that becomes ever more compelling,—but it is the man that preaches the Old Gospel with power and authority, the man who sticks to his text—the Bible. The principles of the Old Christianity have passed through innumerable acid tests each time coming out brighter. These tried and tested principles need to be enunciated intelligently, forcibly, and authoritatively in this age of increasing agnosticism, skepticism and unbelief. Are you proclaiming them with conviction and power?

MISSIONARY LITERATURE:—There is no study more enlightening and inspiring, the Bible excepted, than a study of the history and work of Christian missions since the time of Christ. Next to an appreciation of the personal experience of the power of the Gospel, is the appreciation and inspiration that comes from a knowledge of what this same Gospel is doing for individuals the world over. If you are discouraged in your Christian service because the results seem so few and your labors unappreciated, read the biography of a missionary and learn of his trials and seemingly insurmountable difficulties and take courage; read of the marvelous transformation wrought in the lives of heathen; read of the remarkable work in Uganda, Africa, or the wonderful manifestation of the Spirit in Korea; read of the influence of the Gospel in China today, in India, etc. In virtually every nation incidents are occurring a knowledge of which thrills the soul and gives encouragement to press onward in our line of duty.

There is no class of literature that appeals so forcibly to all classes of people, old and young, as does missionary literature. All of us are stirred by reading of the sacrifices made by missionaries, by their remarkable experiences, and the wonderful manifestations of God's leading and power in their lives. Their lives are an incentive to greater faithfulness and a larger service for the Master. We are made to rejoice at the progress made in heathen lands. Not only so, but a definite knowledge of the accomplishments of the Gospel in heathen lands strengthens our faith in the power of the Gospel and leads us to ask and expect great things of God; it enlarges our sympathies; gives us interests beyond our own life, community, church, and nation, and gives us a world-wide interest in the salvation of the lost.

If our Church is to become a truly missionary Church, if the next generation is to have a deeper interest in the supreme task assigned the Church, the members must be freely supplied with wholesome missionary literature. Not only need they be taught what the Bible teaches us about bringing the Gospel to the whole world, but they must become familiar with what the Gospel has accomplished and is accomplishing in the world right now. These two lines of teaching are inseparable and absolutely essential if we want to create and develop a strong missionary spirit in the Church. Our young people must be brought into touch with the best missionary literature and encouraged to read the same.

We call attention to the list of missionary books advertised on the last page of this issue. Most of these books are written especially for the "teen age" but are intensely interesting, as well as inspiring and highly instructive. These books will make a valuable addition to a library and form an excellent nucleus for building up a missionary library. These books should be in the hands of our young people and Christian workers especially, as well as all those interested in the work of the Master.

CHRISTIAN LIFE

A PECULIAR PEOPLE

A. J. Steiner

We are living in a peculiar age. There has never been an age just like it. People are continually forming new habits and changing in their manner of living. The country and cities are continually changing. The log cabin is supplanted with a mansion. Automobiles are taking the place of common vehicles. The scythe and reapers are thrown aside to make room for the mower and binder. The old country church with its simple furnishing is removed and a modern structure is erected in its stead. Thus with this spirit of progression and continued changes the Church has had her problems to solve. How far dare the Church recognize these changes so as not to lose her simple nonconforming principles? To remain true to the simple, peculiar life we must live it in all its phases. We are in the world but are not to be partakers with the world. We are receiving from the world some things that are good and other things that are harmful. Take for instance many of our modern inventions. We use them and are grateful for them. We can not, however, approve of the many inventions of tools used in modern warfare or anything that destroys the spiritual nature of men.

We have borrowed from the world in many ways. That's one reason why we must continually exercise the part of judgment and greatest care that we do not receive nor sanction any thing that does not harmonize with our simple life and faith. We are receiving from the hands of the business world such things that are all right and are a great help to us. But again there are such business principles advocated and used by the world that are strangely misleading and far from right, and in order to adhere to the strictly honest and peculiar faith we must draw lines in this as well as in other cases.

The same thing is true with the social question. The social life of our people differs very noticeably from that of our forefathers who lived fifty or more years ago. In some respects there is a decided improvement while in other ways we have lost out. We have either consciously or unconsciously borrowed from the world some phases of our social life which together with other influences has wrought a decided change. Man by nature is a social creature. Judging from the feasts and suppers held in honor of Christ, and others which He attended, there must have been a social nature in Jesus. Good always, however, came out of such occasions where He was present and had part.

Our young people are mingling more or less in society from childhood up. They attend public school from the age of six to eighteen years. There are numerous social features into which they are naturally drawn that play a most vital part in the development of these young characters. Naturally they look at some questions from a different angle than do the parents or those who are not so familiar with their social life, and surroundings. Right here I fear often a serious mistake is made. Children do not get the practical separation ideas in school and parents fail to keep them thoroughly informed on the principles of nonconformity. Too often parents are disinterested in the child's development and given to worldly interests of the farm or business. Only one or two points of the separated life are held out to them perhaps, and these often are swamped by the pressure of outside sources before they can understand and see the need as well as the beauty and power of a truly simple life.

A truly separated life must begin with the heart that is cleansed and redeemed by the precious blood of Jesus. The Christian's peculiar life must have an inward source and become a state of the mind to be honestly and naturally true. A truly non-conformed spirit to the world is obtained only through laborious conquests. There is danger to mistake an external manifestation for the real characteristics that are brought about from an inward source. It is much easier to see an outward sign than an inward qualification. There are many peculiarities in a practical separation.

We have had considerable teaching in the Church concerning several phases of this question. Nonconformity to the world in social and business lines and particularly dress have been extensively taught. Messages covering this particular phase of the question have been proclaimed from every pulpit and much time has been devoted to it at our Sunday school and Church conferences. For example we refer you to the Ohio Church Conference which has since the year of 1897 passed nine resolutions on nonconformity and only one on the new birth. If this should be an index to the line of messages generally preached throughout the churches does it not seem possible that some fundamental teaching might have been neglected and that now we have more difficulty to hold our grounds because we failed to teach some other much needed truth and principles that develop a truly honest and natural peculiar life that is ornamented with a meek and lowly spirit?

It is absolutely necessary to first reveal to an individual a spiritual significance in order to get the thought and heart condition. A man then will do right because he has within him a righteousness that excels the scribes and Pharisees. He will dress consistent with the nonconforming principle because the Spirit through the Word leads him where he, through the love of God perfected in him, can at once see the impropriety and folly of fashion. He will readily observe that costly apparel tends to breed and increase vanity; that it tends to create and influence lust; that costly array is directly opposite to being adorned with good works and what the apostle terms, "the hidden man of the heart."

If you have the heart condition a man can quite safely enter any legitimate line of business and drive his stakes on sane and safe non-conforming grounds. He will be able to stand as peculiarly honest and fair in all his transactions and yield a powerful influence over all those with whom he comes in contact.

A few years ago while conducting a series of meetings in one of our city churches there was a young man who was a faithful member and in the employ of a firm that conducted a big business. One day I met a leading member of that firm who was considered one of the prominent men of the town. Our conversation which was along religious lines soon drifted to the life of this brother. He said, "If you had a dozen men like Mr. A—— you could convert the county. He has a powerful influence over those with whom he comes in contact." There were others that in some ways showed greater outward manifestations, but it was "the hidden man of the heart" that enabled him to live a truly practical, simple, quiet, peaceful, unassuming non-conformed Christian life in all its phases that made such a powerful impression for good upon the people in general.

The trouble with too many adherents to the simple faith is that they do not fully inform themselves on this subject so that they are able to give a real practical and

intelligent reason in its favor that will appeal to thoughtful minds. We are too apt to live only a fractional part of the truly non-conforming life.

For instance, if a man should wear simple attire and conform to the world in other ways his influence favoring any part of nonconformity is badly crippled. The same fact is true of one who is proud at heart and dressed in gay and costly attire.

We can conform to the world in dress, social and business lines, habit, manners, and customs, speech, thought, licentiousness, and many other ways. To be really practical and to gain influence that makes for lasting good we must strike a line upon a basis that is reasonable and scriptural all the way through.

A teacher might about as well keep his seat as to stand before a class of pupils and tell them to abstain from all appearance of evil when he shows traces of tobacco upon his lips or throws off the smell of the filthy weed.

A father might about as well not say anything to his children concerning the danger of worldly amusements so long as he entertains people in his home in a worldly manner and renders selections on a graphophone that present to the mind the same sensational and harmful ideas that are produced in the shows and theaters. His sons and daughters will hardly take favorably to his instruction discouraging worldly associations and marriage, if he himself is tied up with worldly men in a business that so often is conducted upon a questionable basis. The scripture not to be unequally yoked with unbelievers applies alike in commercial and social lines.

A man's influence will not go very far against the use of tobacco if he grows it or sells it. A man may not use the filthy stuff, but if he is accustomed to relate smutty stories, slander people or use foul language he has little room or ground to boast of his goodness above the other. One unfits him for service about as much as the other. They are both forms of worldliness and directly opposite to the non-conforming principle.

The influence of and adherent to simple attire will not reach very far in persuading one with fashionable attire to adopt a more simple pattern in dress if her own garment is composed of silks or costly goods that neither adds to its wearing quality or comfort, though it be made ever so simple. The Bible condemns one with the other. A mother need not be surprised if her daughter as she grows up takes to fashionable attire if she in her youth clothed her in a way that did not harmonize with non-conformity to the world in dress.

There is not much of a chance for one who reads the sensational murder scenes and hair-raising tragedies as published in many of our daily papers to convince another of the evils of the cheap fictitious literature and induce them to discontinue. Both are produced because the world demands that kind of reading. The daily paper has its place but we must know how to read it and to direct its reading in the home so as to properly safeguard our people on points of thought and mind separation as obtained through our present day literature and books.

A man may be a strong advocate of simplicity and sincerely rigid in his demands along certain lines, but his influence fades and dies when he spends two or three thousand dollars for an automobile when a one thousand or fifteen hundred dollar machine would have answered the same purpose and served him just as well. The fact that it is not quite so "classy" does not harmonize with the simple life. Or if he in building a house sinks five thousand into it when a two or three thousand dollar building would have met the needs. Such extremes throw men into a bad light on the point of extravagant living and selfish pleasure. They are forms of worldliness. The conveyance, home, furniture, dress, manners, customs, entertainment of guests and moral habits all should correspond and harmonize with a truly common, devoted and peculiar people.

Pride belongs to the world and it does not matter in which form you take it. A proud look, vain heart, vain desires or ambitions and the like are all antagonistic to the principle of simplicity. There are many people who must continually put forth special effort to crush the spirit of notoriety. There is a sense in which we are justified to "covet earnestly the best gifts," but never for selfish uplift. There are many seemingly good men who become policy men because of this spirit of notoriety. Preachers shirk from preaching a full Gospel because of it. Not long since while talking with another minister on this point he made a rather singular yet charitable remark about a certain minister who was very desirous, seemingly, to live in line of non-conformity in several ways at least. "Bro. A——" said he "is the proudest humble man I ever saw." Why? Because he is continually seeking notoriety. You could hardly converse with him any length of time until he would begin to tell you what important things he was doing. Many sermons and visits and personal efforts are robbed of power because of this weakness in the lives of ministers and Christian workers. There are men who hold to positions and will retard the progress of a good cause even after it is clear to them that a change is needed all because of this spirit. It's a vain form of worldliness and altogether out of line with the truly simple Christian life.

In conclusion I wish every reader of this article would further prayerfully consider and study the principle of a nonconformed, peculiar, Christian life and see if you are measuring up to the full standard and requirement of the Word. We need to live a practical, consistent Christian life in all lines to forcefully and powerfully manifest the Gospel to all with whom we come in contact.

North Lima, Ohio.

THE SECOND COMING OF CHRIST

John H. Mosemann

Text.—"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.—James 5:8.

There is not another future event that should engage the attention of God's people so much as the second coming of Christ. That we are very rapidly approaching this important event seems apparent to all students of God's Word.

Our Lord's first coming into the world was for the purpose of redeeming fallen man as the following Scriptures abundantly teach.

"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners" (I Tim. 1:15). "The Son of man came not to be ministered unto, but to minister and give his life a ransom for many" (Matt. 20:38).

"His own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 1: 24).

"Christ also hath once suffered for sins, the just for the unjust that he might bring us unto God" (I Pet. 3:18).

"Ye were not redeemed with silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

This was His first mission into the world. His second advent will be to receive all His saints into glory, clothing them with glorified bodies like unto His own. He will afterward judge sinners and Christ rejecters, punishing all such who obey not the Gospel of God.

The Lord Jesus again and again refers to the time of His second coming. Angels and disciples unite in witnessing and testifying to the literal coming of Christ.

Jesus not only tells us of His coming again, but informs us that there will be signs of His coming whereby we may know that it is nigh even at the very doors. He has not set the exact time as some of the latter day deceivers, who proclaimed the coming of the Lord to occur in October, 1914.

"Wars and rumors of wars He tells us shall precede His coming. Unparalleled war and bloodshed is now in progress on

the European continent. Never before has there been such wholesale and horrible butchery of human beings. While all these things are taking place Jesus bids us see that we are not troubled for all these things must come to pass. Not only shall nation rise against nation, and kingdom against kingdom, but He further informs us there shall be famines, pestilences, and earthquakes in divers places.

How true that all these things have been and are still coming to pass. Famines have occurred in this as well as in other lands. Pestilences, too, have found their way here and elsewhere. Earthquakes also have been both severe and numerous in these recent years.

Dreamy and visionary preachers who substituted their own wisdom for the Word of God have been proclaiming "world-peace" and "world betterment" as being in sight. War was said to be a thing of the past in spite of the fact that the Bible predicted otherwise.

Men were saying the world is getting better whereas the Word of God proclaimed that the world would get worse and worse. The evil days are verily upon us in spite of all human efforts and organizations to avert them. Peace conferences and peace treaties have no doubt done much to stay the bloody hand of war for a time, but it seems to have burst forth now with all the more fury.

No amount of social organizations or temperance movements, nor legislation can cope with the moral evil of the world in the suppression of it, much less in its removal from the earth.

Conditions today are similar as the days of the Children of Israel when bitten by the fiery serpents. There was only one cure—looking upon the serpent on the pole. Nothing else would do. So today there is one cure for the moral evil in the world—Christ Jesus and His precious blood. All who accept this remedy are cured of the evil. The failure of the world to accept God's remedy to cure the evil has given rise to numerous expedients to suppress it. Evil is like some weeds, the more you seek to suppress them by clipping off the tops the more strength they gain and spreading of the roots. Thank God for the truth in the poet's words,

"What can wash away my sin,
Nothing but the blood of Jesus,
What can make me whole again,
Nothing but the blood of Jesus."

Here is God's great heart and soul remedy that the world has been rejecting. None can bring about world peace and world betterment save Jesus the Son of God. Rejection of Him means to incur God's wrath and anger. "He that believeth not the Son shall not see life and the wrath of God abideth on him."

Men have been seeking to bring about the Millennium, the Golden Age, but, alas, what a failure. The Millennium will not come until the King comes and subdues His enemies, casts out the wicked, restores righteousness upon the earth and brings peace from heaven. Isa. 9:6.7; 11:1-10. Then shall the prayer of Jesus be fulfilled. "Thy kingdom come, thy will be done on earth as it is in heaven."

Another evidence that we are living in the last days is the fact that we see before our very eyes that which is predicted in II Tim. 3:1-4.

"This know also that in the last days perilous times shall come for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

That does not sound much like an improvement of the world, does it? A more graphic picture of present day conditions among the professed people of God, as well as of the world can scarcely be found. Who but the Spirit of God could have given such an accurate and detailed account of this ungodly generation?

Such conditions in men's hearts make fruitful soil for the propagation and promotion of all sorts of evil and unsound doctrines.

It seemingly makes little difference how unsound, unbiblical, and unreasonable and absurd the doctrines of false prophets are, they find a ready acceptance. When men will no longer endure sound doctrine they will turn away their ears from the truth and shall be turned into fables, heaping to themselves teachers having itching ears.

"The Holy Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron" (I Tim. 4:1, 2).

This passage shows how these latter day heresies begin. Departing from the faith and giving heed to seducing spirits and doctrines of devils.

The world is becoming well saturated with them. Many false Christs and false prophets are arising and prospering. They will continue to abound more and more should the Lord tarry. The Holy Spirit, through Peter describes it thus: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves destruction. And many shall follow pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II Pet. 2:1, 2).

Jude also speaks of these wicked men, saying, "Enoch, also the seventh from Adam, prophesied of these, saying, "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).

We see then the signs of the Lord's coming to be found in nature under the surface of the earth—earthquakes—in nature above the surface of the earth among the elements causing famines. Signs in the vegetable and animal kingdoms in the form of pestilences. Among the nations, as signs—wars and rumors of wars. Signs in society—moral corruption. Signs among professed Christendom—falling away from the faith. Signs among teachers, preachers, and prophets—giving heed to seducing spirits, and doctrines of devils. How sad for one to be able like the scribes and Pharisees to know the signs of fair and foul weather and not be able to discern the signs of the times.

But some one wonders how Jesus shall come. The Scripture says it shall be as a thief in the night—unexpected. Again, He says, "Behold, I come quickly." It shall be in a moment, in the twinkling of an eye. No time for prayers or making restitution. It will be a sudden departure for the redeemed of the Lord, sudden glory, eternal, and final deliverance from earth and its wickedness. Those not ready will be left for judgment.

The saved people will then be united in one body, forming the bride of Christ. The marriage of the Lamb and the Lamb's wife—who hath made herself ready—will then take place. What blessedness is awaiting the redeemed!

Dear reader, are you ready for Christ's coming?

"A little while and he that shall come will come and will not tarry" (Heb. 10:38).

"Be ye therefore also ready for in such an hour as ye think not the Son of man cometh" (Mark 24:44).

Lancaster, Pa.

THE HUMAN TOUCH

There must be the sensitive touch. A visitor to a manufactory saw a man molding clay into pots. Noticing that all the molding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied: "There is no tool that can do this work. We have tried different ones. but somehow it needs the human touch." And how true it is that in shaping lives for God, there is need of the human touch. We can not do the Lord's work by machinery. Jesus touched men, imparting health, cleansing, and salvation. —Biblical Recorder.

"'Think' and 'Thank' are from the same root word. To be thoughtful is to be thankful. A grouch is always thoughtless."

MISSIONS

WHAT THE MISSIONS OF THE WORLD ARE DOING FOR CHRIST

J. W. Shank

If Jesus were to ask of the Christian Church today, "What are you doing for my kingdom throughout the world?" we would hear an echoing reply from every quarter of the earth. From Africa would come the reply, "Here are 3,200 missionaries seeking to save the millions of heathen." From India would come the statement, "4,300 missionaries are today giving their lives for the redemption of 294 millions of people." China would answer, "For our four hundred millions of people, 3,800 Christian missionaries are engaged." From numerous other fields would come evidences that the cause of Christ is at least fairly represented. But if Jesus were to ask of the Church, "Have you done what you could to reach the millions who do not know me?" the truthful answer must be, "No. We have done only a small part of giving the Gospel to those who have never heard of our own generation. We could have done more."

Let us here make a little estimate. In five of the leading mission fields there is a population of 887,000,000. In these five countries there is a total of 11,353 missionaries. In order to reach all of the people adequately with the Gospel, there should be 23,900 more missionaries. It has been estimated that there are 600,000,000 people in the world who today do not have any touch of Christian influence. Well might Jesus repeat over and over again to the Christian Church, "Go ye! Go ye! Go ye! Into all the world. Send your young men and daughters. Lay them upon the altar of service. Let them not grow weary in this work of love until every heathen in the whole world has had a chance to turn to me. It will take privations and sufferings on the field. It will take liberality and sacrifice at home, but it is worth while. It costs much but it means so much to those who are saved from a death in heathen ignorance."

We will now take a survey of the field in order to notice what the Christian Church is accomplishing by her efforts in heathen lands. To show the results SPIRITUALLY I will give a few figures. In China, in 1877, there were 13,000 Christians and twenty-three years later there were 113,000, and in 1907 there were 178,000. In Africa the Christian communicants number over three hundred thousand. In India out of 294 millions of people there are now very near three million Christians, some of these being members of the Catholic faith. It should be borne in mind that practically half of these numbers and in some cases more than half have been converted within the last fifteen years. The last two decades when compared to the years preceding have been years of great progress in mission lands. The Church has been awakening to greater activity and this has been the beginning of a new era in missions.

In an EDUCATIONAL way the world missions have done much to strengthen churches in heathen lands. Mission schools are church feeders. Let us note a few accomplishments along educational lines. In heathen lands there are over 23,000 day schools having above 1,000,000 pupils in attendance, and there are over 1,000 higher schools having about 50,000 students in attendance. Imagine this army of a million pupils each year receiving instruction at the hands of Christian teachers. Imagine the large number of graduates from these schools who go out yearly with Christian training to mingle with their own people and thus carry Christ to millions of others. It has been said by missionaries that the greatest asset of foreign missions is the army of native workers whom the missionaries have trained to the work among their own people. Statistics show that in all mission lands there are no less than 80,000 trained native laborers.

PHYSICALLY and SOCIALLY a great work is being done for the heathen. It is said there are 800 medical missionaries, 1,000 hospitals with two and one half million annual patients in foreign fields. Jesus, the great physician, had sympathy for the suffering body and through this sympathy He was able to reach the soul with seeds of truth. Missionaries have found that the methods of Jesus are similarly necessary today. The medical missionary finds abundant opportunity to help the people socially while he exercises his medical skill. The grime and filth are cleared away and people with clean homes and clean bodies are ready to receive moral impressions which otherwise could scarcely reach them. The missionary brings with his skill such tenderness and sympathy that he cannot help but touch the heathen heart. His efforts always drive away from the heathen such sinful practices as, intemperance, the opium habit, the gambling habit, immoral vices, self torture, suicide, the degradation of woman, the sins of adultery, child marriage, infanticide, slavery, human sacrifices, etc. Christianity is the only form of religion that stands for purity and sanctity of life and character.

I will recount a few results of a moral and spiritual nature which missions have produced. From Polynesia comes a statement, "The hideous rites of their forefathers have ceased to be practiced, their heathenish war songs are forgotten, and their cruel and dissolute tribal wars, which were rapidly destroying the population, have come to an end. They are gathered together in peaceful communities. They live under recognized codes of laws. They are constructing roads, cultivating their fertile lands, and engaging in commerce." From the New Hebrides Islands missionaries say, "Races of the fiercest savages, even cannibals, have been brought to Christian civilization and made followers of the meek and gentle Christ." About Japan, it is said, "Christianity is no longer held in disfavor by the leaders in Japan, but is recognized as a supreme and conquering religion. Never in the history of the world has a nation within half a century advanced practically without bloodshed, from paganism and many forms of barbarity into a civilization, with a modern representative government, and the intellectual progressiveness and religious liberality that are its concomitants." From one district in Africa a writer says, "There are six thousand souls eagerly seeking daily instruction; 200 native evangelists and teachers are at work among them; the power of God is shown by changed lives; all this in the center of the thickest spiritual darkness in the world."

The INDUSTRIAL results of missionary effort are very encouraging. In every mission field this type of work is found to be helpful and necessary. Industry and thrift always brings a higher type of morality, while sloth and poverty bring vice. Every industrial school in mission lands becomes the center of a new community of interest for the people and the result is sure to be helpful to the spiritual progress of the mission. The girls are taught all necessary things for home making, by which teaching they learn to take a pride in neatness and cleanliness. The boys are taught many industrial arts which enable them to enter good professions as mechanics, carpenters, blacksmiths, agriculturalists, etc. The entire communities are transformed from places

of desolation to those of industry and progress.

The GOVERNMENTAL changes which have occurred in mission lands are often direct consequences of missionary teaching. In many lands unsatisfactory laws have been repealed because the moral teachings of the missionaries proved them to be a disadvantage to the good of the people. In South America laws relating to Protestant worship have been changed so as to allow a religion that by its presence, has proven itself a moral institution of value to the nation. Immoral laws relating to marriage have been repealed. In Oriental countries the entire governments have been transformed from those of pagan barbarity to those of democracy. Even non-Christian professors do not hesitate, in many instances, to testify to the value of missionary influence in these nations.

The foregoing statements should be sufficient to show the value of missionary effort in heathen lands. I have suggested that the needs in heathen lands are not sufficiently met with the present force of workers, that there are millions of people who are yet without a knowledge of our Christ, that the present movements of progress by missionary bodies might merely be called the beginning of a missionary crusade such as Christ expects of His Church. We should be glad that we live in an age of awakening throughout the Christian world, an awakening to the needs of the Christless in the world. We should feel it a privilege to be among those who recognize the pleading command of Christ to go to all the world. We should resolve to make the present generation one in which the world shall be evangelized more nearly than in any other generation. Christ expects this and more of us.

La Junta, Colo.

THE CROSS AND THE CRESCENT IN TURKEY

I The Conditions in Turkey and Our Return to America

Nora M. Lambert

Political condtions are always uncertain in Turkey, but they have been especially so during the last few years. Since the massacre in the spring of 1909, one's peace has been disturbed almost constantly by rumors and fears of another massacre, or by the results of the wars that Turkey has been engaged in.

During the Italian and Balkan wars little attention was given to the conditions in the interior of the country, and as a result many became lawless. It was not an uncommon thing to hear of people being robbed or killed on public highways.

A little over two years ago an Armenian man and wife left their small children with a neighbor, and went to spend the day working in their vineyard a short distance from Hadjin. When night came and they failed to return the people became alarmed and began searching for them. The bodies, cut up in a manner too horrible to describe, were found under a tree by a beautiful moss-covered fountain. The cause for such a crime was unknown and when an appeal to the Government was made to investigate the matter the officers simply sneered at it. The case was given no attention whatever.

Last spring when an Armenian missionary and a native pastor were on their way to their Annual Meeting, they were stopped by several outlaws on the road about six hours out of Hadjin. They were demanded to give up their military escort. This they refused to do but endeavored to satisfy them with money. Their efforts were in vain and the soldier was shot dead before them. The travelers were allowed to pass on, while the soldier's body was still seen lying by the roadside several days later.

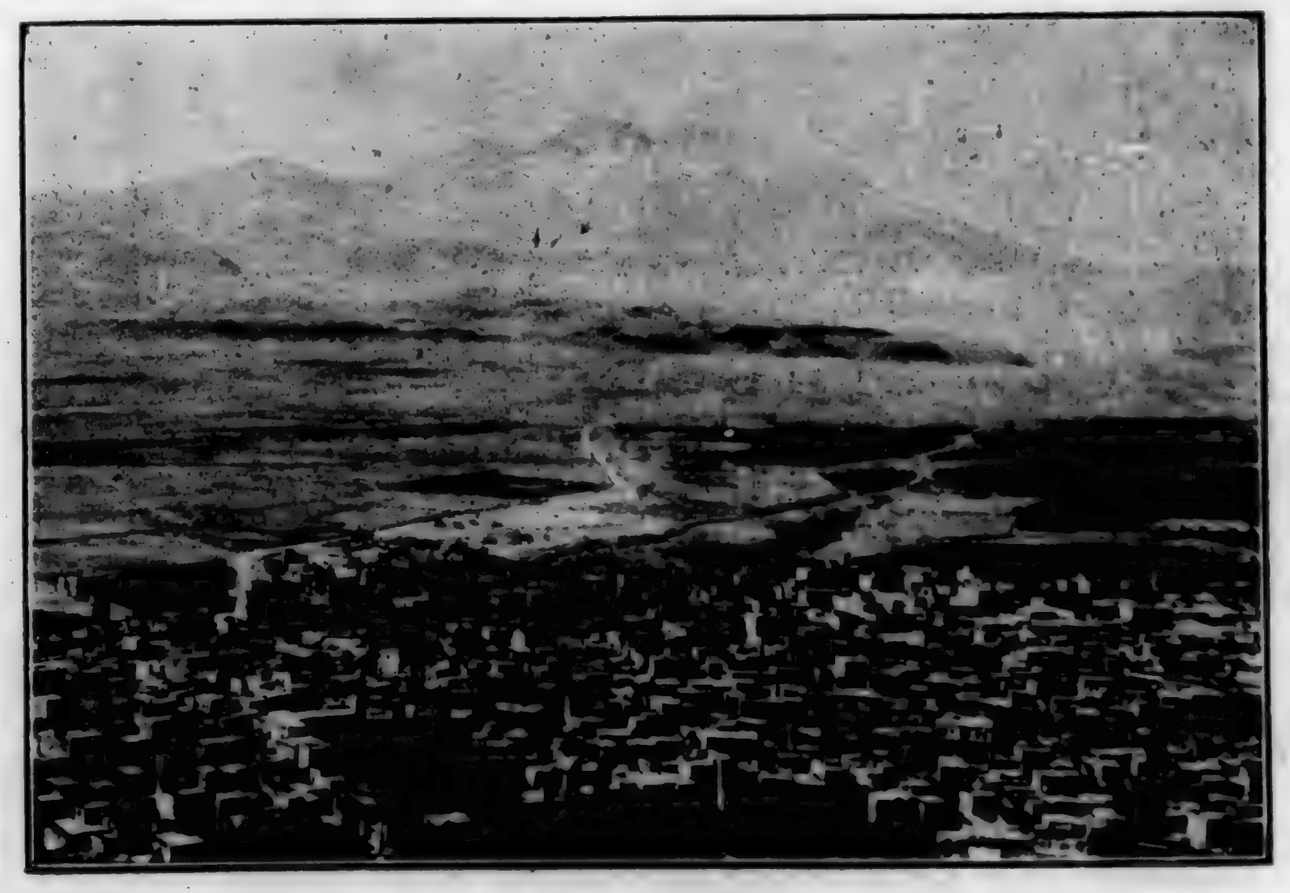
We hoped conditions might improve, but instead of this, war was declared by the European countries and Turkey was again thrown into state of excitement. Thousands of men—both Armenian and Turks—were gathered at once to be trained in case Turkey might become invólved in the war also. Oh! the sad faces and the broken hearts as the men were obliged to leave their families, without any possible means of support, and march out of the cities. Every family, no matter how poor, was compelled to give a certain amount of food supplies and clothing—often times robbing themselves of their supply for the winter in order to do it. One of our teachers and a number of our oldest orphan boys were among those sent to the coast cities to receive military training.

For a number of years Turkey has had agreements with America and other foreign powers, allowing their subjects special rights. Turkish officers were unable to arrest or bring any subjects of these countries before the court. All their dealings had to be carried on through the foreign consuls. It was only through these Capitulations that protection and liberty to work in Turkey could be enjoyed by us.

For the last number of years an anti-foreign spirit has been developing. Although not altogether unexpected, it was a great shock for us and our work when on Sep. 11, all the natives were informed to gather in the market to hear the "Good News." The following announcement was made: "The yoke that was placed upon Turkey by the foreign Powers during the past years is now removed and she is freed from them at last. The rights which she was formerly **obliged** to grant to foreigners are now withdrawn and the foreigner is now on a level with the native; can be judged as a native; sentenced and thrown into prison without appealing to his consul."

While the foreign Powers were unwilling to accept the abolishment of the Capitulations, the Turkish officers enjoyed seeing how far they dared go. Since we were supposed to be on a level with the natives, who were obliged to give up their horses and cattle, we were demanded to give our horses at once. We refused to do it, however, until orders from higher authorities were received. As a result our horses had to remain in locked stables, for the officers had not the courage to break the locks but would have taken them had they appeared outside.

Conditions were becoming more serious and the future more uncertain each day. We kept in touch with the British and American Consuls and were finally told that in case a telegram consisting of the



Everek, Turkey

one word, "hazer," meaning "ready," was received, we should leave for the seaport at once.

Official telegrams were received in the city, but only those reports that were in favor of Turkey were made known. These reports were usually too one-sided and extreme to be true. All hours of the day and night, men passed through the streets calling out, "Terrible news, terrible news," and selling copies of the latest telegrams. We often wondered what the facts of the case really were.

Sunday noon (Nov. 1) when returning from the services in the church, a telegram from our missionary in Hadjin, Rev. Eby, stating that if possible he would reach Everek on Tuesday, was received. We waited anxiously until 4 o'clock Tuesday morning when we heard the sound of horses' hoofs and Rev. Eby with two military escorts arrived.

A cable from our Mission Board in America had been received stating that we should leave Turkey and return to the homeland at once. We discussed the possibility of some continuing the work while others left, but as it was impossible to get funds and our supplies were low, it seemed useless to remain. We also believed our Board to be in a better position than we to decide, and consequently planned to leave as soon as possible.

Of the nine missionaries at the two stations—Everek and Hadjin—only three of us ladies were Americans, the others being Canadians. In order to avoid difficulty with the Government the two gentlemen of our missions (Rev. Eby and Rev. Storms) called on the "Kimakam"—Governor of Everek—and told him of our intentions to leave and asked for escorts to the oast. They were told very emphatically that while they were ready to give the American citizens any assistance and protection desired, they were under strict orders not to allow any British subject to leave the city. We begged that a telegram be sent to the authorities in Constantinople, but were told that all communication had to be carried on through correspondence. In Turkey weeks and months are often required to get an answer to a letter.

Although we had been unable to draw any money from the banks or have checks cashed since the European war began, we were given hope that we would be able to get some of our money from a bank in the capital. A telegram was sent to a friend to forward all the money he could draw for us and forward it to Mersine. We hoped that at least in this way we would be able to secure money for our passage to America. We also informed the American Consul in Mersine that we were preparing to leave but were not allowed to do so.

Rev. Eby left for Hadjin at midnight where he and the three ladies (Mrs. Eby, Misses Dorinda Bowman and Katie Bredemyer) would make arrangements and leave for the coast immediately.

Exaggerated reports of the battle between the Turkish and Russian fleets on the Black Sea were heard. Has Turkey really declared war? Are we going to be allowed to leave the country or will we be kept as prisoners of war? Has the telegram we sent to the Consul reached him and will he be able to do anything to help us? How soon can we expect a reply from the Government in reference to our being allowed to leave? Will it be safe for us to travel at this time? Questions like these filled our minds and were the subjects of our conversation as we worked almost constantly for four days and nights not taking time nor being able to sleep but very little, making every preparation to leave in case favorable news might be awaiting us.

Elkhart, Ind. (To be continued.)

MISSIONS AND SPIRITUAL UPLIFT

J. N. Kaufman

Missions are engaged in a colossal movement. They are impelled by higher motives, have more universal interests, reach more people, spend more money, are more sure of success, than any other institution in the world.

The fact that missions are engaged in such a great enterprise, they are confronted with a great variety of intricate, perplexing problems which not only drive its promoters to the great source of their power, Jesus Christ, but also calls for the most efficient methods, seeks out men and women of the best possible training, and continually keeps before the Church her one great obligation and responsibility in the world.

Missions have from the beginning of their history carried the message of spiritual uplift directly to the people who needed it, and, today, besides ministering to the hundreds of thousands of non-Christians in socalled Christian lands, missions have undertaken the responsibility of evangelizing hundreds of millions in foreign lands speaking over four hundred different languages and dialects!

Missions have been instrumental in increasing the world's knowledge of ancient languages and literature. They have introduced into heathen countries the science and civilization of the West. They have enlisted men and women who have become world authorities on such subjects as social progress, botany, ethnology, etc. They have promoted the world's trade and commerce, introducing such common things as watches and lead pencils among people who had never seen such things before. But, however worthy such results may be in themselves, they are only incidental and not the main work of missions.

The supreme work of missions is to make Christ known to the lost regardless of race or social position. There is a reason for the existence of a net work of missions scattered over the world whose influence penetrates all known countries. The reason lies in the fact of the great need of non-Christian peoples urged by the command of Christ to "go into all the world and make disciples of all nations." Socalled moral standards, ethics, and the heathen religions have proven themselves inadequate to raise the moral and religious tone of the people. More than this they have been the direct cause of gradually sinking the people into lower and still lower depths of wickedness. They have proven themselves unmissionary, unnatural, opposed to human needs, they are exclusive, selfish.

This is why the missionaries have ever since the great missionary apostle been so confident of success for they recognize in the message of Christ a message entirely suited to the needs of the people, a message which the human soul craves and instinctively reaches out to receive. The means of approach adopted by missionaries is such that appeals to the people. No time and pains have been spared to make it possible for the unevangelized to hear the message of love in their own tongue. They have used the natural and normal method of propagating the Christian faith by placing responsibility into the hands of converts. Thus are being established in all lands self-supporting, self-governing, self-propagating churches.

Converts to the Christian faith through missionary effort can now be counted by the million, but, as has been said by an authority on missions, "ordinations and not baptisms is the real guage of success," so a strong native ministry can be cited as one of the results of mission work. These native leaders are making appeals to their own congregations in many languages for spiritual growth and development. There are men and women whose purity of life and faith in Christ are truly marvelous. Place the entire army of native Christians side by side with their non-Christian brethren among whom they live and you are convinced that the Gospel has a marvelous elevating influence. And the spiritual standing of these men must be reckoned with in the affairs of the world. Missions have entered every country of the globe, opened countries that were hitherto hostile, shaken the foundations of all known religions, vices, and immoral institutions, picked up the lowest barbarian and clothed him and gave him his right mind, and called out of all nations a people for His name.

Goshen, Ind.

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

III An Organized and Working City Mission Sunday School

A. M. Eash

The opening statement of article No. 2 of this series on the "Church and Her City Missionary Activities" says, "There should be at the bottom of all missionary activities the supreme object of winning lost men and women to Christ." I would like to take the liberty of using that same sentence with the following clause added, "and building them up in Christ." There are two reasons why I would add this clause in this particular article; in the first place, it is "He that endureth to the end that shall be saved;" and, then, the work of the Sunday school everywhere stands so definitely for "building up."

No doubt some of the readers, and perhaps some of the writers of other articles in this series, will not agree with me when I claim that the Sunday school in the city mission is a greater force for good than any other single activity. While it is not distinctly evangelistic like some of the other activities are, it is the great foundation builder. While its ultimate aim is the winning of souls to Christ, its immediate work is the giving of knowledge and the preparing of the mind to intelligently respond when the evangelistic appeals are made. One of the great satisfactions of my life, personally, is to note the ready and intelligent response by those who have been faithful pupils in the Sunday school, when there is a call to accept Christ. Having in mind the great importance of this work, it ought to be profitable to give considerable attention to its organization and the direction of its workings. Although this article will refer to City Mission Sunday schools in particular, its suggestions ought to be practicable generally. In fact, the City Mission is very abnormal as regards pupils, and it is a much greater difficulty to properly organize and direct it than the school in the average congregation. One more statement by way of introduction. This will not be a review of Sunday school methods as discussed in some book on that line of work. The writer has at his command a number of books on Sunday school methods and has used many of their suggestions, but all that is claimed in this particular article is a discussion of such organization only as is necessary and practical in the average City Mission.

The City Mission Sunday school has pupils ranging from three years to old age, with the majority of them under twenty. These pupils are to be taught the Bible. Reason and experience have taught us that to do good teaching they must be grouped into classes. Because of the constant mental changes in the child mind as it develops, both the nature of the material taught and the method of teaching must be constantly changing. To do justice to a nine year old child he ought to be kept in a class of pupils who are his equals in mental development. In the City Mission with its many children it is quite possible, by exercising great care, to classify the pupils so carefully that all will be in classes with pupils of their equal in ability. It is just as possible and practicable to carefully grade and classify in the Sunday school as in the day school, and if properly undertaken there will not be any difficulty with pupils trying to be in classes of their own choosing. With regard to the teaching material, I can only say "thanks" to the International Lesson Committee for providing us with such a carefully prepared series of Graded Lessons, and urge that they be used and treated with no more suspicion than are the Uniform Lessons—a product of the same Committee.

Men have also found out that it is not expedient to have too many classes of widely different ages together in the same room. There is some work that is done in public before the school as a whole, which cannot be done properly—or successfully—if the difference between the ages in the several classes is too large. It is necessary to group classes together and experience has proven that the following grouping is good: Children between the ages of 3 and 6 in one group; children between the ages of 6 and 9 in a group; children between the ages of 9 and 13 in a group; pupils between 13 and 17 in a group; and young people between 17 and 21 in a group; while all adults are in a group together. The grouping is suggested according to these ages because of the marked changes in the child's development at these several periods. Everyone of these groups may have a number of classes and ought to have a general head, or executive. For convenience he is called a Superintendent. The groups as given above are called Beginners, Primaries, Juniors, Intermediates, Seniors, and adults. Quite often the Intermediates and Seniors are combined and called "The Teens." Perhaps it is hard for some to conceive of a Sunday school with that many departments, but there are many such and it is quite practicable in our City Missions. Every department needs a Secretary. Carefully kept records of the attendance of every pupil are absolutely essential. In the classes in the Intermediate, Senior, and Adult departments, organization in the individual classes proves very helpful in the way of discipline and creating class and school spirit and interest. In addition to the above departments in the school there are two other groups that force themselves upon the attendance of the officials and members. They are the babies on the one extreme and the "shut-outs" and "shut-ins" on the other extreme. For the Sunday school to give special notice to the babies in the community is sure to mean a great many additions to the Beginners Department as soon as the babies arrive at their third birthday, and also it is almost sure to add many mothers and brothers and sisters to the regular departments of the Sunday school. If any are skeptical, just try showing interest in the babies—I mean such

A Sunday School Class in their weekly meeting. They have spent a half hour studying next Sunday's lesson and are now spending a little while together in a pleasant manner

interest as the Cradle Roll Department provides for—and watch for the increased interest on the part of those mentioned above. The fact that there are many who cannot attend the Sunday school, or else will not do so, calls for a Home Department—a department that takes the lessons into the home.

A group of Junior girls giving a Missionary exercise entitled "Star Drill" in connection with the Christmas program

In addition to the Bible teaching in these departments, there are certain great moral questions that call for attention and solution. Conspicuous among these is the temperance question. There are temperance questions and problems which call for activities on the part of the school outside of its regular sessions which make the position of a Temperance Superintendent very helpful. Then, also, there is danger of a Sunday school becoming self-centered and it is good to have someone in the school especially responsible to see that missionary work is promoted. One of the best ways to build a person up in Christ is to give them an opportunity to serve others. A Missionary Department ought to provide for activity along this line.

With all these departments in the Sunday school, one other thing is absolutely necessary, namely a head. There must be a General Superintendent and a General Secretary. In a properly organized Sunlay school with these several departments, the work of the General Superintendent is not before the school during the session. His work can best be done at his desk, in his officers' council or the weekly teachers' meetings. If he works in some particular department during the session it must be as a member of that department and not as a general officer. The General Secretary must collect the reports of the various departments and compile them into one and record for future use, also furnish proper summary report for use in the respective departments.

Thus far the discussion has been somewhat rambling and it is quite proper to recapitulate. The following summary is expected to mention only such organization as is actually necessary to conduct a City Mission Sunday school properly:

General Organization:

A Superintendent, Secretary, and Treasurer.

Departmental Organization:

Cradle Roll Dept.—a Superintendent.

Beginners Dept.—Superintendent (teacher), Assistant and Secretary.

Primary Dept.—Superintendent, Secretary and Teachers.

Junior Dept.—Superintendent, Secretary and Teachers.

Intermediate Dept.—Superintendent, Secretary and Teachers.

Senior Dept.—Superintendent, Secretary and Teachers.

Adult Dept.—Superintendent, Secretary and Teachers.

Home Dept.—Superintendent and Visitors.

Temperance Dept.—Superintendent or Secretary.

Missionary Dept.—Superintendent or Secretary.

(The General Superintendent ought to have supervision over the entire work of the school and all the departments, while the Department Superintendents ought to be considered his assistants.)

If there is a library, a Librarian is needed.

Some one will, no doubt, say the organization suggested above constitutes too much machinery and is not practicable in a City Mission Sunday school. To such I have only one answer to give. It is practicable and workable. The school of which the writer is superintendent has, with only a few exceptions, all of the organization mentioned above and it is conducted with far less noise and friction and with more time for class work than many schools in which there is constant fear of over organization. Thorough organization and careful co-operation of officers, teachers and pupils is in a large measure respon-

Two classes of boys and young men in our school. The boys have called themselves the "Young Gideonites" and the young men are "The Loyal Sons." Both these classes meet weekly, the boys on Tuesday evenings for pyrographic work and the young men on Friday evenings for educational work

sible for the fact that the school has enrolled in all of its departments at the present time a total of over six hundred pupils.

Yet a few statements with regard to "working" in the Sunday school. Good officers and teachers are an essential here, but many a "good" teacher and officer have made utter failures of their work because they have tried to do everything themselves (humanly speaking). The "teen age" and "adult" pupil are so constituted that they like to exercise themselves and the wise teacher will provide for such exercise in his class. This can be done in many ways but I know of none that is better than by allowing the class to organize itself to promote its own interests. In a Sunday school that has a one hour session, with a half hour study period, I would much sooner see the opening and closing exercises reduced to twenty minutes in order to give the classes ten minutes for self exercising as an organization, than to see the Superintendent of the Department try to use ten or fifteen minutes reviewing the work that the teacher has tried to do and inserting a few of his own opinions. The sooner that reviews are relegated to the scrap heap the better we will serve our pupils in the Sunday school.

The pupils are social beings. God created them such and I am certain He knew what He was about in the creation. When they meet they will exercise themselves along that line—often to the entire undoing of the earnest teacher. Sometimes this inclination on the part of the pupil results in such serious developments that he becomes disgusted and leaves the school altogether. It is possible for the City Mission to provide for the social life of the pupils of its Sunday school. Perhaps personal experience on this point will be more helpful than anything else that could be given. At the present time there are thirteen different groups of boys and girls who meet weekly at the Mission. Some weeks there are more. All of these weekly meetings are very informal and there is constant visiting in connection with the work the pupils are doing. Part of the time is devoted to the study of the following Sunday's lesson and doing the work called for in the pupil's Work Book (Graded Lessons) and the remainder of the time to either playing or some form of industrial work. One of the accompanying illustrations shows a class of Junior girls doing pyrographic work during the latter half of their week day meeting.

A thoroughly organized Sunday school carefully directed under the guidance of the Holy Spirit is sure to have several distinctive features. It will grow in numbers. This is a normal result. It will grow in efficiency. This also is normal where the Bible is constantly and carefully taught. It will grow spiritually because where the Word is taught it will not return unto God void. Souls will constantly be won to Christ and the Kingdom of our Christ will become more and more established in the hearts and lives of men.

Chicago, Ill.

AFTER 100 YEARS

A century ago, nearly every country in Asia and Africa was closed to the Gospel; there were practically no missionaries; now there are 22,000 missionaries.

Then, the Bible had been translated into sixty-five languages or dialects; now, into more than 500.

Then, there were contributed a few thousands of dollars a year; now, $25,000,000.

Then, there was no native ministry; now, nearly 93,000 native pastors, evangelists, etc.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were just a few mission schools started; now, there are over 30,000 Protestant schools and colleges.

Then, there were no mission presses; now, there are 160 publishing houses and mission presses, and 400 Christian periodicals published on the mission field.

Then, no Protestant denomination, as such, committed to missions, excepting the Moravians; now, every respectable denomination has its missions.

Then, not a solitary mission or charitable institution; now, 400 mission hospitals, and over 500 orphanages and asylums.

Then, Judson, Carey, and Morrison had to labor from seven to ten years for a first convert; now, there are more than 2,000,000 Protestant Christians in heathen lands, besides all who have passed on.—Sel.

NOTES

Emperor Yoshihito's Gift

The Japanese themselves value the work of the American missionaries in Japan, as is strikingly shown in the recent gift by the Emperor of 50,000 yen ($25,000) toward the equipping of St. Luke's International Hospital in Tokio. A Japanese National Council is associated with the foreigners in the control of this institution, which has grown out of the work of the Protestant Episcopal Mission. Count Okuma, the Premier, is its president, and made the announcement of the imperial contribution at a luncheon on November 9th, when several representatives of the government were present.

The chief significance of this gift lies not in the amount given, but in the fact of the gift. It is said to be without precedent, and marks the desire of the Emperor to pay just tribute to a work well done on behalf of his nation, and also to cement more closely the ties which bind Japan and America.

The Curse of Alcohol in Africa

M. Paul Ramseyer of the Basuto mission in South Africa describes the advancing danger from alcohol among the South African blacks: "Many Boers are carrying on a profitable illicit trade among them. Fines of from £300 to £350 make no great impression, so lucrative is the traffic. The natives sell their cattle to get drink. When these are gone they have recourse to theft. On Sunday I went to see the prisoners at Matatiele. There were twenty-one, twelve of them being Basutos. Six were condemned for assault, a dozen for theft of sheep or goats. All had committed these crimes under the influence of alcohol. Alcohol is the black's worst enemy. Those who sell it are the vilest men on earth. They should not be punished with fines, but with terms of from ten to twelve years' hard labor. The blacks can not refrain from drinking: They are the merest children."

A distinguished missionary, Mr. Donald Fraser of Nyassaland, describes beer "as the greatest enemy of the economic and moral welfare of the Nyassa natives." General Gorgas, who has been invited to the Rand to advise with the great mining corporations as to the hygienic improvement of the Rand mines, is equally explicit: "On the subject of alcohol for the native I believe that is is an unmitigated evil. It is in no way necessary for his health; in fact, is always hurtful. In the Panama zone prohibition has increased the efficiency of our working force so much that generally the men in charge of the laborers in the different districts have asked to have their districts included within the prohibited area. I believe that it would be best for the native on the Rand to have no alcohol at all."—Sel.

Why the Sunday School is Needed in China

There are 100,000,000 children under ten years of age in China. In the near future they may be taught almost entirely under a government system of education, and will be less accessible to the Christian day-school. The Sunday school must give them religious education.

The Chinese Christian churches generally lack young men and maidens. Congregations are 80 per cent. adults, and many little children, but few youths between 15 and 25 years of age. They must be won and held for Christ by the placing of a new emphasis upon the departments of the Sunday school which minster to this age.

The youth of the boarding schools and colleges need to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local church falls naturally to the Sunday school.

The laymen of the churches need a wide field for expressional activity in real Christian service. The Sunday school offers this field.—Sel.

BIBLE STUDY

ROMANS

XXIV A Study of the Epistle

Grace, the Foundation of Christian Character and Conduct

2. In relation to Governments.—Rom. 13:1-7.

The question of what shall be the relation of the believers to their respective governments seems to be as old as Christianity itself. It is easily understood that the question is one of the recognition of the authority of the temporal governments over the members of the kingdom of Christ. In the days of the Lord, it was brought to His attention by the Pharisees, when Christ answered them by referring to the image on the coin. While Israel was subject to the Law of Moses in all matters of righteousness and ceremonial worship, the temporal jurisdiction of the Romans was to be respected and supported in all righteousness.

It would appear from the writings of other Apostles that believers were sometimes persecuted by the governments and those in authority. They were admonished to do well, and if suffering was a consequence of their good and righteous conduct it was a matter of praise to them. (I Pet. 2:3.) The admonition of Paul to the Romans was of a general nature to all believers. "Let every soul be subject unto the higher powers." His reasons for such admonition follows.

a. All power or authority is of God.—Cf. Jno. 19:11.
   (1) The powers that be (earthly governments) are ordained, marg., ordered, of God.
b. The resistance to "the power" is resistance to the ordinance, or institution which God has ordained.
   (1) Resistance to the power or authority shall receive condemnation.
c. Rulers are the ministers of God for good.—v. 4.
   (1) Are not a terror to good works.
   (2) The good shall have praise of rulers. —v. 3.
   (3) Evil doers shall be afraid.—v. 4.
      (a) The ruler is a minister of God—a revenger to execute wrath upon the evildoer.
      (b) The ruler beareth not the sword in vain.
d. The submission of the believer to the powers.
   (1) Not only for wrath, but for **conscience** sake.—v. 5.
   (2) Pay tribute for their ministry for good and for the judgment of the evil.—v. 6.
   (3) Render, as due, tribute, custom, honor, and fear, to rulers.—v. 7.

The first fact upon which the relation of the believer to government is based is the declaration that "There is no power but of God." The idea of power seems in this case to be an abstract one, referring to power as one of the attributes of God and manifested in the earthly institutions which are also attributed to His creation. Government, as it exists, is in perfect harmony with the manner of God's revealing Himself to men in the things which are made to reveal His eternal power and Godhead. By it and through the exercise of the right of judgment upon the evil doers, there is revealed also the wrath of God against all evil and also against those who rebel against the higher authority of God.

Governors are a part of the system which God has ordained for men. In their function of executing the powers of government they are the agents of God. He is not the minister of God in the sense of his being in fellowship with him in Spirit and in all righteousness, but as an expression of the power of God, as a part of the machinery of God, he is a minister even as the system of government is also a minister to serve God in a special capacity. His sword thus becomes a weapon of judgment which reveals the wrath of God. We dare not say that because governments, rulers and swords are all represented as being essential to the establishing of government, and because government is itself a divine institution, that, therefore, these agencies of the institution in this world are all righteous. We would have as sufficient reason to say, that because God created man, therefore, all men are righteous. With man's determination both man and human institutions have fallen. But God has preserved the **shadow** of the truth and in this chapter the apostle seems to hold the believer to the principles which are yet seen in the shadow.

The first principle given to observe is, submission to authority. This is in fact, the first principle of godliness. It is found in the relation of believers to God, to governments, to men. Rebellion is punishable in the government by judgment, and rebellion against God by eternal judgment. In this chapter the evil doer is also judged, representing the displeasure and judgment which God must manifest to all evil doers. A second reason for the punishment of the evil doer is, that the righteous are thereby blessed.—v. 4. There is no law against the righteous, for he shall have praise of the government and of God for the works of righteousness.

Having set forth these principles, the believers are urged to submit to earthly governments, first, for the sake of having immunity from punishments from them; and, second, on account of recognizing the government as an institution given to men from God, and essential for man's well-being and to manifest the power of God in the world, submitting to it for **conscience** sake. By tribute these governments are to be maintained; by respect they are to be recognized and honored, even the officials in all their dignity, but the offices and the swords are thereby in no sense put into the hands of the believers. Governments are the ministers for the believers, but Christ Himself said, "My kingdom is not of this world."

Another phase of the question of the Christian's relation to the government is dependent upon the nature of government. The spirit of the law underlies all government and the execution thereof. It is the highest representation of legality that is known to men. The law under Moses was a government to which the people were obliged to obey under the penalty of death. It will be noted that Paul urges the Christians to obey the law more in the spirit of gratitude than of compulsion. If the law and the rulers are "ministers for good,' the act of obedience would, in a fuller sense, be an act of thankfulness, and the honor to the rulers would be the respect of gratitude and appreciation, and given in the spirit of love.

If obedience is to be given as a matter of conscience, with the recognition of God as the author of government, then the attitude of the Christian takes on the nature of holy reverence, and while the believer is a partaker of His grace, the service rendered to governments also becomes an act of grace. Since this is true, it would be impossible for the believer to administer the offices of executive government and, at the same time believe in, profess and practice the Spirit of the grace of Jesus Christ. Mercy, forgiveness and peace toward all men is the fruit of grace; judgment, equity and retribution are the fruits of the law and the practice of government.

3. In relation to all men.—13:8-14.

Grace is the fulfillment of the law. The life that lives in Christ fulfills the law through the perfection of Christ's character and works, and by partaking of His divine nature in holiness. The theme which the apostle uses to declare the relation of believers is love, the fulfilling of the law.

a. It is due all men.—v. 8.

b. It fulfills the demands of the decalogue.—v. 9.
c. It fulfills the teachings of Christ—love to the neighbor.—v. 10.

The life of the believer is contrasted with the former life in the flesh. The "putting on of Christ" is the putting off of the flesh.—vv. 11-14.

a. It is an awakening to the nearness of salvation.—vv. 11, 14.
(1) A time to awaken out of spiritual sleep.
(2) Time to cast off works of darkness and put on armor of light.—v. 12.
(3) Necessity of an honest walk.—v. 13.
(4) The inconsistency of rioting, drunkenness, chambering, wantonness, strife and envy.—v. 13.
(5) Faith in Christ is not an opportunity to fulfill the lust of the flesh.

This part of the chapter seems to be rather a conclusion of the Apostle's exposition of the nature and work of grace. It emphasizes the fact of the believer's hope of salvation through Christ and declares the nearness of that day. In this latter feature he has departed from the order of the previous chapter, and indicated thereby, that he has concluded his arguments and is drawing the mind to the practical nature of the life of faith.

The nature of this section is peculiar to Paul's writings. Because of a fellowship with Christ, having put on Christ, the believer's life is to partake of and show forth the new nature. It has arisen from the sleep of sin; it has come forth into the day of righteousness; it has put on the armor of conflict; its conduct is that of decency (see margin); it is associated with the living, risen Christ. The flesh is therefore to be classified with sleep; with the night; with all the works of darkness and indecency. Holiness is thus to be regarded as an impossible condition and salvation an impossible expectation so long as men continue to reject Christ and walk after the lusts of the flesh.

Grace is to be regarded as the triumphant life. It gives that power to overcome the flesh and put away all the evils of life, and shine forth in the brightness of the day, go forth to the conflict, armed for certain victory, press on to the day of salvation, and attain to the hope which is promised to those who "BELIEVED."—v. 11.

The Bible in Java

Ninety-eight per cent. of the Bible sales in Java in 1913 were to Moslems. In fact, Mohammedans purchase more Christian Scriptures than any other book. They frequently return to the colporteurs to buy other Scripture portions after they have finished with the first. A Chinese colporteur in Java, Khu Chiang Bi, sold 12,800 copies of the Scriptures during the past year. He is an able and indefatigable worker among the Mohammedan Malays. —Sel.

The Workers' Column

THE BELIEVER IN THE WORLD
Jno. 15:12-27

March 14

I. The Believer's Fellowship while in the World.
1. Abiding in the vine.—15:4, 5.
2. Loving one another.—vv. 12, 17.

II. His Interests in the World.
1. The friendship of Christ.—vv. 13-15.
2. Fruitfulness of faith and prayer.—v. 14.

III. His Relation to the World.
1. Opposed by the world.
a. Hated because Christ was hated.—v. 18.
b. Hated because not **of** the world.—v. 19.
c. Hated without any aggravating cause.—v. 20, cf. v. 25.
2. Proving the wickedness of the world.
a. Revealing their lack of knowledge of God, as did Christ.—vv. 21-23.
b. Revealing their consciousness of sin.—vv. 22, 24.
3. Continuing the work of Christ through the Holy Spirit.
a. Receiving the knowledge of the Spirit.—v. 26.
b. Testifying to the world.—v. 27.

THE MASTERY OF THE BODY
Col. 3:1-17

March 21

I. The Exaltation of Life the End of Faith in Christ.—vv. 1, 2.

II. The Power of the Spiritual Life over the Flesh.
1. The body of flesh is considered dead by faith in the death of the body of Christ.—v. 3.
2. The appearing again of Christ will reveal the spiritual glory, because of His victory over the fleshly body.—v. 4.
3. Because the body is dead in Christ by faith, the members of the fleshly body are to be **continually** mortified.
a. By ceasing from unclean works.—vv. 5-7.
b. By ceasing from evil dispositions.—vv. 8, 9.
c. By putting off all characteristics of the old life after the flesh.—vv. 9-11.
4. Because of the condemnation unto death of the life of the flesh, the believer may and does put on the new man after the spiritual nature of Christ risen from the dead.—vv. 9-11.

III. The Character of the New Life which ceases from Sin, Keeps the Body in the Service of Righteousness.—vv. 11-17.

A GOSPEL FOR ALL MEN.—Col. 1

March 28

1. It is the Gospel of God and of Christ.—vv. 2, 3.
2. A Gospel for all since it is of faith and not of works.—v. 4, cf. 2:10-14.
3. It affords hope of eternal life in heaven.—v. 5.
4. It is intended for the whole world.—v. 6.
5. It is effective in bearing fruit in all the world.—v. 6.
6. Its one condition is suited to all the world.—vv. 21, 22. (Reconciliation by the death of Christ.)
7. It makes all men acceptable to God.—v. 22.
8. The preaching of Christ is possible everywhere.—v. 28.
a. Warning **every man.**
b. Teaching **every man.**
c. Preserving **every man** perfect in Christ Jesus.

THE RISEN LORD.—Acts 1

April 4

1. Triumphed over death.—v. 3.
2. Confirmed His apostles in the fact of His power as the Son of God, to die for sin and rise again.—v. 3.
3. The Lord of a spiritual kingdom.—v. 3.
4. Abiding in the presence of the Father in heaven.
a. By His ascension.—vv. 8, 9.
b. By His sending the Holy Spirit from the Father.—v. 8; cf. 2:1-4.
5. Resurrection acknowledged by angels as well as men.—vv. 10, 11.
6. Recognition of His authority over all who believe in Him (their abiding in Jerusalem as He said).—v. 12.
7. Recognition of His Divinity—the prayers of saints.—vv. 12-14.

The Bible Class

Berlin, Ont. At the end of the fourth week the Bible Study Class has sustained interest both in the increased numbers who attend and in attention and earnestness in the studies.

The studies in the Gospel of John have tended to increase the appreciation of the fact of the Divinity of Jesus, the Savior. The works of Jesus in His early ministry were sufficient in themselves to convince the honest hearts among the people of Israel that the Messiah, the Son of God, was come. The assertions made by Christ and all of His testimony accompanying His later and more convincing miracles failed to impress or convince the prejudiced minds of the self-blinded leaders of Israel, and hence increased their hatred to the point of their determination to destroy Him. To the minds and hearts of His own disciples who believed on Him He declared the most precious truths of His relation to the Father and the Father's revelation through Him; also the promises of further proofs and revelations that would follow through the Holy Spirit, for the "Secret of the Lord is with them that fear him."

The first three weeks of the course were

(Continued on page 94)

EDUCATIONAL

THE GREAT WAR

II The Balkan Question

C. Henry Smith

Last month I tried to give a brief review of the principal forces at work in Europe during the 19th century which were responsible for the line-up of the European governments at the time the present war broke out. In the present article I wish to discuss what had been known all through the last half of the past century as the Eastern Question, but more recently as the Balkan Question. The Balkan war gave the pretext for the present great European struggle and for that reason a knowledge of the main facts of this problem is essential to a correct understanding of the great conflict.

The Balkan Question might well have been called the Turkish Question. The Balkan States, so called because of the Balkan Mountains, all originated within the 19th century and were carved out of what, up to 1829, had been European Turkey. Up to that date Turkey included all of these new independent countries, namely, Greece, Roumania, Bulgaria, Servia, Montenegro, as well as two provinces now incorporated within Austria-Hungary, namely, Bosnia, and Herzegovina. During the last war with Turkey was added to the above list, the new state of Albania. A comparison of the map of Turkey before 1830, before 1908, and since 1912 will show how Turkey has lost section after section of her territory, until today she controls in Europe only a few miles comparatively around Constantinople and Adrianople. When this present war is over she will likely be completely driven out of Europe.

The first parts of Turkey to gain their independence were those sections on the borders of the empire far removed from Constantinople. The Turks were Mohammedans and they had control of the government. But there were many Christians within the empire, especially along the frontier sections, where they outnumbered the Mohammedan Turks under whose autocratic government they suffered many hardships.

Greece was the first province to offer serious resistance. After a number of years' fighting during which the powers of Europe greatly sympathized with the Greeks, they finally won their indepenence in 1829. At the same time, too, Servia and Roumania were detached from Turkey.

Up to this time the Christian powers of Europe quite generally sympathized with these Christian provinces, gallantly resisting the oppression of their Mohammedan rulers. Especially active was the sympathy of Russia, whose religion—the Greek Catholic—was the same as that of the Balkan provinces, and whose people were largely of the same race—the Slavic. Russia in fact became the guardian of the Slavic Greek-Catholic peoples of the Balkan region, and actually encouraged further revolt. Encouraged by their co-religionists and racial brothers, and inspired by Greece and Servia, other Christian provinces nearer to Constantinople began to revolt. In 1853 Russia offered active resistance against Turkey and succeeded in defeating the Turks. Now begins that series of rivalries among the European nations which more or less has characterized all the diplomatic history from that day to this, and out of which grew the present war in Europe. England began to suspect Russia's motives in helping the Slavic Greek-Catholics against the Turk. The result of this jealousy was the

Crimean War (1853-5)

between England and France against Russia. England was successful. Russia was checked in her encroachments upon Turkey. The Sultan of Turkey was encouraged to maintain his former policy of oppression and the Christians of the outlying provinces were periodically subject to massacres. For all of which England must carry the blame.

Revolts continued to follow oppression, however, and in spite of England's policy to maintain the integrity of the Ottoman Empire, that decrepit empire continued to crumble away. By 1877 another war between the Christians aided by Russia against the Sultan took place. Again the Sultan was defeated, and gains made by the Christians, but now again the powers of Europe—England, France, Germany, Austria—jealous of Russia, compelled her to give up the fruits of her victory, and at the

Congress of Berlin (1878)

it was decreed that (1) Roumania, Servia, and Montenegro, should be free; (2) Bulgaria given semi-independence; (3) Russia, instead of the large slice of Turkey she had hoped to take, was given a small insignificant territory in Asia Minor; (4) Bosnia and Herzegovina were placed under the protection of Austria for administrative purposes. This arrangement remained unchanged until 1908, when another revolution broke out, of which I will speak presently. In the mean-time, a natural question is

Why were England, Russia and Germany interested in the Balkan Question?

First, Russia. The Russian people of course had some sympathy for the Christian provinces of Turkey because the inhabitants were largely of the same race and religion as they. In the second place, there was another motive, however, stronger than the above for interference in the affairs of Turkey. Russia is a land-locked empire. She has no access to the ocean through a good harbor. Her northern harbors are frozen over the greater part of the year. Without good harbors no country can hope to become efficient either as a military power or as a commerical nation. The key to nearly all of Russian history for the past hundred years is to be found in this attempt to extend her conquests in the direction of an efficient harbor as an outlet for her commerce and as a basis for a large navy. This explains her recent war with Japan as well as nearly all of her wars in the 19th century against Turkey. Contsantinople was the goal.

Second, England. England, the Mistress of the Seas, was opposed to the extension of Russia to the Mediterranean Sea, for she, England, feared that Russia might become too powerful in the Eastern Mediterranean and thus block England's control of the commercial route to India.

Third, Germany. Germany, too, since 1878, and Austria in more recent years, had become interested in the same problem and thus Russia's march to Constantinople was effectively thwarted.

Revolution of 1908

This was the situation when another revolution, similar to the earlier ones, broke out in 1908 in western Turkey in that part of the empire called Macedonia and Albania. This outbreak followed Christian massacres as had the others. Simultaneously with, and perhaps as the contributing cause of this outbreak, came a political uprising of a reform element called the Young Turks.

In this revolt neither Russia nor any of the other powers took an active part, but the various Christian Balkan States now

for the first time united their force and came to the aid of their persecuted brethren in Albania with the result that during 1912 Turkey was hopelessly defeated and was forced to see another large part of her empire fall away.

It was during the turmoil and excitement of this revolution that Austria, seeing an opportunity of gaining territory in the direction of the Balkan area, and backed up by Germany, deliberately and contrary to the treaty of 1878, annexed Bosnia and Herzegovina. This act nearly precipitated the great European war, but diplomacy triumphed and the great struggle was averted for the time being.

War Among the Balkan States

Hardly had the Balkan allies—Servia, Greece, Montenegro and Bulgaria—won their united victory over Turkey when they began to quarrel over the disposition of the spoils. Albania, the newly acquired territory from Turkey, lay equally close to Servia, Greece and Bulgaria and all three cast longing eyes upon the tempting prize. The result was a short war between Greece and Servia, against Bulgaria. Partly as a result of pressure from the European powers, which were constantly fearful that out of this Balkan conflict the flames of war might engulf all of Europe in a great conflagration, the Balkan States came to an agreement among themselves as to the spoils of war. The result was that Turkey was shorn of nearly all her European possessions. Macedonia was divided among Greece, Servia and Bulgaria; while Albania was created into a separate state.

Austria and Servia.

The danger of a general European conflagration during these Balkan troubles arose out of the attitude of Austria, backed up by Germany, towards Servia's ambition to annex a part of Albania as her share of the spoils. Servia, like Russia, is a land-locked little country with no outlet to the sea. Her imports must be brought in over Austrian railroad for which privilege she pays a high price to the Austrian government. Austria, too, was ambitious to extend her control through the Balkans to the Mediterranean Sea. Backed by Germany, her ally, she insisted that Albania, instead of becoming a part of Servia, must be made an independent state. Servia, thus became embittered against Austria and small as she is she came near taking up arms against her stronger rival.

When the Arch-Duke was murdered at Serajevo last summer by a Servian and with the connivance of some of the officials of the Servian army, Austria held the Servian government directly responsible with the result that the great European storm which had been brewing so long finally broke loose.

The present war, therefore, is the realization of the fears often expressed by the diplomats of Europe during the past ten years, that out of these Balkan troubles might arise a great struggle engulfing the entire continent.

Next month I shall take up "The Present Aims of the Warring Nations" and following that "The Immediate Cause of the War."

Bluffton, Ohio.

OUR PUBLIÇ SCHOOLS.

Their Failures and Successes

J. W. Shank

What is the matter with them? Occasionally within the last few years we have noticed in various papers, articles upon such topics as the following: Why the American Schools are a Failure; The Inefficiency of Our School Systems; The Need of School Reform; The Problems of the School, etc. Many of these articles have been written by educators who profess to know the grounds for complaint about or criticism of the schools. It is not my purpose in writing this article to emphasize either the failures or the evidences of efficiency in the schools, but rather to present a few points regarding conditions as I find them. In other words, I do not feel like condemning the schools for inefficiency nor do I think it proper to speak of them as wholly efficient.

In spite of all improvements in recent years, in spite of all pedagogical reforms, there is dissatisfaction both on the part of educators and on the part of parents. Just what is the matter is pretty hard to determine. The parents simply say that the children do not like to go, or that the school causes them to lose their hold on their children. The educators say that the schools are weak in equipment, weak in method, weak in teaching force and are therefore very inefficient. If both educators and parents come forth with such criticisms, who but the teacher is left to defend the school? I will simply present certain observations and then let the reader decide whether the trouble is with the teacher, the system, or the pupil, or possibly the parents.

What the pupil is. It is harder to describe a pupil of today than one of twenty-five years ago. While American life is becoming more complex so also are the people, and the children especially. Twenty-five years ago the country boy rarely ever visited the city from his home fifteen or twenty miles away. Today his father's automobile or the interurban car line brings him thither in a very short time. The boy of today has experiences extending beyond the home, school, or church. The city boy, especially, has a far more varied experience than his father had during boyhood. Today he attends the five cent moving picture show almost daily; he attends base ball or foot ball games, visits the bowling alley, reads the sporting news in the newspapers, goes motoring, takes an outing with the Boy Scouts, etc. His life is a moving, vigorous one, full of new things every day. He is not a plastic lump of clay that may be fashioned to any size, shape, or form by his ambitious teacher. He is impressionable; he is teachable; but he cannot be snatched away from his environment and made to forget it during school hours.

What the pupil gets. A modern boy in a modern schoolroom always gets something but he does not always get just what he is expected to get. Years ago he would get a smattering of reading, writing, and arithmetic but very little else. Today there are added such subjects as history, geography, hygiene, civics, manual training, domestic science, industrial and fine arts, Nature study and music, and, in some instances, still others. Yet with all of the added subjects to the school curriculum, there are critics who assert that pupils go from the grade schools with a poorer preparation for future life than their parents and grandparents had. There may be many cases where this is true in a large sense, but other things must here be considered. A strong reason for poor preparation in many cases is that the child is given an abnormal craving for outside excitement—games, moving pictures, etc.—by over-indulgent parents. The result of this is that it is more difficult for a present-day teacher to keep a child at serious work. In order to appeal to children of that class, some teachers give much attention to the discovery of new interests for the child within the schoolroom. This is often overdone and results in a detraction from the more serious subjects.

It is undoubtedly true that children leave the schools with a much broader general knowledge than they did years ago. I would say that this is an added advantage to any child. It has further been proven by tests that children of the schools today can pass favorable examinations on questions such as were submitted to children in the formal subjects many years ago. My conclusion on this point is that since the child gets a broader general knowledge and also is generally able to keep pace in tests with children of former years, that the school does give better training than formerly. The schools are better in method and equipment than formerly. If they fail to give the child a proper training for future life, I believe the fault is rather with the home and environment of the child.

Some educators say that the present growing sentiment against the liquor traffic in this country is the result of teaching in the public schools against alcoholism. Children have been taught sanitation at school and the result is seen throughout

our entire country. In the schools today children learn to use their hands and brains in many practical ways, cooking, sewing, wood-working, drawing, design-

A Manual Training Shop in a Modern School. These Boys Are Learning to Think as They Work

ing, etc. They learn to know and appreciate good art, all of the best schools are emphasizing good art and attempting to discourage anything but the ennobling. In many cases the children are given opportunities to learn useful trades without other expense than the usual school taxes.

The type of teacher. Only a very little investigation is necessary to make clear the fact that teachers are much better trained than they were years ago. It is becoming difficult for teachers, without high school training, to secure positions. It is often obligatory that they have in addition to this a certain amount of normal school training. In nearly all of the cities of any size the teachers have a partial or a complete normal course. In order to contrast the effectiveness of the two types of teachers—the one having normal school experience and the one not—I will give several typical illustrations.

Here is a school room into which a visitor may enter. The teacher, if she is shy, will display a certain nervousness in connection with all of her work and possibly one will observe much evidence of confusion. It may be said that she is very conscientious and is a hard worker, but it is quite likely that she is working almost to the very limit of her physical strength. On the other hand, if the teacher be of the strong masculine type, she may not show any of the nervousness or confusion, but her lack of training will be evident when one observes the mechanical methods of work. She may be able to keep good order and have a show of success but to one who is familiar with good pedagogy she will seem to be skimming only the mere surface of everything.

Let us now observe a different type of teacher—the one having had some experience in a good normal school. The visitor will observe upon entrance an atmosphere of brightness. The teacher knows just what she is doing now and what she will be doing within the next ten minutes or half hour. She has seen this or that method tried and has decided which will be the best for her particular set of children. Her very brightness and ease is mysteriously tranmitted to her pupils and their work seems very much worth while to them. Upon the surface one may not notice a very great difference in the general appearance of the room from that of the former examples, but careful observance will show that there are hundreds of little things which betray the touch of an efficient teacher. Her normal training did not exactly make her character as a teacher, but it did acquaint her with many of the plans and methods which are helpful in the schoolroom. She simply learned how to use her native ability and thus make her work easier.

There are teachers in the profession who will never be successful, no matter how much training they receive. They lack the natural tact which is of first importance to a successful career as teacher. It is further true that there are many teachers continuing in the profession who are considered capable because they are able to carry out the formal part of their work without difficulty, but who are in other ways incapable of obtaining really successful results. They are inclined to create within the child an aversion to school life because the formal side receives too much emphasis. Every child has a desire to know things, but if this desire is not properly nurtured and becomes smothered by unreasonable requirements a great injury to the child is done. The fact that some teachers of the above type remain in the profession is the cause of the majority of the complaints about the inefficiency of the school system. When school boards have become educated to the proper method of choosing teachers, this as one of the great difficulties will vanish.

A great change is taking place in the schools all over the country. The course of study is receiving thorough revision; the methods have changed much in recent years and are destined to change much more; equipment is being greatly improved; and in general, the whole system is going through a series of investigations by specialists. Time will undoubtedly show that the schools are on the road to great efficiency in many respects. When teachers of the present day look back to the years when they were pupils in school, they can see many radical changes. For my part, I am convinced that in the majority of cases, the changes were for the better. The problem of school improvement has been studied for centuries. It will continue to be studied with ever increasing energy until the schools accomplish their purpose—the preparation of children for a larger life—in a still more perfect way.

La Junta, Colo.

A Cooking Class where Girls Learn to Relate Their School Work with Their Home Life

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS

Sometimes we come to understand our duty better as we grasp the underlying principle that brings forth the command. Those who in faithfulness are obeying the commands of God to be separate from the world can deepen their love for God and strengthen their respect for His wisdom by an earnest study of the principle that lies back of the commands. There is truly a beautiful spirit in unquestioning obedience, but when God gives us teaching that reveals that He asks a "reasonable service" of us we should earnestly study His lessons and try to impart them to others. All our obedience should be with perfect confidence that He knows all the reason why, and that all He says is very important, but a true and dutiful child is so intensely interested in the Father's business that he will meditate day and night upon God's Word, endeavoring to behold all the hidden treasures that God is ready to reveal to His obedient children. We hope that God may teach many the lessons that will help them to love the principle of nonconformity. (See page 69)

Temperance is only the working out of one principle of the life that is not conformed to the spirit of the world. A careful study of this subject will reveal God's way of dealing with the question and may open to us a wiser course of action in furthering the principle among men.

It is important that we look for the results that God expects from the preaching of His Gospel. If we calculate results from the world's point of view, I fear we shall also be led into the world's methods of advancing the mission interests and shall stop short of carrying out the divine command.

A view of the great facts of life, death, and the resurrection, and our Savior's position relative to them, will inspire us to press on with a deeper life and a happy confidence in God's ways of leading us in this present world. May the study of the Easter lesson develop these things in the lives of our young people.

TRUE HUMILITY

Charles W. McClintic.

He who has true humility,
Has likewise true stability,
And also some ability—
Which some call capability.

The quality of meekness
Is not a sign of weakness;
But actions that show haughtiness
Are marks and signs of naughtiness.

The Bible kind of holiness
Rhymes very well with lowliness,
In every day reality,
As well as in mere poetry.

So he that is not lowly
Is certainly not holy;
And without holiness, says the Word,
No person shall behold the Lord.

Elkhart, Ind.

THE PRINCIPLE OF NONCONFORMITY.—Rom. 12:2; I Cor. 3:18-23; I Jno. 2:15-17

Topic for March 11

MOTTO

"If we live in the Spirit, let us also walk in the Spirit."

THE STUDY HOUR

I. **The Topic Defined.**—The word "conform" is from a Greek word meaning, "fashioned like." The word is found in I Pet. 1:14; Rom. 12:2; I Cor. 7:31; Phil. 2:8.

As a principle nonconformity is one of the important laws of our being. It is a law of unity which characterizes individuals who compose a group having the same aims and motives in view. There are two dominant spirits that are opposite in character who operate in the lives of men and women. Satan is the prince and god of this world and operates in all the children of disobedience. (Eph. 2:2). The Holy Spirit of God operates in the children of obedience. (Acts 5:32.) These are directly contrary the one to the other and no one can be friendly to one without being an enemy of the other. (Jas. 4:4; I Jno. 2:15; Gal. 5:17). There can be no neutral ground which men may occupy. (Matt. 6:24.) We are so constituted that we will serve some law of life. Since there are but two laws or courses in life to serve, it follows that we must be servants to one or the other. (Rom. 6:16.) We serve the one we love. If we love God we love everything that is in harmony with His will and our life will demonstrate our love by its works. If we love the world as dominated by its prince, the devil, our life will soon express the nature of our love. If we keep the principle of nonconformity to the world in view we will have a foundation for all our conduct in this world that will settle every question that comes. "This I say then, walk in the Spirit and ye shall not fulfill the lust of the flesh" Gal. 5:16).

II. **The Text** of our lesson has been chosen to show that the Scripture plainly states the principle of nonconformity and tells us in what it consists.

Rom. 12:2 is the most direct in the statement of the principle which declares that when we are not "conformed" to this age we are to be "transformed" and therefore like that which is pleasing to God.

I Cor. 3:18-23 plainly declares that the thoughts of the world are vain and will sooner or later come to naught. So it matters not how great a place we occupy in the eyes of men, nor how much we fashion after worldly thought or customs, the time will come when all will come to naught.

I Jno. 2:15-17 states the principle and declares in what ways the spirit of the world operates (V. 16), and what the end of the two courses are (V. 17).

III. **Outline Study.**

1. **Why not conform to the world?**
   a. Its leader is God's enemy.—Matt. 13:37-39.
   b. Its works lead to destruction.—Gal. 5:19-21; I Jno. 3:8.
   c. We cannot keep in God's love when we cherish the cause of His enemy.—Jas. 4:4.
2. **How may we conform to the world?**
   a. By accepting its thoughts and motives.—I Cor. 2:4, 6; 3:19.
   b. By adopting its fashions.
      (1) In lust.—I Pet. 1:14; Col. 3:5; Eph. 5:3-5.
      (2) Vain conversation.—I Pet. 1:18; I Cor. 10:7; I Pet. 4:3.
      (3) Apparel.—I Pet. 3:3; I Tim. 2:9.
      (4) Business principles.—Prov. 20: 10, 14; Ex. 20:17.
      (5) Amusement.—I Cor. 10:7, 31.
      (6) Drunkenness.—Prov. 23:29-35; I Cor. 6:10.
      (7) Godlessness.—Tit. 2:12.

PERSONAL THOUGHT

Are we the children of God? How then do we love even the smallest manifestation of Satan's kingdom in our life? The straw tells the direction of the wind so the little things tell the effect of the Spirit of God or the spirit of the world upon our life.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Love.**

For Young People.—

1. Loyalty to Christ Tested—
   a. By Our Speech.
   b. By Our Conduct in Society.
   c. By Our Dress.

For Older People.—

1. The Spirit of the World.
2. The Spirit of God.
3. The Transformed Life.

SEED THOUGHTS

Some say they want their religion in the heart, and not in the clothing. The same reasoning would justify dancing, on the ground that there is no religion in the

feet; it would justify gambling, on the ground that there is no religion in cards or money; it would justify stealing, on the ground that there is no religion in the hands or in the stolen goods. Fix it the way you will, the desires of the heart rule the actions of the body. The body wears what the heart dictates. Let our actions, our appearances, our whole being show to the world that we have been transformed from the world by the renewing of our minds.—Manual of Bible Doctrine.

"Lovest thou me?" This is the one test question of our religion; for he that "loveth is born of God."—Wm. Adams.

How shall we test our love?
How shall the real be known
From that which takes its form?
Love "seeketh not her own."
—Mrs. M. F. Butts.

TEMPERATE IN ALL THINGS
I Cor. 9:19-27

Topic for March 21

MOTTO

"I keep under my body."

THE STUDY HOUR

I. **Our Topic,** Temperance, is a word that means to have all the powers of mind and body in subjection that they will in no way be master. Those who have earthly aims in view only recognize the value of having all the appetites and passions under subjection in a way that they do not defeat the end for which they are striving. The world praises temperance movements, because of the selfish and earthly benefits they bring. But when we come to true temperance we find that it includes much more than the world often recognizes in its reform movements. Temperance in the use of drinks is only one phase of control of the appetite. It is just as much a part of intemperance to be in slavery to the appetite in the use of tobacco, or coffee or tea or even food that might be healthful when used in right measures. So with other desires and passions of the body which might get advantage of us, such as our mind, tongue, sense of enjoyment, sexual desires, affections for others, love for knowledge, music, association or whatever it be, unless God is the supreme object of our devotion and all our being is in the fullest sense kept in submission to the purpose for which He created us, we are not temperate in all things.

II. **Our Text.—I Cor. 9:19-27**—is a demonstration of how true temperance in all things is made of service. The apostle was desirous to win souls for the kingdom of God. While he might have claimed freedom to pursue his own earthly comforts in this world and by his ability accumulated property and had a comfortable living, he chose rather to become a slave to the people of the world by depriving himself of life's comforts that by his service he might gain more for the kingdom of God. This control of his natural liberties was in the truest sense of the word, **temperance.**

III. **Outline Study.—**
1. The teaching of Jesus on Temperance.
   a. Losing life to find it.—Luke 9:23-26; 14:33; Matt. 20:28.
2. The Teaching of Paul.
   a. Yield your members to righteousness.—Rom. 6:13.
   b. Victory over the flesh is not possible without the help of Christ.—Rom. 7:20-8:4; Gal. 5:16.
   c. The law of love brings us to abstinence for the sake of others.—Rom. 14:13-21; 15:1, 2; I Cor. 8:13; 10:33.
   d. Cleansed from filthiness.—II Cor. 7:1.
   e. Count all loss for Christ.—Phil. 3:7, 8.
   f. Pray for a wholly devoted, blameless life.—I Thes. 5:23.
   g. Flee from the evil and follow the good.—I Tim. 6:9-12.
   h. Keep out of entanglements that hinder the success of your service.—II Tim. 2:3-5.
3. Other Teachings.
   a. The tongue.—Jas. 3:2; I Pet. 3:10, 11.
   b. Fleshly lusts.—I Pet. 2:11; 4:3.

PERSONAL THOUGHT

I would be at the disposal of the Lord in every part of my being. Let every power He gives me be brought into submission to attain the highest efficiency for Him.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **All.**
2. Giving My Hands, Feet, Head, Heart, Tongue, and All to the Service of Jesus.

For Young People.—
1. Temperate in Our Natural Life.
2. Temperate in Spiritual Life.
3. The Reward of Being Temperate in All Things.
4. The Folly of Temperance Reforms that Reach Only the Surface in Their Effect.

For Older People.—
1. Self-control in Old Age.
2. The Secret of Success in Bringing Our Whole Being into Subjection to the Will of God.

RUINS

Charles W. McClintic.

In the far-off Eastern countries
Ruins may be seen;
Many of them overgrown with
Moss and ivy green.

Ruins of great towers and temples
Are strewn o'er the ground;
E'en the ruins of whole cities,
Now and then are found.

But we need not go to distant
Eastern lands to find
Ruins that are truly ruins,
Though of different kind.

There are men in our own country,
Close to ruin's brink,
Dragged there by that soul-destroying
Demon, called Strong Drink.

So, dear children, may we ever
Shun the hateful bowl,
For the saddest of all ruins,
Is a ruined soul.

Elkhart, Ind.

SEED THOUGHTS

Wouldst thou have thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed, that thou mayst govern.—Augustine.

Do you want to know the man against whom you have most reason to guard yourself? Your looking glass will give you a fair likeness of his face.—Whatley.

Self government is, indeed, the noblest rule on earth; the object of a loftier ambition than the possession of crowns or scepters. The truest conquest is where the soul is bringing every thought into captivity to the obedience of Christ. The monarch of his own mind is the only real potentate.—Caird.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.—Franklin.

"He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:8.

WHAT MISSIONS DO FOR THE WORLD.—II Cor. 2:14-17; Jno. 3:16-21

Topic for March 28

MOTTO

"My word shall not return unto me void."

THE STUDY HOUR

I. **Our Topic.**—The purpose of the topic is to take a view of what God expects mission work to accomplish in the world and to encourage God's children to go forth doing the work which God has assigned them to do.

We have talked with different persons who were almost at the point of doubting the success of the Gospel because they had a false view of what missions are expected to do for the world. There are false standards that try to make it appear that the world is rapidly getting more Christ-like, and that the time is approaching when the world as a whole will be converted. Those who accept this theory are either ignorant of affairs in the world or are ignoring the fact that the human heart is hopelessly corrupt without a personal work of grace. They have come to the standard where they pass by many evils testified against in the Word and call evil things good. Again there are others who do not ignore the truth of conditions but have lost faith in the power of the Gospel to transform lives because they do not see multitudes accepting it and consequently living changed lives. But as we study God's Word diligently we find that the error lies not in the weakness of the Gospel, nor in lack of religion among men, but in what men expect the Gospel of Christ to accomplish.

Salvation is full and free to all, and will not fail anyone, but our Savior plainly says, "Strait is the gate and narrow is the way which leadeth unto life and few there be that find it." shall we therefore quit our labors? Ah no. He says, "My word shall not return

unto me void." Unless we are faithful in carrying the message, His will may not be done in us and souls may miss the opportunity of blessing.

II. Our Text, II Cor. 2:14-17; Jno. 3:16-21, plainly states the work the message of the Gospel will accomplish. God is not willing that any should perish, and so has provided a plan that "whosoever will" may be saved. The delay of judgment is to await the attitude of men toward the plan of salvation. The Gospel either saves men or curses men. Those who hear it are twice cursed if they refuse it, but those who accept it receive salvation. Let us bear the message to a lost world according to Divine direction.

III. Outline Study.—

1. Missions can bring the light to those in darkness.
   a. By revealing God's truth to men.—Acts 26:18.
   b. By showing the deceitfulness of sin.—Heb. 3:13.
   c. By unfolding the way of deliverance.—Eph. 1:17-23.
2. Missions open the way to gather a people for God out of every nation.—Acts 15:14-17; Rom. 16:25, 26; Tit. 2:11, 14.
3. Removes the excuse for the bondage of sin.—Jno. 3:19; Rom. 7:24, 25; II Tim. 2::25, 26.
4. Makes multitudes happy in the love of God for time and eternity.—Eph. 3:17-21.
5. Prepares all men for the day of judgment.—Acts 17:30, 31; Mark 16:15, 16.

PERSONAL THOUGHT

God does not hold me responsible because men reject the message, but He holds me responsible for faithfulness in declaring the message to all "as much as in me is."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Preach.**
2. What Did Jesus Bring to Make Me Happy?

For Young People.—

1. What Personal Benefit Do I Experience as a Result of the Gospel Message?
2. What is a Successful Mission?
3. How Many Souls Must be Saved to make the Mission Effort Worth While?
4. The Power of the Gospel.

For Older People.—

1. What Shall We Expect By Obedience to the Great Commission?
2. The Sin of Rejecting Christ.
3. What Are Missions Doing for Heathen Lands?

SEED THOUGHTS

God held Noah responsible for obedience in building the Ark and warning his generation. If his success were computed by the number of his converts what would it amount to? Yet we may ask, who has done a greater work for God than Noah? Our Savior said, "I sent you to reap that whereon ye bestowed no labor: other men laboured, and ye are entered into their labours." Noah labored; but in all the generations since his day, who will dare to compute how much the influence of his faithfulness figures in the blessing of humanity? Obedience is all important, and God will take care of results.

When our ancestors were heathen, what gave them the right to claim the blessing of Christianity? Do we think the possibilities of the heathen today are smaller than that of our heathen ancestors? Then why do we not carry the Gospel to the end of the earth?

THE RISEN LORD.—Rev. 1

Topic for April 4

MOTTO

"He ever liveth."

THE STUDY HOUR

I. Our Topic.—The fact of a risen Lord is the basis of all our hope in the Gospel. The Gospel story would be simply a beautiful story without power or hope were it not that the Savior lives and is seated with the Father on the throne. The trial and persecutions, the troubles and sorrows of the Christian life would have no healing balm. We would be "of all men most miserable," were it not that we have a representative Man who has triumphed over death and has become the heir to the throne of God. It is beautiful to know His life on earth, in its perfection of kindness and truth. The fact of His death would mean only a disappointed pang of sorrow were it not true that He lives again. But to know Him as the risen Lord is the most important knowledge that ever came to man. We can inherit nothing higher than ourselves unless we can claim kinship with one who holds something higher. In the man Christ Jesus we become heirs to the incorruptible glory, because as a man He died for our redemption and as God in man He rose to the highest realms, and becomes an intercessor for all who accept the grace He bought for us. **He** lives. Oh, He **lives!** He lives **forever** as the Son of Man! Note it again, **"The Son of Man."**

II. Our Text—Rev. 1.—Here John saw Jesus Christ in His exalted position. He sees Him as the partner of Divine things, bestowing grace and peace upon humanity in union with the Father and the Holy Spirit. (1:4, 5.) He sees Him as King of kings coming to earth again to complete the work He began (V. 7). He sees Him, not in the weakness of flesh and blood limited by earthly limitations, but in a glorious body, talking in a voice of triumph, "I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death" (V. 18). John hears messages of Him as the head of Church and the judge of all the earth ready to carry into effect the great plans of God for man in the future.

III. Outline Study.

1. The position of the risen Lord.
   a. Up into heaven.—Acts 1:9; 3:21; I Thes. 1:10.
   b. At the right hand of God.—Acts 2: 25, 33; Col. 3:1-4; Heb. 1:3; Rev. 3:21.
2. The business of the Risen Lord.
   a. To be in His followers.—Rom. 8: 9-11; Eph. 3:10-19; Col. 1:27.
   b. Lord and Christ.—Acts 2:36; 3:22, 23; 10:36; I Pet. 3:22.
   c. To save those who acknowledge Him.—Rom. 10:9-13.
   d. To become the judge.—Acts 17:30, 31; I Pet. 1:7, 13; I Thes. 1:9, 13; II Thes. 1:3-10.
   e. A present strength in the disciple. —Phil. 4:13.
   f. An Intercessor.—Heb. 4:14-16; 16: 18-20; I Jno. 2:1.
   g. Receiving the spirits of saints.— Acts 7:59; II Cor. 5:8, 9; I Thes. 1:23; 4:17.
   h. Forwarding the work of the kingdom.—Acts 16:6-10.
3. The Risen Lord our Hope.
   a. Of a resurrection.—I Cor. 15:19-23.
   b. Of victory, over every foe.—I Cor. 15:57; I Jno. 5:5.
   c. Of a glorified state.—II Cor. 5:1; Phil. 3:20, 21; Tit. 2:13.

PERSONAL THOUGHT

Do I recognize daily that I have an exalted Friend who has all power in heaven and in earth, and who can tenderly direct every detail of my earthly career? How do I think of Him?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Resurrection.**
2. Preparing to Go Wherever Jesus Is.

For Young People.—

1. Seeking the Things of Our Master on High.
2. What Our Lord Works for the World in this Age.
3. What Will He do with Those Who Reject Him?
4. The Hope of Glory.

For Older People.—

1. Evidences of the Resurrection.
2. The Official Station of Jesus Christ.
3. The Ambassadors of Christ.

SEED THOUGHTS

Furthermore, if the sojourner in a foreign land be there on a mission for his sovereign, the latter is chargeable, not only with his protection, but with his maintenance in a state appropriate to his mission. Believers are here, every one of them, on a mission for the absent Lord. "Now, then, we are ambassadors for Christ," and to us is committed the ministry of reconciliation, to declare to men, who by nature are the enemies of God, that they have been reconciled to Him in the death of His Son; and the promises to these servants of Christ is that God will supply their every need, according to His riches in glory in Christ Jesus.—Philip Mauro.

In the tomb, the gloomiest earth had known, because the Holiest known to earth, a torch had been lighted that made sable death luminous, and forced from him his dread secret, translating it into resurrection and life. And so there was set under the weak but wishful feet of hope, no instinct of the human heart, or inference of the human reason, but the strong rock of historical fact—the person of the risen Christ.—Fairburn.

"An hour spent in doing good is worth more than a year spent in making promises."

SOME OF OUR MOST SERIOUS PROBLEMS

XII How Work up an Interest and more General Participation in Open Discussion

A. E. Kreider

The problem of developing the open discussion of the Y. P. Meeting is very closely related to the problem of interest. Interest in the meeting and concern for its success are vital factors in the open discussion. That which does not interest one does not get that one's attention or support. It is a well established principle in religious work that the desired end, the ideal of the work, is attained only as the people concerned are actually interested. The truth seems to be, then, that the problem of open discussion in the Y. P. Meeting is solved when we arouse the interest of the people who attend.

This may appear to be a very simple answer to a problem that has arisen in almost every church. It is, however, not as easily attained as the unreflective reader may think. There can be no doubt in any reader's mind that interest is an essential element of a good meeting. Interest must be gotten, for it is only when the young people are interested that they assume responsibilities seriously or take time to prepare subjects conscientiously. Interest stimulates study and meditation. No one has ever gotten a deep abiding conviction, or a lively enthusiasm, who has not taken time to think, study, ponder and pray. The mighty prophets of God; as Isaiah, Amos, and Hosea, were men who got messages for their people after walking by the side of God for years, by continually living in His Spirit, by reflecting and meditating upon God and His purpose for men. To these men great convictions came, they were inspired. They experienced the realities of God's presence. Then they spoke out of the depth of their own souls. This is an illustration of what the Y. P. Meeting should attempt to accomplish. Interest the young people in the subjects, not only on the evening of the service but during the week preceding. Plan the work so that everyone will give some time to consider the topic before Sunday evening. If the leader is successful in doing this it is easy to predict the spirit and interest of the meeting. If people have gotten something from the subject, they usually are glad to pass it on. Then the open discussion will not drag.

Frequently the open discussion lags in spirit and interest, because the people have not been stirred by a new thought, no question has been raised in their minds. They have nothing to give. If they had they would give it. Perhaps the cause of such a condition can be traced. It may be the topic was not wisely chosen. Perhaps the subject for the meeting was one that was not related to life and the experiences of the soul. Choose topics and sub-topics that will contribute to the growth of spiritual character, that raise the problems of Christian living. Topics that bear on life, character and the welfare of the soul provoke thought and discussion. The Church has realized the need of having well chosen topics and has provided that a committee shall select them. Let us take advantage of this assistance, for good topics will stimulate study, and produce thoughts and questions for the open discussion. It is a hard saying, but it is often the case, that a poor meeting is an indication of a meager soul, a meager experience, and a meager supply of the Spirit on the part of those who should contribute to the meeting.

A second probable cause for a lack of spirit and interest in the meeting may be found in the work of the superintendent. A few things should be said very plainly and directly to the superintendents of the Y. P. Meeting. Some feel the grave responsibility of their work; others know that they have been elected to that office, but that is all. One of the first things that every superintendent ought to feel and know is the purpose of the Y. P. Meeting. The purpose of the Y. P. Meeting cannot be distinctly separated from other departments of Church work but we can state its purpose partially. The work of the Y. P. Meeting is to make Christ a living reality, to encourage the study of the Bible, to foster the desire for a true consistent life, and provide a service of genuine Christian fellowship. The superintendent has the welfare of souls in his charge. He should feel the burden of his charge and work persistently to accomplish his work. Devotion to the cause is the first and highest requisite. But at the same time this does not mean that the superintendent must do all the work himself. No, the work of the superintendent is to keep others interested and see that they do the work. He must co-operate with the leaders in selecting sub-topics, assigning speakers, securing music, and arranging the details of the program. Inexperienced leaders must be taught and assisted. Let the superintendent settle upon a definite plan for his term of office and then quietly work with the leaders toward that end. If he is intensely interested others will become interested, for he will talk about the work and consult others. Interest is contagious. The superintendent certainly is in a large measure responsible for the Y. P. Meeting.

In the third place the leader of the meeting can do much to encourage the open discussion. In addition to what was said about arranging the program, it is well for the leader to make out a list of suggestive topics and questions for open discussion. As the meeting moves on he can give some of these suggestive topics. They may start some mind to thinking. It is also well before the meeting to personally ask some of the more timid and reserved to take part in the meeting. Explain that it is important that we as Christians give expression to the things we believe. Whatever the leader can add to his meeting that will give it spirit and life will contribute directly to the open discussion.

There are a few more suggestions that might be given that will tend to improve the tone of the Y. P. Meeting. The character of the Y. P. Meeting is essentially of the same nature as the other departments of the Church work. If the young people are interested in the Sunday school they will be interested in the Y. P. Meeting. In general a church in which the young people have confidence in the minister and desire to do God's will and are anxious to see the church grow is a church in which the young people support a good Y. P. Meeting. The conclusion of this observation is that a minister must, if he fulfill his mission, win and hold the confidence of his younger members. The work of the ministry is a very important element in building up the spiritual life of the young people. Because of this the minister must know young people and their problems and be able to interpret God's Word for them as it applies to their peculiar difficulties. The hope of this world is that a body of young people will rise up who are interested in God's cause. They will support the Y. P. Meeting.

A word might be said about the influence of the home. Many times, if parents or older brothers and sisters would encourage the other members of the family in the preparation of work for the meeting, better results would come. Then too the subject for Sunday evening might be discussed, the Bible references read and studied with profit in the home.

These are only a few of the most important suggestions on this problem. Their purpose is merely to open the question and lead others to think and discover the solution of their peculiar situation. The great truth to constantly keep in mind is that if we, as workers, would interest others we must have an intense love and concern for the work ourselves. Work slowly, prayerfully and deliberately; don't lose courage; the results are not always immediately forthcoming. The result some day will be a body of live young people who support the Young People's Meeting.

"The Foreign Missionary Society of Norway is doing a great work in China, South Africa and the Island of Madagascar, 5,359 persons being baptized in 1911 in these different fields."

"During a religious campaign carried on in Paris last summer more than 500 asked for prayer and 180 confessed Christ, most of them being former Romanists."

THE SUNDAY SCHOOL

THE TEACHER'S RESPONSIBILITY FOR CREATING A MISSIONARY SPIRIT IN THE SUNDAY SCHOOL

Ida Ligo

The Church was organized to evangelize the world. This is its ultimate aim. Much has been done toward accomplishing the task but greater things remain to be done. The prayer of the Church of fifty years ago for open doors in the foreign fields has been abundantly answered and hundreds of millions are now accessible. At the Students Convention in Kansas City, Jan., 1914, appeals for prayer and help came from practically every non-Christian country on the face of the globe.

Why is it that the Church stands embarrassed, before such opportunities? Because the Church as a whole has not seen the vision. Why has it not? Because its member have not been trained to a conception of the world-wide purpose of the Kingdom.

Training is a matter of youth; 80 per cent. of the church membership comes from the Sunday school. Ask a group of Sunday school workers how much time is devoted to missionary education in their school. The answers will range from "none" to "twenty minutes a month." Quite often even much of this time is devoted to "taking up the monthly offering."

It is quite generally conceded that the "three-fold aim of the Sunday school is the conversion of the child, his growth in Christian grace and his training for Christian service." This is a large program, but it represents the total responsibility of the Church to the child.

Is it not true that more attention has been given to the securing of conversions and to the growth in grace than to training for service? No one would argue that less attention should be given to the former, but that more should be given to the latter. ***Training for Christian service without missionary instruction is impossible.** It is unthinkable that a person can really serve the world who has no conception of the world's need. He can help his next door neighbor, but Christ taught that everyone is his neighbor. Training for Christian service means training for world conquest. Yet thousands of Sunday schools reach no further than their four walls. They have no "outlook" nor have they an "outlet." The Dead Sea is dead because it has no outlet.

The Sunday school is doing a great work; it is studying the Word, teaching the children, shaping lives, but its activities have been largely local. Its energies have been used for **our** school, **our** Church, **our** community. It has lacked the world vision so essential to a large life of sympathy and usefulness. Once shown its organic relation to the evangelization of the world, it will spend its energies for the world rather than the community. It has a relation to the community which rightfully claims a part of its work at its "Jerusalem," but it will at the same time keep in constant vital touch with the ends of the earth and extend its influence to the uttermost bounds of the kingdom. "The light that shines farthest shines brightest at home."

The duty of bringing the world vision to the Sunday schools lies largely with the teachers. No other worker in the school comes so close to the lives of the individual pupils. No other institution that deals with the child follows him through youth to fashion him after the God-man in character and purpose. **In the Sunday schools of today are the missionaries of fifteen years hence in embryo. Pity the teacher who sees it not! Pity the teacher who cannot grasp the possibilities of his calling!** 15,000,000 young people, at the most formative period in life, waiting to catch an inspiration for their life work.

"The heart of the problem of evangelizing the world lies in enlisting the youth in the enterprise." When we remember that a large majority of the world's greatest ministers and missionaries were turned in the direction of their life-work before they were twenty, we see the importance of missionary instruction during the early years. Livingstone was called at nineteen, Thoburn at seventeen, James Chalmers at the age of fifteen, while attending a Sunday school service, was moved to consecrate his life to missions. God alone knows how many Livingstones lie dormant in our Sunday schools because our teachers have not caught the vision. Oh, for another Moffat to point 15,000,000 young lives to the smoke of a thousand villages where no missionary has ever been! The biography of David Livingstone emphasizes the fact that the religious life of this consecrated missionary "had a resemblance to that of David Hogg under whose instruction he sat in the Sunday school.' B. F. Jacobs said, **"A Sunday school teacher who is not a missionary worker is out of place."**

We shall mention only a few of the opportunities, we will not call them responsibilities, confronting the Sunday school teacher of today—opportunities that will help his pupils to see the smoke of a thousand villages.

First, Definite missionary instruction.—Missionary education will help our pupils to see God's presence in the world today. His direction of affairs did not cease with the event recorded in the last chapter of Acts. We sometimes act as if we believed that all direct guidance in spiritual things ceased then, and that now men grope around blindly looking for His leadership in a way not known in Bible times. This certainly cannot be true. Livingstone was led through Africa by God, just as much as Paul was led through Macedonia. God is certainly present in India today, picking out from that mass of ignorant and uncultured low-caste and out-caste men the leaders of His future kingdom in that Empire. Fishermen and tax-gatherers and others who were despised men were used in the first Christian century; and sweepers and beggars and those who are despised now are likewise coming to places of power in the Christian army. What is like a knowledge of these facts to make better Christians, to cultivate unselfishness, to enforce the reality of prayer? **If we are to enlist our boys and girls in Christian service, the opportunity for such service must be placed before them.** To tell a class of boys and girls about David Brainerd, Jason Lee, John M. Peck, and Bishop Whipple is to kindle a new spirit of Christian patriotism. To hold up the life of David Livingstone is to set a high and tangible ideal for Christian living and service. To gain a knowledge of the inspiring progress of Christian conquest in China and India is to gain a broader conception of the purpose of the Christian Church. To see the overwhelming problems of the homeland and the success and failure of Christianity as a factor in our civilization is an inspiration to be a better Christian.

The Church is coming to see that the Bible as a whole is a missionary book. It is alive and modern and throbbing with truth for today. Social service, home missions, foreign missions are but the natural result of the true interpretation and appreciation of Christian principles.

Beginning at the central fact of God's revelation, we see that Jesus's life, precepts, and example are all missionary, that His purpose and plans center in the salva-

*Passages underscored by the editor.

tion of all men. In taking up the book of Acts, we find it to be the history of the expanding Church. The epistles of Paul are letters of a busy missionary who must keep in touch with the Churches builded out of paganism. A great missionary purpose is the inspired theme of the Bible.

It is essential, therefore, that the study of God's purpose and plan to extend His kingdom, as revealed in the Bible, should be illustrated, supplemented, and enforced by the study of the development of God's kingdom, as it is being wrought out through Christian missions. Only thus can the prophecies of God's purpose and their fulfillment contribute to the strengthening of faith. "It is manly to love one's country, it is God-like to love the world," for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Second, Prayer must be used by the teacher to bring the world vision before her pupils. "Nothing deepens life so much as prayer for missions." Prayer should be definite, systematic, intelligent, believing. If the missionary instruction is to the point and touches the inner life of the pupil, he will very soon extend his prayer so as to include missions. **If we as teachers do not teach our pupils to pray for the missionary cause we are robbing them of the richest possibilities of their lives.** Hindu mothers teach their babies to bring offerings and pray to their idols even before the baby hands can hold the millet or rice, or whatever the offering may be.

The faith which the heathen have in prayer should serve as an incentive to our oft-lagging faith. The story is told of Kai, a little heathen girl in Loas. She was an orphan, cruelly abused by her foster parents. One day after hearing the missionary speak, she came to her and begged to be admitted to the mission school. The teacher reluctantly had to refuse her request because of lack of funds, but as she noted the look of bitter disappointment on the little face she said,

"Never mind, little Kai, I will pray that God may open the hearts of my people at home so that they will send me money, then you may come to the school."

The missionary returned to her school, almost seventy-five miles away. On her arrival she found a letter with an enclosed check awaiting her. The next morning she sent her helper on the long journey to bring little Kai to the school. The next afternoon happening to look into the courtyard she saw her messenger and little Kai entering the gate. In great surprise, she hurried down and asked how they made the journey so quickly, since traveling in slow and, difficult there. She learned that the messenger had met little Kai on the road, she having traveled over one-third of the distance alone. On being asked why she had done so, Little Kai, with a surprised look, answered, "Why, teacher, you said you would pray, to God for the money, so I knew it would be alright, so I just got ready and started."

Third, Cultivate the spirit of giving.—After the pupils know about missions and are praying for them, one result is sure to follow, that is giving. There are many things which parents cannot do for their children; they can not do all their thinking or praying for them; they cannot sing nor worship for them; nor repent for them, nor give for them. **It is the teacher's opportunity to show his pupils that giving is not only a duty but a privilege, that it is as much a part of their worship as prayer or song.**

Dr. Goucher says thirty millions a year are needed to carry on the missionary work. At the present time the church is giving seventeen millions a year for foreign missions. The other thirteen millions are waiting for us in the Sunday schools of North America. It will come in response to missionary education and prayer.

There is but one stone wall between the need and the money—the wall of ignorance. The Sunday school does not know the need. The average Sunday school child and youth have no conception of missions. Much of the money for the missionary offering is given under protest. Not because the Sunday school is a close-fisted institution. It is not. It is always liberal when interested, and it is always interested when informed. The Sunday school is not liberal in its missionary offering because it does not know. Show it the "smoke of a thousand villages where no missionary has ever been." Put it in close contact with the missionary world. Give it some conception of the utter blackness of the night of paganism, and the need of Jesus, the Light of the world. Then the wealth of the Sunday school will flow into the treasuries of our mission boards. **When once the love of Christ and the passion for lost souls grips our pupils there will be no need of urging.** The child is still close to the heart of the Master. He wants to give.

One morning in a Sunday school in North Dakota, a missionary made a strong plea for funds to build an orphan's asylum in India. After his address, he said:

"Now, boys and girls, how many will be willing to give something for these unhappy little brothers and sisters across the seas?"

A number of hands went up.

"Well," said the missionary, "how many would like to give but don't have a dollar of their own?"

Again a number of hands went up, among them that of nine-year-old John.

"Now I will tell you what to do. I will give you six months in which to earn your dollar, then you may send it to me."

When John reached home, he said to his father, who had not been to church.

"Father, I promised to give a dollar to missions."

"What did you do that for?" asked the father harshly, "you don't have any money of your own."

"But, father, I thought I could earn some."

"You earn money, what could you do?" asked the father with a sneer. "You never did any work. What business do you have promising money that you don't have?" The father in his anger shook John roughly.

"Father, won't you listen to me," pleaded the little fellow. "I thought out a plan while I was coming home. You know you and mother always say it would not take nearly so much butter if I didn't eat so much," (which was very true, for John was very fond of butter). "I decided to do without butter for a whole month if you will give me a dollar then."

Something in the boy's face struck the father.

"All right," he said, "you do without butter for a month and I will give you a dollar."

For a time all went well. John steadfastly refused to take any butter. Sometimes he forgot himself so far as to take some on his plate, but he always remembered in time.

One day, after a ball game with the boys, he came home hot, tired, and hungry. He rushed straight to the pantry, cut a thick slice of bread, and spread it thickly with butter. The father had heard him coming in and was watching him silently. John raised the bread to his mouth. All at once he remembered. With a peculiar look, he laid down the slice of bread, cut another slice and began to eat it without butter. This was too much for the father, with a sob, he caught the boy in his arms, crying,

"John, you may eat butter now, you have earned your dollar."

As a result of that little incident, John's father subscribed $500 to the asylum.

When the Sunday school is provided with definite missionary instruction, trained to definite, daily prayer, then proportionate, systematic giving will follow as day follows night. Fifteen million Sunday school scholars at two cents a week, means fifteen million dollars; and it will come when the modern Moffats fix the eyes of the Sunday school on "the smoke of a thousand villages" until they catch the vision, and the ears of the youth of Christendom hear the cry of a lost world.

Volant, Pa.

"In most communities there are not only enough people to double the attendance in Sunday school, but to make it ten times what it is."

"The largest piece of work a Christian can do is to find his friend, and bring him face to face with Jesus Christ."

"Do your work well where you are. That is an evidence that God has a larger field for you."

FARM AND HOME

THE SPIRIT OF CHEATING

Practically weaponless, a great mass of our children go forth into their world of school every morning to battle with temptation as best they may, and I am certain that few people not directly associated with the schoolroom have any idea how overwhelming are the difficulties that beset the pathway of an honorable child. One reason for this is childhood's own code of ethics. To be asked for help during an examination and to refuse to give it, brands a child as a social outcast among the less scrupulous of his companions.

I am not concerned with where this standard originated, nor where it will lead. The latter conclusion is obvious, but I am apprehensive when I see how many children are allowed to go through this tempestuous formative period of their lives with no sympathetic home guidance. Far from seeing the necessity of careful training, some parents prove the strongest enemies to their children's honor. At the end of my term here there was a startling example of this kind.

The final goal to which all we grammar-school teachers worked was the county examination in the spring. Most of the surrounding schools had at least one candidate for the high school, and in May they all took the examinations together at the H— grammar school. This ordeal endured for three days, and the following week, the names of the successful students were published in the daily paper. Naturally, such academic inquisition resulted in a high state of nervous tension, and the young people felt that the eyes of the universe were upon them. Two nights before the first examination, one of my pupils stole a copy of the questions from the printer and showed them to three of his friends. When a rumor of this leaked out and was verified, it caused a great deal of indignant comment. But the father of the chief culprit dismissed the question in emphatic terms.

"Perfect nonsense to make such a fuss about it," he said. "The boy only did what any smart youngster given his opportunity would have done. If he hadn't taken advantage of such a chance as that, I'd have thought there was something the matter with him."

During my university days, the spirit of cheating at examinations was so rampant that the college authorities made an effort to establish the honor system. This met the decided disapproval from all classes of students. The habitually dishonest opposed it, of course, and the honest class expressed the opinion that "if students come as far up as the university cheating at examinations, there's little hope of reforming them through an honor system, and such a system is a reflection on every student of the university."

I was one of those who disapproved of the honor system; I still disapprove of it —in universities. The place for it is in the home, and the time for it is when the child first goes out into the school world and meets unexpected temptation.

"They say that the only way you can save some people from drowning is to knock them in the head," remarked an earnest young man.

"Yes," responded the professional life-saver, "and the proper time to do it is when they first begin to rock the boat."

A great majority of us agree that by the time students reach the college age, they should be well grounded in the elements of honor, but comparatively few parents seem to be awake when the boat first begins to rock. Of young pupils, they say, "they will outgrow it;" and of older students they say, "they should have outgrown it." But is all this adequate treatment for such cases?

It is often possible for a teacher to detect in little children a first offense of this kind and to check the tendency before it becomes a habit. But a mother is a child's natural confidante and should be keenly interested in this part of his development. More and more is expected every year of teachers; less and less seems to be expected of children's parents.

But during my experience in this little district school, I had one shining example of what parental co-operation may accomplish. During a written spelling lesson, I chanced to look over a boy's shoulder when the papers were exchanged for correction.

"Why, George," I said to the owner of the paper, "why have you marked number seven wrong? It's right."

There was a moment of tense silence. Then, while the class waited, came the slow answer. "I looked on Ralph's paper when I was writing that word, and saw how to spell it, so afterwards I marked it wrong myself."

That was heroism. I made a special trip over to his house and told his mother of it. She listened with an eager little smile.

"It's very hard for George to be truthful," she admitted frankly. "I am giving much thought how to helping him overcome his natural impulse to lie. What he did today, he did to keep faith with me. I had a birthday last week," she went on, "and in the evening my husband took me into town to a concert. When we came home, it was very late and of course the children were asleep; but on my pillow I found a little note, skewered on with a long black pin. I can quote it exactly.

"Dear Mother:

"I haven't any other birthday present for you but this, my promise that I will never cheat or tell a lie again.

"George."

That story is a little jewel, set in the memories of a mother and son. It tells of a victory doubly beautiful because it was won together; another bond in common to draw them closer together and establish a confidence that is a parent's strongest hold upon a child.

Do the schoolroom battles of your child seem trivial in your eyes? Or do you take it for granted that during all the long hours they are away from you, they're in a safe harbor, and because they're your children, proof against temptation? As a friend and lover of many children, I tell you that to every child comes not only "a moment to decide," but many such moments in which he must divide the good from evil, and such a crisis is as vital as any that the after years shall bring.

It is not showing sufficient interest to ask your boy how many words he missed in spelling today, or to "hear" his lesson before he goes off in the morning, or to look over his report card carefully at the end of the month. A great many educators are urging upon parents nowadays the necessity of visiting the school often. There is, of course, a certain bond of common interest established between a teacher and a parent who visits, but it is a bond of the most superficial kind; a mere skating on the surface of real things. In the ordinary crowded schoolroom, teacher and parent have time for only the most perfunctory interchange of ideas, usually strictly confined to educational methods. This may satisfy some teachers and some parents; it has never satisfied me.

I am not appealing to parents to visit schools, nor to keep themselves informed upon the latest thing in educational circles. To my mind, the whole of our school system is overcrowded with the tools of the profession. The public has grown justly critical of its teaching force. Teachers are becoming more and more expert specialists in order to meet public demand, but in the meantime what is becoming of

the child? Not what is becoming of him mentally (see educational journals for full information on that point); but what is becoming of him spiritually?

Mothers and fathers are absorbed in many worthy civic questions these days. On the cars, in trains, in all kinds of public places we hear them discussing such topics as juvenile delinquency, the probation system, the indeterminate sentence. What are all these but road signs with fingers pointing backward, pointing backward over the trail that our generation is traveling. Wherever we hear of a probation case, we see that finger pointing to some father and some mother who have failed in their task and thrown their responsibility upon the public.

In this day when teachers must be to children instructors, bankers, physical directors and social leaders, is it fair to expect them to give deep sympathetic care to the development of the child's inner life? There are only three classes of children in the world; the habitually honest, those who are honest but will cheat under strong pressure, and the habitually dishonest. For the sake of our national progress if for no other reason, I earnestly appeal to you to find out in which class your child belongs.

In this advanced age when so much is being done for the child in his physical and intellectual life can we afford to ignore that deeper part of him? We are not willing to leave the selection of his textbooks to his own discrimination. We consider it necessary to guide him with reference to his physical desires, but in the eternal warfare of good against evil, he is fighting like Ajax, in the dark.—Mother's Magazine.

PROFITABLE WAGE EARNERS

With farm help so hard to get and the fast-growing weeds such prolific producers, The Liberty Bell Bird Club of The Farm Journal, Philadelphia, calls the attention of the farmer to the wage earners on his place that he usually regards as pillagers and thieves. It has the Government report for its statement that the American sparrow family saved the sum of $89,260,000 to the farmers in 1910 in consuming weed seeds.

The song-sparrow's diet consists of three-fourths weed seeds, while the tree-sparrow consumes one-fourth of an ounce of noxious weeds seeds a day. Half the food of the quail is undesirable weed seeds. Several thousand pig-weed seeds have been found in the stomach of a single quail. The crop of a ring-necked pheasant from Washington contained 8,000 chickweed seeds and a dandelion head. More than 72,000 weed seeds have been found in the stomach of a wild duck taken in Louisiana in February which shows that this bird is more valuable to the farmer alive than trussed on somebody's table. Weed seeds form the largest single element of food of the horned lark, and are also a large part of the daily diet of the meadow-lark, bobolink, black-bird, chipping sparrow and chicadee. The mourning-dove is a strict vegetarian with a never-flagging appetite for weed seeds.

When a single plant of purslane is said to produce 250,000 seeds, black mustard from 10,000 to 15,000 and other field pests are as productive, the farmer should realize how important it is to protect his swift helpers who earn their own board, seek their own shelter, and if they could speak for themselves, would ask only that they should not be destroyed while they are cheerfully working in the farmer's fields and orchards.

While it is hard for one farmer to keep thoughtless hunters and other bird enemies from killing or driving away the little field helpers, united, the farmer folk can save many a feathered "field hand" who, in gratitude for protection, will pour out glad songs and give useful service.—Sel.

"Maybe it never occurred to you that every boy needs the right kind of a man friend. Of course, in some cases the need is greater than in others. I feel quite sure every right-thinking man ought to be the friend of at least one boy.

"I know fathers who don't take the trouble to be friends of their own boys. I don't care whether they are merely indifferent, or lazy, or selfish, or busy, the result is the same. When a father is not his son's friend what right has he to complain if his son seeks the friendship and advice, and follows the example of men who will lead him far astray from the ideals and ambitions of clean manhood?

"We women know there isn't any business as important as the business of bringing up children. There isn't any man so occupied or so great that he can afford to neglect his son. I'll go farther. The man who has no boy of his own—and I don't care how very busy or how very important he may think he is—owes it to himself and to society to seek out some boy who needs a friend, and be a friend to him."

"Men wrangle for religion, write for it, die for it; why don't more of them live for it?"

"You pray for patience and the Lord lets you have rheumatism, and you don't think your prayer has been answered."

WAR PRISONERS BEHIND THE PLOW

Germany and Russia are counting upon the services of half a million prisoners of war to assist in preparing for and planting next year's crops. France and England may count upon almost a similar total before the arrival of spring, so Europe next year may face the unprecedented situation of having a million or so compulsory husbandmen in the fields. By this method it is suggested that the warring governments may relieve themselves of the burden of supporting vast hordes of captured soldiers. Under skillful handling the prisoners may become more than self-supporting. A considerable percentage of them are undoubtedly farmers. The majority of the Russians who have been taken prisoners are surely so, wherefore it would seem that Germany has a little the best of it.

Of the German fighting men it is said that the majority are drawn from shop and factory, but the very fact that they are Germans would signify their adaptability to farming. How this multitude may be scattered over wide areas, guarded and directed, will present a problem new to modern civilization. Under the Roman Empire the prisoners would simply have been marketed as slaves and thereby reduced to permanent assets for their captors. In this age their services can be of only temporary value. Should peace come in the midst of planting time they must instantly be released and their places taken by reservists returning to civil life. Should the war endure for years and the masses of prisoners continue to increase, acute social problems would present themselves, for the warring nations would in fact be maintaining slavery on a vast scale.

In just this one phase of the great conflict there seem to be unlimited grounds for speculation.—Sel.

HOMEMADE DRAG NEW CULTIVATING TOOL

A homemade drag designed for breaking the crust of the ground after a rain is a handy implement that is coming into use among farmers of some sections of the country. This drag is made of 3-in. oak lumber, is 3 in. long in the center, 20 in. long at the sides, and 27 in. wide. Five harrow teeth are driven in the back cross bar, and these serve to make little furrows in the ground to prevent the ground from puddling during the next rain. This implement is drawn by horse or by hand between the rows. It is provided with a handle for lifting and dumping when the teeth get clogged with weeds and trash. —Sel.

"It is only when we die to all about us that we live to God above us."

CURRENT EVENTS

Should the United States prohibit the exportation of war materials to the belligerents? is a much debated question in the public press of this country. According to the poll of the press conducted by the Literary Digest there is a division of opinion. The Literary Digest sent to 1,000 representative newspapers in all sections of the country, letters with the above question. Out of this number 440 replies were received, 244 say, "No," 167, "Yes," and 29 are non-committal. A summary of this poll of the press shows that the following arguments are most generally used: To prevent the export of munitions of war would upset a precedent of international law dating back a hundred years. International law recognizes the right of a neutral country to sell war material to a belligerent. To prohibit this export would be a violation of our neutrality. On the other hand it is claimed we are violating our neutrality by not prohibiting this export. The reply is made that the United States will sell supplies to all of the warring nations and the only reason for not selling to Germany is because of the fact that her enemies have gained the advantage of supremacy on the seas, a legitimate result of war, for which this country has no responsibility, and, therefore to prohibit the export of arms would give an unfair advantage to Germany in this conflict and hence make the United States appear as her ally. It is also claimed that we would be setting a dangerous precedent for ourselves in preventing this export of war supplies in case we should be in need of such supplies in times of war. The business argument is advanced that we should make all the profit possible out of this war and sell all we can. The opponents of this idea answer that this policy will so increase the investments in the manufacture of war munitions that after this war it will be an incentive to continue this manufacture and thus foster the policy of "Kruppism." The sale of these supplies makes the United States a participant in the awful slaughter and helps to prolong the war and increase the sufferings and destruction of property, therefore the United States should place an embargo on munitions of war and hasten its end. These are some of the main arguments pro and con. The public discussion of the question of the neutrality of the United States has induced Secretary of State Bryan to issue a long statement in which he discusses a number of points raised and incidents that have occurred. In regard to the refusal of the United States to prohibit the sale of ammunition to belligerents, he says, "There is no power in the Executive to prevent the sale of ammunition to the belligerents. The duty of a neutral to restrict trade in munitions of war has never been imposed by international law or by municipal statute." The German Government is said to be satisfied with this position of the United States. Different interpretations are placed upon the long statement made by Mr. Bryan. A German sympathizer is convinced that it is evident "the document which bears the signature of Mr. Bryan was composed either in London or in the English embassy at Washington." One in sympathy with the Allies finds in this same document "conclusive proof" that most of the Administration's acts have "been in favor of Germany and against the Allies." This is but one of hundreds of incidents occurring daily showing that it is virtually impossible to discuss the present war without having different and possibly exactly opposite constructions placed on your statement.

On February 4 the German Admiralty issued the following notice to her enemies and the neutral powers:

"The waters around Great Britain and Ireland, including the whole English Channel, are declared a war zone from and after February 18, 1915. Every enemy merchant ship found in this war zone will be destroyed, even if it is impossible to avert dangers which threaten the crew and passengers. Also neutral ships in the war zone are in danger, as in consequence of the use of neutral flags ordered by the British Government on January 31, and in view of the hazards of naval warfare, it cannot always be avoided that attack meant for enemy ships endanger neutral ships. Shipping northward, around the Shetland Islands, in the eastern basin of the North Sea and in a strip of at least thirty nautical miles in breadth along the Dutch coast is endangered in the same way."

According to the German interpretation of the above notice, it is not considered as a blockade, but is aimed at British commerce and no hostile action against neutral commerce is contemplated. Germany announces her intention to do all possible to protect neutral ships and avoid making a mistake, but has warned neutrals that if they venture within the prescribed zone of naval warfare they run the same risk as a civilian does of being struck by a chance shot if he wanders on a land battlefield. The United States has warned Germany that she will be held responsible for the loss of any American vessel or life of any American citizen within this war zone, even though Germany by mistake may destroy it thinking it a British vessel flying our flag.

Another international problem incident to the war was thrust upon the United States when a German, Werner Van Horn, dynamited the Canadian end of the international bridge spanning the St. Croix river, near Vanceboro, Me. Several hours after the explosion Van Horn was arrested in Maine. He immediately claimed to be a German officer, that he committed an act of war and fled to a neutral country, and therefore could not be legally surrendered to an enemy of Germany. England has made a formal demand for the extradition of Van Horn, charging him with "attempted destruction of human life." In time of peace and under normal conditions his extradition would be simple according to the treaty with England, but under present conditions it is said to present a complicated legal tangle. If his crime was political, as he claims, according to the treaty he cannot be extradited. It is also pointed out that if it is a political crime it must have been done under the direction and authority of the German government, and consequently the violation of the neutrality of the United States by Germany would be involved. It is unfortunate that such incidents occur as they will only add fuel to the illwill already existing between the nations involved in the war, and present an unpleasant incident for our government to deal with.

An average of one lynching for each week for 1914 is the unenviable record of the United States according to figures given out by the department of record and research of the Tuskegee Institute. Fifty-two persons were lynched, three of whom were women. Forty-nine were negroes. The number is the same as that of 1913. An analysis of the causes indicates that there is an increasing tendency to lynch for trivial causes, and also to disregard sex. Thirteen of those lynched were charged with murder; 6, robbery and murder; 6, rape; 4, killing person in quarrel; 1, stealing shoes; 1, stealing mules; and other charges. Louisiana Mississippi each recorded 12 lynchings. Lynch law gives evidence of barbarism and savagery, a disgrace to any nation and especially to a civilized one.

Fraudulent weights and measures to the number of 56,000 have been discovered by the Bureau of Weights and Measures of Philadelphia since its organization ten months ago. The Bureau has made 200,000 inspections in the city and has confiscated the above number of inaccurate scales and measures, "enough to fill twenty freight cars." It is estimated that the housewives of Philadelphia have been robbed approximately of $4,000,000 each year by dishonest butchers, fishmen, produce dealers, milkmen and others handling products. Following is a bit of advice given by the Bureau:

"Provide your household with a good scale and a set of dry and liquid measures."

"Don't purchase goods and pay for the wrappings at the price of the commodity."

"Protect yourself against fraud by doing your own marketing."

"Don't buy from a merchant who uses dented measures."

"Don't buy over scales unless the pointer is at zero; then see that the scale comes to a rest when the weight is taken."

"If you patronize a merchant underselling all of his neighbors, be on your guard and watchful."

"Don't gossip with your merchant while he is weighing your purchases, unless you have tested your purchases and have found him honest."

The Bureau of Weights and Measures is giving a number of exhibits of fraudulent scales and measures and lectures for the benefit of the housewives of Philadelphia. In this way they expect to aid in reducing the high cost of living.

One result of Turkey's participation in the European war as an ally of Germany, is the establishment of a protectorate over Egypt by England. "For the past thirty years the actual sovereign of Egypt, the Sultan of Turkey, has exercised no direct influence upon the country, and the nominal government was in the hands of his viceroy, the Khedive, who ruled through native ministers, each assisted by an English 'adviser.' In reality the real ruler of Egypt has been the British Consul-General at Cairo, and his 'advice' to the Khedive has had all the force of a command." This action is taken by some to mean also that England will not object if her ally, France, will take exactly the same step in Morocco. Some of the French are of the opinion that as a result of the present war the Sultan of Turkey will not only lose his political power but also his religious influence, and that the Sultan of Egypt, appointed by England, will eventually become the Califate, or spiritual leader of Mohammedanism. This action of England is received unkindly by Germany. One leading German paper is of the opinion that the sympathies of the natives are with Turkey and to save internal trouble in Egypt, England "saw no other way of saving the situation than by proclaiming a new constitution."

Those corporations and manufacturers who adopt the policy of "Safety First," usually do not get very far in their propaganda until they are confronted by the saloon. They soon realize that regardless of what they do to insure the safety of their employees, unless the saloon is eliminated, or the employees are kept from patronizing it, the safety of the employees is greatly endangered. Three large manufacturing concerns in Milton, Pa., recently realized this fact, and served notice on all their employees to either leave liquor alone, or seek work somewhere else. One concern even discharged thirty men who had signed applications for liquor license. It is interesting to note that contrary to the usual result of such edicts, the employees of these concerns do not consider the order an encroachment on their personal liberties and have joined heartily in the observance of the rule. The safety of employees is not insured, even though thousands of dollars are spent to make machinery safe and in teaching safety rules, if the men who operate the machines have unsteady hands and an affected reason as the result of indulging in liquor. Liquor is the greatest foe of labor, and labor is beginning to realize it.

A National University for the District of Columbia is proposed in a bill introduced in Congress. The Committee on Education in the House of Representatives is favorable to the bill and has ordered it to be reported to the House. The measure has the support of nearly all the leading educators in the United States. The purpose of the proposed university is set forth as follows:

"To promote the advance of science, pure and applied, and of the liberal and fine arts by original investigation and research; to provide for the higher instruction and training of men and women for posts of importance and responsibility in the public service of state and nation, and for the practice of such callings and professions as may require a higher training; to co-operate with the scientific departments of the federal government; with the colleges of agriculture and mechanical arts founded in the several states; and with all state universities and other institutions of higher learning."

No student would be admitted who has not received a degree from some college or has pursued a course of study equivalent to that necessary for a degree.

Is a married woman-teacher guilty of "neglect of duty" when she absents herself from the school room to become a mother? This question has engaged the attention and interest of educators, city officials, a State Supreme Court, the press the country over and especially the New York City Board of Education for more than a year. In the fall of 1913 the Board of Education of New York City, dismissed Mrs. Peixotto for "neglect of duty," because she was absent from duty at the time her child was born. The decision of the Board was opposed. Recently the State Commissioner of Education rendered a final decision in favor of the mother-teacher. The decision reinstates Mrs. Peixotto as a teacher with full pay for the period of suspension. The Commissioner while encouraging efficiency and devotion to duty on the part of the teachers says, "But I am of the clear opinion, which I am obliged to follow, that these ends and purposes will not be served by selecting, or seeming to select, for stigma or reproach, such a reason for temporary absence from school duty as is offered in this case, or inferring or seeming to infer, inefficiency from the mere fact of motherhood."

For the third time a bill containing the literacy test for immigrants passed by Congress has been vetoed by a President. Cleveland, Taft and Wilson have vetoed such bills. An attempt is being made, it is said, to pass the bill over the President's veto. The fact that it lacked only one vote of being two-thirds in the House of Representatives when passed, and that only seven senators voted against it in the Senate, gives the advocates of the literacy test hope of success. The literacy test requires that all immigrants desiring an asylum in the United States must be able to read and write. It is thought that this test will keep out many of the undesirable and criminal class now being admitted. Labor leaders have favored the test because they are opposed to so many immigrants coming to our shores because they underbid American labor, increase unemployment, "and eventually drag down the high American standards of wages and living." President Wilson in vetoing the bills claims that this test is not one of character but rather of opportunity, that an immigrant denied the opportunity of education in his native land is not necessarily an undesirable character.

According to the report of a British newspaper, the smallest republic in the world, San Marino, is defying Germany. "Berlin has declared that the wireless station on Monte Titano is being used for the purpose of espionage in favor of France, with the result that French warships in the Adriatic have been sending news to Paris by means of that station. Germany demanded that permission should be given for a German commission to visit the wireless plants in San Marino." This request has been refused by the Government of San Marino, but granting permission for an Italian commission to come in. San Marino with an area of 32 square miles and a population of about 9,500, is in northern Italy entirely surrounded by Italian territory. The history of the republic begins with the 9th century. In the 10th century a communal constitution was established. and it has maintained its independence ever since.

An automatic train-stop that works successfully under all conditions has been devised. One railroad company has equipped ninety locomotives and 107 miles of double-track road with the device, and has used the stop for a year with complete success, even when the tracks were blocked with snow and ice. The general use of this stop will result in the saving of much life and property, and collisions will virtually be impossible. If an engineer fails to see a signal to stop, this device makes it impossible to pass the signal as the train will be stopped automatically. This train-stop will relieve the engineer of much responsibility and greatly lessen the nervous strain. "The apparatus is electro-mechanical, so called. A ramp fixed on the ties, 22 inches outside of the track rail, engages a member depending from the engine. The ramps are fixed in the rear of each automatic block-signal a sufficient distance to allow room in which to stop fast trains. The ramp, when not electrified, causes an application of the air-brakes; when electrified, it energizes an electro-magnet on the engine which prevents the operation of the brake-applying apparatus."

The lawlessness of the liquor crowd is repeatedly manifested by their utter disregard of all law or by avoiding the intent of the law through some technicality. Here is an example: Since West Virginia has entered the "dry" column liquor companies in Ohio have been doing flourishing business. A recent decision by the United States Circuit Court of Appeals makes it illegal for consignments of intoxicants to be delivered by common carrier. One liquor company doing business in Dillonvale, O., in order to evade the law has decided to deliver intoxicants to customers in Wheeling, W. Va., by aeroplane. Thus the question is raised whether an aeroplane is a "common carrier." "One company is planning to replace automobile trucks between this city (Wheeling, W. Va.) and Bridgeport, across the river. Those who desire liquor will get aboard the trucks, ride to Bridgeport, and there have the machine loaded. Thus they will be shipping to themselves." Another evasion of the law.

Employers need not employ men belonging to a labor union, according to a decision recently handed down by the United States Supreme Court. Kansas enacted a statute which made it "unlawful for any individual or corporation to coerce or influence any person to enter into an agreement not to join or remain a member of a labor organization as a condition of securing or continuing employment." In a test case the Supreme Court declared this statute unconstitutional. Three of the justices gave a dissenting opinion. The substance of the opinion of the majority of the Court is contained in the following paragraph:

"Just as labor organizations have the inherent and constitutional right to deny membership to any man who will not agree that during such membership he will not accept or retain employment in company with nonunion men; and just as the union man has the constitutional right to decline proffered employment unless the employer will agree not to employ any non-union men; so the employer has the constitutional right to insist that the employee shall refrain from affiliation with the union during the term of employment."

New York City is making a practical attempt to assist at least a part of its large army of unemployed. The Committee on Unemployment appointed by Mayor Mitchel, whose chairman is Judge Gary, a prominent official of the Steel Corporation, announced that $115,000 had been raised to establish emergency workshops for unemployed men and women and to form a loan fund. Three times this amount is required. Thirty-five emergency shops are in operation, which, in co-operation with other organizations, offer relief to 3,500 men and women. "The plan is to relieve 10,000 persons by giving them five hours a day employment at 15 cents an hour and a lunch for three cents." In one shop men make bandages for city institutions and are allowed to repair their own clothing. About 900 women in another building are making clothing for themselves and families from materials furnished by the committee. On the committee are a number of wealthy men of New York, some of whom have their millions.

The European starling was introduced into the United States about 25 years ago. Gradually its range has been extended over much of New York, New Jersey, Pennsylvania, Connecticut and Massachusetts. A special study of the bird and its habits gives evidence that it will probably spread ultimately over the whole country, despite the fact that four states in which it is found have withdrawn all protection and Congress prohibits under heavy penalty its shipment from one state to another. It seems to be an undesirable bird because of its fondness for small fruit, and because it nests in tree cavities, boxes, recesses of buildings and thus is brought into competition with more useful birds, such as the blue bird, purple martin and flicker. The starling destroys many noxious insects and does not appear to be destructive to grains. "In the old world, especially Germany, the starling is a favorite cage bird, being taught to whistle tunes and pronounce words."

In is claimed that the efficiency of labor in Russia has improved 50 per cent. since the prohibition measures were adopted and put into force since the beginning of the present war. The saloon is always an economic loss to the community that tolerates it. It always is the leading contributor to the inefficiency of labor.

The East and the West have been joined by the telephone. On January 25th, A. Graham Bell, the inventor of the telephone, transmitted the first formal transcontinental telephone message from New York to San Francisco. Mayor Mitchell of New York and President Wilson exchanged messages with individuals on the Pacific coast. Theodore Vail, president of the American Telephone and Telegraph Company, transmitted a message from Georgia to San Francisco by way of New York, a distance of 4,300 miles. The voices were clearly audible. Indications are that it will only be a matter of time until the voice can be thrown across the continent without the use of wires. Wireless telephony has been demonstrated to be practical.

The Kuskokwim river of Alaska is given a larger place on the map since it has been officially announced that there is a practical navigable channel from Bering sea into the mouth of the river. The discovery was made by an officer of the Coast and Geodetic Survey, who took 14,256 soundings covering an area of over 100 square miles. The official report says, "The Kuskokwim river is nine miles wide at its mouth and navigable for 600 miles inland. The great submerged flats of the delta of this river extend 100 miles out to sea, and it was through this uncharted delta that the surveying steamer Yukon made the discovery of the channel which means so much to the commerce of that section of Alaska." This river is south of the Yukon and flows in a southwestern direction.

During the first week in February the British ship Lusitania reached England. To outwit the Germans and to avoid attack the Lusitania raised the flag of the United States while passing through the Irish Sea, thus making it appear to be a neutral vessel. England has been warned by the United States that the continuance of such acts will endanger neutral shipping and that England must share responsibility if any damage is done American vessels by Germany because of England's persistence to use our flag on her merchant vessels.

That the prohibition sentiment is on the increase and is being felt by the brewers is indicated in the falling off of business and the shrinkage of the value of their securities. Two brewing companies operating in Western Pennsylvania whose stocks and bonds have a combined par value of $31,000,000, and which at one time sold at a handsome premium, have a market value today of only $10,660,000, a shrinkage of about two-thirds. One of these companies was obliged to suspend paying dividends this year, and reports that earnings during 1914 were $600,000 less that the previous year.

MISCELLANEOUS

THE NEW ICELAND

"Visions of a rosy future for Iceland are today making life sweeter for the sturdy, self-reliant sons and daughters of that far-Northern island, and proving to the world that Iceland, too, is marching in step with human progress." With this optimistic paragraph Prof. Jerome Hall Raymond closes an exceptionally comprehensive and informing article on the lone island in the North Atlantic, contributed by him to the Twentieth Century. Although Iceland had been visited by certain Norsemen in 874, one of whom, Floki Vilgertharson, gave it its present name, it was not till nearly sixty years later that it possessed a constitution and a code of laws. In the article under notice we read:

"For four centuries (following 874) Iceland was an independent republic; and it is to these first four centuries that the Icelanders look back as their Golden Age. It was then that their great poets and historians flourished. It was then that their heroes and lawgivers wrought their mighty deeds, and their discoverers found America.....In 1264, Iceland voluntarily placed itself under the rule of Norway, and when, in 1380, Norway passed to Denmark, Iceland passed with it, and has ever since remained a Danish possession. It is today, in the formal phraseology of law, "an inseparable part of Denmark, with special rights."

The Icelandic Parliament is called the "Althing." It met for nearly 900 years on the famous plain of Thingvellir, about thirty miles from Reykjavik. One by one the Althing lost its legislative functions, until the year 1800, when the Danish Parliament abolished it altogether. Professor Raymond draws a parallel between Iceland and Ireland in the political history of the two countries. "Icelanders, like Irishmen," he says, "look back to that abolition as the lowest depth of their national humiliation." In 1845 its Parliament was restored to Iceland; but its functions were advisory only; it had no power to make laws; its lawmaking was done for it by the Danish Parliament at Copenhagen. Hence arose continual efforts to obtain "Home Rule for Iceland." The prime leader in this movement was Jon Sigurdson, who died in 1879, and who for the last 23 years of his life was president of the Althing. His efforts were crowned with success in 1874; but laws passed in Iceland were still subject to the royal veto in Denmark. In 1904 the Icelanders gained an Icelandic Parliament in place of the Governor who had ruled over them, and although the King of Denmark still has the nominal right to veto Icelandic laws, he has never exercised it. The executive head of the Parliament was formerly a Minister, appointed by the King, but responsible to the Icelandic Parliament; and he appointed six royal members of the Upper House. In 1911 the Icelanders secured the abolition of the royal prerogative of appointing the six senators, and a further amendment of the Constitution enfranchising women and "servants."

Women are active in municipal government in Iceland. In the town council of Reykjavik, the capital, there are three women members out of a total membership of fifteen. The term "servant" has a special meaning in Iceland.

It applies to all persons, men or women, who work for others under yearly contracts; and such persons constitute a very large proportion of the population—probably one-half. With the spread of education and enlightenment, the servants of Iceland gradually became more and more unwilling to be excluded from political life. Many of them emigrated to America; many others migrated to towns and thus endeavored to escape from their class. So there came to be a "servant problem" even in Iceland. It became increasingly difficult to get good servants on the farms; and still greater difficulties in this respect loomed in the future.

Hence the dominant political party included "servant suffrage" in their program and with successful results at the elections.

A standing tribute to the activity of women in local politics is the establishment of an artificial gas plant in Reykjavik. Fuel is so scarce and imported coal so expensive that peat is cut and used. There is no timber; and "many an Icelander has lived and died without ever seeing a tree." Thus it is one manifestation of the awakening of Iceland that the women of Reykjavik have at last secured the establishment of a gas plant, and are now able to cook the family food and light their homes with gas. This one improvement has made life in Reykjavik much easier and more worth while; and the complaint of the few male objectors that "the women are to blame for it" has been considered a testimony to the value of women's activity in politics.

With a new political life has come industrial development. Until recent years her wool was exported as raw material to England, or woven by hand into coarse homespun at the farmhouses. Now there are on the island three woolen mills fitted with the most modern machinery from Germany; and "the cloth manufactured in these Icelandic mills is as good and as beautiful as that produced in any other mills in the world." Educationally, too, the island is awakening. The new University of Iceland, which began giving instruction on October 1, 1911, though small at present, bears large hopes of usefulness in the future.

A splendid new National Library has been established at Reykjavik; telephone lines are being extended into many of the remote parts of the island; excellent roads and bridges are being built; agriculture experiments are being made .... prospectors are exploring the mountains and plains in search of mineral treasures; water systems and sewer systems are being introduced in Reykjavik; and one even hears talk of harnessing some of the magnificent waterfalls to produce electric light and power with which to operate proposed new mills and even railways.

As in many similar instances, these hopes will not be realized immediately; for Iceland needs capital to materialize her dreams.—Review of Reviews.

SELLING EGGS IN HOLLAND

The Dutchmen are not slow in adopting new methods and inventions when they see the necessity of them. The noise and confusion of the egg market on sales day did not accord with their love of peace and quiet, and so an electrical system was tried. The eggs are sold in lots of 2500 and each lot is numbered. Each intending purchaser is given a numbered seat. The presiding official stands before a large dial on which are placed figures ranging from a very high number to one that is correspondingly low. Beside the dial is an annunciator, which is connected with push buttons on the seats. The official announces the number of a lot of eggs with the statement of their weight, and so on, and then sounds a bell. A pointer begins moving slowly round the dial, commencing at the high figures. When the pointer reaches the price that a prospective buyer desires to offer he presses the button on his chair, the pointer stops, a bell rings and the purchaser's number flashes on the annunciator. Instead of increasing bids as in most auctions the price here keeps going down. The first man to punch the button gets the eggs.—Sel.

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THE BIBLE CLASS

(Continued from page 79)

devoted to the study of Sunday school methods, while the remaining weeks are given to the study of methods of personal work as part of the course. The fact is emphasized that some helps and training for our young people must be provided in order to qualify them for efficient service. They have a desire to serve the Lord and the Church, but have not had instructions nor opportunities for acquainting themselves with the nature and methods of doing the work which is usually left for minsters, evangelists and missionaries in the field. Some practical results are expected from this part of the course of study.

The lectures and practical suggestions, with some demonstrations given in the special course to the sisters on health topics for the home, have been especially good, practical and enlightening. These suggestions will be carried into many homes and we trust will minister health and happiness as well as comfort to both the well and the afflicted. This phase of the work has been under the care of a trained nurse and has become one of the most interesting features of the class work this year. As much may be said of the special medical lectures given during the course. The medical profession have kindly given their services to the Class, deeming it a privilege to speak to the young people on some of the problems of health and of the public welfare. In connection with this Christian work, the body has interests as well as the soul and are dependent on each other. Christian living is intimately connected with the science of health. A Christian physician has his part to do in this great problem. Their assistance in the Class work here has been greatly appreciated.

The special lectures on topics of interest to farmers and on practical farming have also been interesting. Opportunities have been afforded to consider some of the problems which confront farmers in general as well as those which some particular individual needs to have solved. Stress has been laid upon the fact that farming ranks among the highest professions from a scientific point of view, and it is the highest in economic importance.

Not until men become enlightened on some of these facts will they have the proper regard for the farm and its interests. When the sons of farmers study the question of farming from the angle of its high calling, importance and possibilities, there will be less desire on their part to drift to the life which promises only monetary and momentary rewards. The farm has in it a heritage for countless generations.

Lectures have been given on problems of the soil, seed selection, feed, birds and insects on the farm, the economic question, and on what lines of farming give the best results. Other lectures will follow covering some of the main features of the interests of farming.

While many of these features are available to the residents of many communities through Institute meetings or through literature, these talks face to face and in closely connected series, and in connection with the development of the spiritual life in studying the Word of God, seem to take a deeper hold and make life appear in its normal character as that of how a man should love God and how best fulfill his earthly stewardship.

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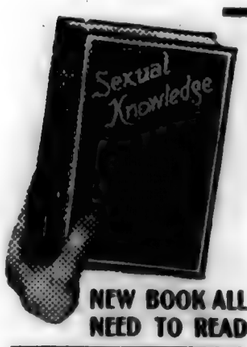

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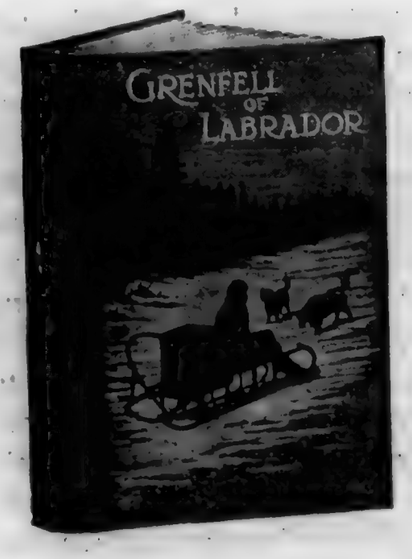

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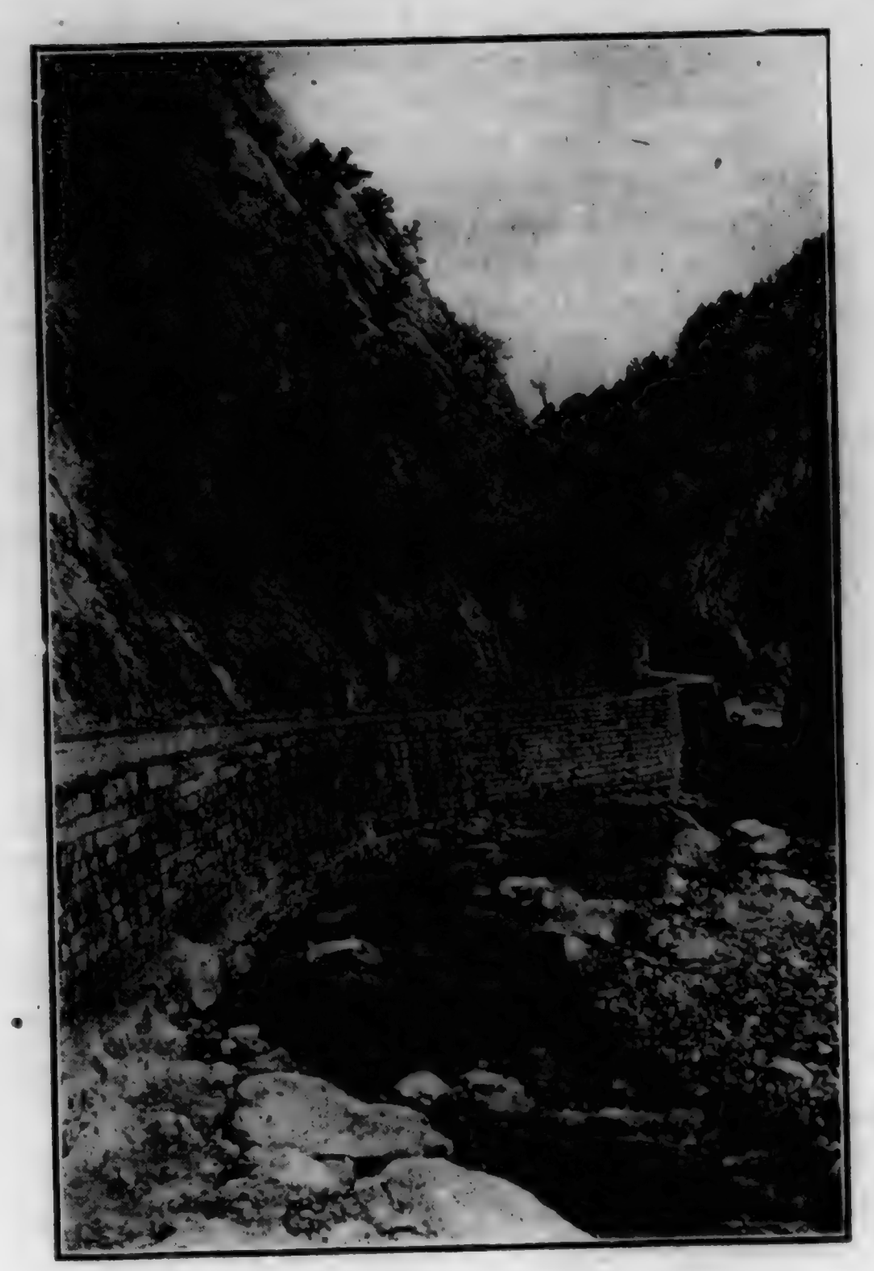
CHRISTIAN MONITOR

APRIL, 1915



THE CILICIAN GATES

(See page 107)

SELECT READING

THE ROAD OF A THOUSAND WONDERS

One of the well known western American railroads, advertises under the title, "The Road of a Thousand Wonders," and I am going to take the liberty of referring to the path between Kijabe and Matara likewise as "the road of a thousand wonders."

Those who have never lived in these rugged, isolated countries, who have always had use of modern conveyances, modes of travel and good roads, can have no adequate conception of what travel means in Africa. There are many different conditions. The one of which I write is a specimen.

The distance from Kijabe to Matara is about thirty miles—a hard day's travel over hills, through forests, swamps, across rivers and long ridges. The path varies in width from eight or nine inches (as it is for miles) to several feet. The forests are overlaid, overhung and overrun with fallen trees, stumps, hanging vines, or thorny shrubs.

As one heads for Matara leaving Kijabe on a bright crisp morning, after a good night's rest and a wholesome breakfast, he is in the best of spirits. If this be his first trip he has set his heart for a good day's travel through the bamboo forests.

From the door step of the house he turns his mule suddenly to the right and starts up a precipitous climb and in a moment is enveloped in a forest of olive and cedar which comes literally to our doors. The mule strikes a slow, steady pace and as the minutes go by, slowly but surely the world, as we have seen it recently, is left behind and beneath us. After a while a turn in the path and gap between the trees afford us a grand sweeping view of the famous Rift Valley, 2,000 feet below the old extinct volcanoes, Longonot and Suswa, the dimly outlined western Escarpment some thirty miles away, and possibly a building or two on the mission property. But it is only for a moment—all is forest again. Now we mount almost straight up, it seems. Can the mule make it? we ask. I wonder if he can carry me safely over those slippery rocks in the steep place ahead. I get safely over that and then **wonder** if the entire way is as steep as this, and how long before I will get to the top of the hill. Even while asking the question I unexpectedly bob out of the forest on the hill top and find myself passing through well kept gardens.

Looking back you can see only a few feet of the path over which you have come, but you now get a beautiful view of the country in every direction and you marvel at the grandeur and beauty of it all.

The mule plods on, he has been over the path before and loses no time in gazing at the beauties or worrying about the difficulties. He has a long, hard day before him.

Passing through the gardens you begin to question where those wonderful bamboo forests are you have heard so much about.

Finally as you think you are about to enter the forest, surely the path leads that way, it turns to the left and you skirt the forest, till, suddenly, when not in the least expecting it, your mule darts through a little space into the forest by a path you had not seen before, and you settle down thinking that now you are finally on your way and really in the forest. Having made this observation, and thinking you are right, you are surprised by coming again into the open bright sunlight. Looking off to the left and 1500 feet below, you behold the winding railway track, the steel bridges and the little station at Kijabe. Now it is gone again as quickly as it came and you are once more swallowed up in the forest.

How delightful and good it is, quiet, restful, and beautiful! I wonder when the bamboo begins! Oh, there it is, a little clump of it. Surely we will soon be in it. But, my, what was that? That hurt—and looking back a few paces you notice hidden in the vines that border the path, a very sturdy stump just knee high. While you are gazing about the mule carelessly swung you on it. Don't blame the mule. Be a little more watchful of the path and where you are going next time.

The first bamboo forest is really about you and though different from the other, it is very beautiful. There are great sweeping stalks, a beautiful carpet, of fallen leaves, ground shrubs underneath, and here and there patches of delicately colored flowers. You think you could live here forever and be happy, but your reveries are interrupted and your sun helmet unceremoniously jammed tight down against your nose and ears or knocked off your head entirely and under the muddy feet of the mule. A little investigation shows that you have not been attacked by wild savages, but while looking at that beautiful carpet of flowers you failed to see a fallen bamboo stalk firmly fixed across your path.

You are soon on your way again, wiser if less comfortable. Thus you ride on for two or three hours, possibly crossing a small stream or a muddy place, now coming out into an open space for a few minutes, now darting again into the thickets, now dodging, now ducking, now singing or whistling, for both men and women may whistle on a safari in Africa, now silent and occupied with your own thoughts, now catching a glimpse of a monkey or a beautifully colored bird, until as time wears on, you **wonder** again how long it takes to get through this section, how far it is, and how long before we get to Gitikuyu where we hope to have lunch. Who said lunch? Looking at your watch you see it is nearly two hours till lunch time.

Having become quite accustomed to the forests, you are again conscious of the plodding mule as he labors along through the deep, sticky mud, carefully selecting each step you reach forward involuntarily and pat him affectionately on the neck as he plods on.

A little before noon the mule quickens his pace and you emerge from the forest and come out on the side of the hill in a pretty little open space, through the middle of which runs a small stream. This is your lunching place. The boys are there ahead of you. They have built a small fire and have hot tea and some lunch ready. One of them takes the mule, opens the bag and gives the patient creature his share of the corn that was brought along. While you sit on the grass or walk about stretching your legs eating your lunch, the mule also enjoys his. The native boys have a piece of sugar cane or some other simple bit which they devour with as much relish as you do your repast.

But the sky is darkening overhead. It may rain and the forests are most disagreeable then. You therefore decide to cut your stop short and hurry on. Even while thinking of this and as you tell the boys to bring the mule there comes one drop, then another and another and the rain is here. You have donned your waterproofs, though, so why should you care. As you enter the forest again directly overhead with a tremendous roar and rumble which seems to split the heavens and your ear drums, comes the first great clap of thunder, and then the dazzling flash of lightning. Your mule starts a bit but grows quiet again and all goes on as before except that the force of rain in-

(Concluded on page 127)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VII SCOTTDALE, PA., APRIL, 1915 No. 4

LESSONS FROM REAL CHARACTERS

I Amos the Prodigal

J. W. Shank

It is in a little Jewish home in New York City. The family of three, father, mother, and son, live in an obscure corner of a great tenement. It is a simple home but it is not of the lowliest type. The parents are old, being largely dependent upon this youngest son, Amos, for support. Their older boys are married, some of them being successful business men in other cities. Amos is a lad of twenty-one who has been earning good wages for six years. He is the idol of his parents because, in their old age, he alone, of all their sons, has remained at home to comfort them.

* * *

The scene changes. It is a cold winter evening in early December. Over this little tenement home there seems to have come a painful shadow. The father sits bent and old by the fire gazing blankly at the glowing embers. Occasionally he raises his head and stares helplessly about the room. The lines on his face seem to have deepened and they betray an expression of pain. The mother moves about her evening tasks, but she stops occasionally to wipe the tears from her swollen eyes. In an adjoining room Amos is busy packing his belongings into several large traveling cases.

The old man rises weakly, walks nervously to the door of his son's room and leans against it with one hand. "Amos," he says, "could you not wait a little while longer for this? Mother and I will not be here much longer you know."

"Yes, father, I could," answers Amos with an effort at brightness, "but it would be at the expense of an opportunity. I am leaving enough of my wages to keep you and mother for six months. I am going to South America because a chance has come to me. My brothers are successful business men. I cannot shame our family name by staying here and making a failure of my life. The way has opened, father, and I must take my chance."

The hopefulness and determination of youth are written upon the young man's face. The old father stands for a long while silently watching, for he knows further words are useless. The youngest fledgling has discovered his power of flight. The home nest has lost its charm. The bird must fly away.

* * *

For three days the steamer has been plying southward. It has now reached the Caribbean sea where the sailors always expect a rough time of it. Amos began his journey bravely but now the slow rolling and heaving of the vessel makes him deathly sick. He has forgotten the aim of his journey. He no longer cares about that magic land of the South. Now it looms up before him as the great, dark unknown. His thoughts are like burning fires, being fanned into fury by the present misery. He does not want to think of his plans for the future. It is the past which he has left behind that gnaws at his heart strings. Home was happy and comfortable, but that is gone, perhaps forever.

"Foolish boy that I was," he exclaims. "I have left the world behind. I am killing my parents. Why did I not see it before?"

A steward comes to his cabin. "Seasick? Anything I can bring for you?"

"Bring me!" cries Amos, staring wildly at the smiling steward. "Indeed you cannot! I shall never want another thing but to get back to where I started! I was a beast to leave my parents. I shall never forgive myself."

The steward turns away with the gentle remark, "I am very sorry." To him it is an every day episode.

* * *

Many days have passed. The steamer is well on her way to Buenos Aires, the end of her journey. Amos is out on deck. In his hand he carries a field glass. Occasionally he puts it to his eyes in order to get a view of a freight steamer in the distance that seems to be on its way to Europe. Amos is himself again. You ask him whether he has suffered any with sea-sickness and he replies, "Oh no! I have gotten along fine. I have hardly missed a meal." Again his thoughts are of the strange land to which he is going. He is buoyant and hopeful. The thoughts of home have been thrust to the background.

* * *

January has gone and most of February. Those who are passing along the busy streets of Buenos Aires notice a dark-haired Jewish boy plodding almost aimlessly along. His face has lost its hopeful lustre. He is tired and his clothes look shabby. "Come Amos, what is the matter?" whispers a voice of sympathy. "What has happened to all of your beautiful dreams? Where is the position with great promise you were going to accept?" Amos plods on hardly noticing the voice. He knows it does not come from a real person, for sympathetic friends he has not seen in this strange city. It is simply the voice of his own reasoning self.

To this inner self Amos must, nevertheless, reply as he has done many times, trying to justify his failures. "It is all a gross mistake, a terrible blunder, but I could not help it They told me only one side of the story—the beautiful side. I have learned that there are two sides. The people are strange. I cannot speak to them. I should have to learn the language. This I could do if my money would last long enough, but it will not. I cannot ask for pity because the people do not care. I am nobody to them. If I had a fortune to begin with, I would get along well, but I do not have it. I am almost at the door of want while my parents, six thousand miles away, are without a son to care for them. My brothers are selfish. They will not help my parents and they would not trust me with their money if I should ask for it. I do not know what to do. I would rather die than be here."

Amos stops short on the sidewalk. A glaring sign is posted on a large window. Part of it is in English. "CHEAP PASSAGE TO LONDON. Oue Half the Usual Fare." Amos stares for a long moment. He has just enough money to pay this fare. The ship sails on the following day. This will bring him several thousand miles nearer home. He will then be among English speaking people. Surely he will be able to earn his way from there to New York. Amos has forgotten his great hopes of success in South America. In one moment an overwhelming desire to go home seizes him. He must go.

* * *

In this way the prodigal Jewish boy of New York starts to his home. He is one among thousands of boys who have had to learn in this expensive way. No doubt the joy of the home-coming is as great to all fathers and mothers as it must have been to the little Jewish tenement home upon the return of Amos.

La Junta, Colo.

EDITORIALS

AN ILLUSION DISPELLED:—The war in Europe has disillusioned many and compelled many an individual to reconstruct his philosophy. Those who pinned their faith to 20th century civilization and international treaties to prevent war have been rudely awakened to the shallowness of the former and the pitiful weakness of the latter. International Socialism had been heralded as the great panacea for all ills humanity is heir to, and especially as the sure destroyer of war.

The Socialists had been loudly proclaiming for several years that the solidifying of all the Socialists is the sure preventative of war. In fact the claim was made that this movement was so far advanced, and, that the idea had so taken hold of the Socialists the world over, that war between civilized countries was a thing of the past. The claim was made that so soon as a ruler declared war the Socialists all over the world would rise as one man and protest, and, to emphasize the protest, would inaugurate a world-wide strike, thus preventing war.

What do we see today? First, That Socialism did not prevent the present war; second, that thousands upon thousands of Socialists in Europe are slaying their fellow Socialists in an ardent defense of their country; third, that the leading Socialists of Europe, with few exceptions, are defending the war and encouraging their fellows to fight.

Note these facts. In Russia alone were the leaders true to their principles. The Socialist members of the Duma, the legislative body, walked out in a body rather than have any part in the war either by silence or consent. But the Russian Socialist press admits that the present war is not an unnecessary evil. One such paper says: "Russia's participation in this war is necessitated by the vital interests of the country, the imperative demands of its capitalistic development, and its social-economic progress."

In Germany, a stronghold of Socialism, Karl Liebknecht, a Socialist of international reputation, was the only member of a party of over one hundred in the German Parliament who had the courage to vote against the war credits and to stick to the principle of International Socialism. What was the result? Liebknecht is discredited among his own party, and the members of his party in the German Parliament adopted a resolution condemning his action and virtually reading him out of the party.

The Socialists in England and France seem to have thrown the principle of International Socialism to the winds and are earnestly defending the war

The beautiful Utopian dream has been cruelly shattered. It is pathetic to note that among the ruins of this air castle there are those who are still groping about in the blind belief that the ideal of International Socialism will be realized and that the present war will hasten its realization. We still occasionally hear a faint echo of the former strains setting forth the power of Socialism to solve all the problems of humanity. There are still those who are laboring under the illusion, and who will not be disillusioned even by this collosal failure of Socialism.

Socialism advocates and stands for many good things. Social and economic conditions would be greatly improved if some of the teachings of Socialism could be applied. But its mortal and fatal weakness, demonstrated in the present war, is that it seeks to bring about ideal social and economic conditions without taking into consideration the fact that the heart of man is deceitful and desperately wicked. It ignores the fundamental cause for all the human ills it seeks to correct, and unless the cause is first removed it has absolutely no grounds for hope of success. Socialism seeks to inaugurate a social and economic system in which unselfishness shall be the supreme motive, but blindly refuses to recognize the absolute necessity of having selfishness eradicated from the heart first of all, which only can be done by a super-human power. Socialism can never realize its ideal because it ignores this fundamental truth.

LYNCH LAW:—The fifty-two, or more, lynchings that occurred in the United States last year are a blot of the deepest dye. It is an unenviable record. The growing tendency to lynch in this country for trivial causes is not indicative of improving conditions, but contrariwise a deterioration of the moral standard and a depreciation of the value placed upon human life. The more recent lynching, in which a whole family of four was wiped out for no other reason than that they resisted arrest by an officer of the law, is an unpropitious beginning for this year. Lynch law strikes at the heart of our institutions in this that it ignores and defies all known law enacted for the good of humanity. It is the law of the inhuman, barbarous, brutal and savage wretch. The cruelty and fiendish delight often manifested at a lynching gives evidence that the vilest and basest of human passions has usurped the throne of reason and all moral restraint is withdrawn and the evil in man allowed to run riot.

Not only is the degradation of character evident in those who participate in a lynching, but signs of it are quite frequently noticeable in the community which makes it virtually impossible for the criminals to be brought to justice despite the determined efforts of the civil authorities. More than once has the course of justice been stayed because of the sympathy of the community for the guilty parties. This gives evidence of a dangerous tendency. Such an attitude stimulates disrespect for law and encourages the spirit of anarchy. The toleration of lynch law—

an extreme expression of lawlessness—endangers the security of a nation. It is a disgrace to any nation to have so lawless an institution flourish within its borders.

STRANDED—INTERNATIONAL LAW: — "Interned—For the Duration of the War," is the title of a very suggestive cartoon that appeared in the Chicago News. It represents a small ship named "International Law," lying on the beach. By the doorway, cut into the side of the ship, is a pail and broom. The occupant of the ship, a little maid named "Justice," is sitting on a plank by the doorway fishing. Across the waters can be seen the smoke filling the sky as a result of the war.

For years the nations have been constructing a code of international laws which laws were to be absolutely binding upon those subscribing thereto. International law was to regulate war and safe-guard the rights of neutral nations, etc., etc. In the present conflict it seems that the belligerents are ignorant of this code of international law, and each is a law unto itself. Each warring nation is determined to win, and none of them can afford to be too conscientious about violating international law if thereby they can gain an advantage. It is just as difficult to regulate war by international law as it is to regulate the saloon, it cannot be done. When men's passions run riot law is ignored. The murderer spurns the law against murder.

This war again demonstrates the weakness of man-made laws. Yet there are those who still contend that universal peace can be established and maintained upon just such a system of international laws. Holy Writ predicts an era of universal peace for this earth, but it is also explicit in its declaration that it will not be inaugurated by man-made laws.

STRICKEN POLAND:—The plight of Belgium has aroused the sympathies of the world. Into Belgium thousands of tons of food and supplies are being sent. Appeals are being made in the public press for more necessaries of life for this people. In the world's sympathy for Belgium the dire and urgent needs of other peoples equally unfortunate seem to be forgotten. Poland has been the scene of just as desperate fighting as Belgium. "Her cities and villages have been captured and recaptured by both German and Russian, her fields have been laid waste, and her inhabitants are slowly dying of starvation and the rigors of winter." Russia has been giving some relief but it is inadequate. It is also difficult to get supplies to the many peasants caught between the two contending armies. Then also Servia and Galicia which have been swept by sword and flame are also in urgent need. It is said that in one part of Servia 1,000,000 women and children are perishing. Northern France also is feeling the pangs of hunger. There is need in every section where the armies have passed or are locked in combat.

PERSONAL WORK:—The most effective method of soul winning is through personal work. It was the plan used by the Master and the early Apostolic Church. The large majority of people who accept Christ today do so as the result of some believer speaking to them directly about their need of Christ. Revivals today would be virtually barren of results if it were not for the personal work done by individuals. God's plan is not to save people in masses, but as individuals. The body of believers are "called out ones" and it is through the personal touch of these that others are brought into the kingdom.

Today personal work is woefully neglected. How many of us are indifferent and unconcerned about the unbelievers about us! Weeks and months, perhaps years, go by without our speaking to any one about the salvation of their soul. This is not as it should be.

In this number appears the first of a series of articles on the subject of Personal Work. As this subject is being discussed may we all be awakened to a new realization of its possibilities and resolve by the grace of God to seek every opportunity to bring the message of salvation to those about us. Our prayer is that many who read these articles may be led by the Spirit to engage in this fruitful and joyful service. Oh, for an evangelistic Church!

TO OUR SUBSCRIBERS:—We are pleased with the many prompt renewals we have been receiving. The hearty response to the subscription blanks inserted in the March issue is also gratifying. We thank you. A prompt renewal is always a source of joy to the publisher.

The close of the fiscal year of the Publishing House is again rapidly approaching. The year closes April 30. Until then we are anticipating a steady flow of renewals and new subscriptions. There are still those on our list who are in arrears, and we especially appeal to them to send their renewals if possible before April 30. The Publishing House would like to have all its accounts settled and subscriptions renewed by that time. Look at your label. If in arrears, renew. If for some reason you cannot renew at once, but desire to have the paper continued, notify us to that effect and the paper will be sent.

There are sometimes those who for various reasons no longer desire the paper. While we always regret losing a subscriber, we nevertheless will appreciate it if you inform us of your desire by card so we can discontinue the paper. It is the practice of the Publishing House to continue sending the paper until notified to discontinue. Many have been the words of appreciation because the paper has not been discontinued when the subscription was due. Many do not want to miss a copy, but are not able to renew at once. For such we will be glad to wait until convenient for them to send in their renewal.

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CHRISTIAN LIFE

PERSONAL WORK

I

Clayton F. Derstine

The power of any Church in reaching the unsaved does not depend alone on the public ministry of its members, or its ministry. The Church that does not personally reach out to the masses by coming in contact with them in after meetings, homes, shops, cars, boats, etc., fails to come up to the standard of the Apostolic Church, who went about everywhere reaching the masses and leading them to Christ.

The sphere of personal work is so extended, and open to all classes of believers, that none need despair of his or her mission in life. The dignity of no believer should be in question, since Jesus Christ the Lord from heaven came to minister to others, even to the extent of giving a cup of cold water in the name of a disciple.

The modern life-insurance companies, with their large number of agents on the road, show that the children of this world are wise in their generation. If all the professed believers in Christ were forwarding the project of saving souls with as much energy as life-insurance companies do their business, the world would not pass on to the perilous times coming upon us which are recorded in Scripture.

The pace of the twentieth century is maddening in the extreme; no time for prayer, no time for Bible study and no time to speak a word for Christ. Sad the day when the Church was caught in the drift of extreme commercialism to the ensnaring of believers by the cares of this life, and the damnation of lost souls that could have been reached by a working Church!

"Seek ye first the kingdom of God and his righteousness" is a first class motto for the successful soul-winner. The "all things" mentioned, which concern our secular welfare, shall follow in natural order the obedience of spiritual laws, because in God's creation spiritual and natural laws do not conflict.

In God's redemptive plan for a lost world, He took man in account in reaching the masses. But Cain's cry, "Am I my brother's keeper," has not ceased to reach the ears of God after six thousand years.

There is abundant evidence in the Scriptures that a saved man is called to serve. If every follower of Christ would realize his position in this matter, the sad wail of Psa. 149:4, "No man careth for my soul," would not be heard on the face of God's earth. As it is, men and women by the thousands could testify that no one ever personally spoke to them of their soul's welfare.

The inconsistency of the above is evident by the very fact that when an important secular issue is at stake most every mouth seems willing to speak, but when eternity is ringing in the ears of sinners and their soul's destiny for sorrow or joy is at stake, men and women are mute. Such a believer is a failure in his life's work for he fails in his highest mission in life.

To fail in doing personal work either among his own family or those about him is but to go out of life with the vast multitude of forgotten dead. Whose names are immortal? Is it the men who inscribe their names in the hall of fame by some masterpiece of their own? No, it is the man who left his impress on the souls of men. Why are such names as D. L. Moody, John Knox, Geo. Whitefield, and J. S. Coffman household names among us? The answer is not hard to find. They served the highest purpose of their creation—"Saved to Serve."

The greater your wants, the greater God's goodness in supplying them. The greater your enemies the greater the display of God's power in subduing them. The greater your unworthiness, the greater His grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end.—The Christian.

On God's part the work of saving souls is perfect. His valuation of a soul is placed far above the value of the material universe. The gift of His Son to die for the transgression and iniquity of all men, and the ultimate restoration of fallen man into the image and glory of God by His own power is the center and magnetic power of His plan. "Yet that sweet and tender story, O Christian, must be told" by us.

The Apostle Paul could say that he was not ashamed of the Gospel of Christ. That touches the secret spring of the soul-saving life of Paul. He preached a Gospel whose power never failed and it has not lost any of its power through the use of the past centuries.

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

The message of the cross will save and restore into the image and glory of God until the last member of the mighty chorus will sing the new song, "of Moses and the LAMB."

Often the seeming insignificance of personal work hinders some who do not think it worth while. Did John the Baptist see the greatness and far reaching result of his passing word to Andrew and John, when he remarked, "Behold the Lamb of God, which taketh away the sin of the world?" Did he know it would be a message taken to Peter? Did he know of Peter's sermon which led to the conversion of three thousand souls? Did he know that those three thousand would be scattered everywhere preaching the Word? Again I say, Did he know? Ah, he who works for God knows no work that is not worthwhile. God's workman touches keys that shall set music ringing whose sound shall vibrate throughout all time and eternity. God multiplies all faithful services done for Him. He bestows upon him who uses what he hath. He subtracts from the slothful, lazy, and careless. He gives according to faithfulness thus none are excluded in this greatest of all work no matter whether thy station be high or low.

Experiences of Bible Characters

Moses.—Some hesitate in doing personal work because of past failures. If past failures are ample reasons for inactivity in personal work then the back-set which Moses received would have been too. At forty years of age, full of zeal and love for his people Israel, he was set back for about 40 years to live a wilderness life. Yet in spite of it all he was at last willing to spend and be spent for another forty years in which God immortalized his name. God has written the following epitaph of him, "He was faithful in all his house."

David.—Some hesitate because of their lack of equipment. David fresh from the Judean Hills knew nothing of the mode of warfare in King Saul's time, but he knew the God of heaven and earth. He knew the super-natural power given him in his experience with the lion and the bear. What the world needs is more men who have ceased to trust in themselves, and

ceased to work in man power alone, but who know the God of heaven and have learned by experience, "Not by might, nor by power, but by my Spirit, saith the Lord."

Isaiah.—Isaiah was a man who hesitated because of the lack of an experience, which if the Church of the twentieth century possessed there would be no need of calling for volunteers for service.

God gave Isaiah a vision of His glory and holiness, and brought him to a realization of his own sinfulness. He did not stop there, but when Isaiah said, "Woe is me, I am undone, for I am a man of unclean lips," God took the fire from the altar, cleansed him, and a good worker's experience came to the surface, by the cry, "Here am I. Send me."

Paul.—The Apostle Paul presents to us a picture of a worker set on fire for God. He started out with a "What will you have me do" experience and reaching his goal, finishing his course with "a crown of righteousness which the Lord Jesus will give me at that day." Paul's personal testimony as to himself being the chief of sinners, was what gave him absolute faith in the gospel of Christ to save. He reasoned that if it saved the chief of sinners it surely could save the whole tribe. His experiences in II Cor. 11:24-34 are good for the meditation and prayer of every worker.

Conditions for Personal Work

1. Knowledge of sins forgiven through the blood of Christ, for the "worshipers once purged should have no more conscience of sins."

2. A living experience of a living Christ daily delivering and keeping from the power of sin.

3. The knowledge and heart experience of the awfulness of souls without Christ.

4. The spiritual insight and unfaltering knowledge of the fact of it being either heaven or hell for every man.

5. A working knowledge of the Bible. No "My experience," will do in this great work. A "Thus saith the Lord," is necessary.

6. The living experience that if our heart is not tuned through prayer, chords that were broken in the hearts and minds of the unsaved will vibrate no more. We can reach man by way of God.

7. The knowledge that the Holy Ghost is an actual person who quickens, leads and guides into all truth directing the Church as well as our own individual lives in practical service.

8. A love for souls fired up by the Holy Ghost to the extent of laying our lives down on the altar of service. Such a passion as John Knox possessed when he exclaimed, "Give me Scotland or I die."

9. Purity of heart and life are essential. The Lord uses clean vessels. He prepares, by sanctifying them through His Word.

10. A careful student of human nature who knows that all men are not all Nicodemuses, who also knows a Peter, and a Samaritan woman, who has carefully pondered this scripture, "He that winneth souls is wise."

11. Humility, courtesy and enthusiasm go together in the makeup of a successful soul-winner.

12. Perseverance is an essential qualification of every soul-winner. R. A. Torrey prayed for one soul fifteen years who afterwards became converted and preached the Gospel. And as Christ in John 13:1 has said, "He loved them to the end."

(To be continued)

Altoona, Pa.

OUR HOPE

The analogy of nature does not indeed furnish a **proof** of the resurrection, but it affords illustrations of many things that are just as hard to explain—yet we do not deny the facts.

Take a little black flower seed and sow it; after it has been planted some time, dig it up. If it is whole, you know that it has no life; but if it has begun to decay, you know that life and fruitfulness will follow. There will be a resurrected life, and out of that little black seed will come a beautiful fragrant flower.

Here is a disgusting grub, crawling along the ground. By and by old age overtakes it, and it begins to spin its own shroud, to make its own sepulchre, and it lies as if in death. Look again, and it has shuffled off its shroud, it has burst its sepulchre open, and it comes forth a beautiful butterfly, with different form and habits.

So with our bodies. They die, but God will give us glorified bodies in their stead. This is the law of the new creation as well as of the old: light after darkness: life after death: fruitfulness and glory after corruption and decay.

Thank God, we are to gain by death. We are to have something that death cannot touch. When this earthly body is raised, all the present imperfection will be gone. Jacob will leave his lameness. Paul will have no thorn in the flesh. We shall enter a life that deserves the name of life, happy glorious, everlasting—the body once more united to the soul, no longer mortal, subject to pain and disease and death, but glorified, incorruptible, "fashioned like unto His glorious body," everything that hinders the spiritual life left behind. We are exiles now, but then we who are faithful shall stand before the throne of God, joint-heirs with Christ, kings and priests, citizens of that heavenly country.—D. L. Moody.

"To be cheerful, bright, tender, and helpful in one's own sphere of contact is all that is required of us. To let no influence go out from one's life that is not helpful, is the secret of a happy life."

LIFE'S MYSTERIES

S. P. Yoder.

Men in their wisdom long have sought
To know the primal source of things;
By scientific rules expiain
Life's origin—from it springs:
To analyze and demonstrate
Life's mysteries, and thereby prove
Man's power and self-sufficiency
Without assistance from above.

Yea, by their worldly wisdom great
They've found that God-created man
Is but a well-developed ape,
Whose ancestry (they say) began
A million centuries before
The Bible writers wrote the tale,
That we in ignorance esteem
As truth divine that cannot fail.

Thus evolutionists evolve
A theory that places man
Among the beasts that have no need
Of knowing revelation's plan.
And being competent to know
The secret true, from whence we came,
Why have a Book ("quite out of date")
To tell us of a higher Name?

And yet, in tracing to their source
E'en common things we daily see—
The luscious fruit, the blossom sweet,
The bud and then the growing tree—
We fail to find within the soil
That feeds the root, how life began,
Or whence the power that causes growth,
Or who devised the ponderous plan.

'Tis plain some self-existing Power,
Some wise Designer did design
That things should be just as they are;
Hence mortal man cannot define
The hidden mysteries of life,
Or by profoundest learning show
When stars above began their course,
Or how earth-iife first learned to grow.

When men of highest culture spurn
God's Holy Word, from heav'n revealed,
They cast themselves adrift upon
A sea of doubt, where faith must yield
To waves of vague uncertainty,
'Neath clouds of dark and hopeless gloom,
Where life with all its mysteries
Is swept into a Christless tomb.

The worldly wise may scoff and sneer,
God's blessed Bible firmly stands,
Proclaiming still salvation's way,
Good for all ages and all lands.
Life's mysteries we'll leave with Him,
Who holds our every life and breath;
We'll gladly serve Him while we live,
Nor fear the change that men call death.

Denbigh, Va.

The closer we live to God the farther from sin we want to live. The closer we live to the Master the more we are willing to live for the same purpose He lived. The more we agonize in prayer for the lost world the more effort we are anxious to put forth to have our prayers answered. —Sel.

A "dead work" is a work upon the merit of which one is trusting for salvation.—A. C. Dixon.

MISSIONS

A LETTER FROM A MISSIONARY IN AFRICA

(We are indebted to Bro. F. E. Hein for forwarding to us this interesting letter from one of his co-laborers in Africa. Bro. Hein is now in America on furlough and is known to most of our readers by the articles on Africa he has contributed to these columns in the past. He and his companion are hoping to sail for Africa in May, but on account of the war their departure may be delayed indefinitely. Dr. Stirret is the Field Superintendent of the Sudan Interior Mission, an interdenominational organization with headquarters in Toronto, Ont. We hope to have the pleasure and privilege of publishing some more communications and articles from missionaries laboring in this needy and interesting field.—Editor.)

Wushishi, Northern Nigeria, British W. Africa, Sept. 23, 1914.

My Dear Bro. Hein:—

Greeting, my dear fellow soldier, in the name of Him who has called us from darkness into the marvelous light, even the Light of the world, Jesus.

Well, dear brother, as you know I am alone now at Wushishi, and the work here you know how discouraging it is. All I have are a few patient, poor unfortunates whom I have picked up. One I came across in the Market lying in the dirt and filth and in danger of being carried away by the hyena. His name is Mamadus, and hails from Katisina. Another poor fellow is called Suli, a laborer on the railway—Ba-Zabarmi. Both are more or less crippled. Then another poor fellow, Audu, full of syphillis. Until recently I have been treating and practically supporting a man called Audu Maigoro who has had sore eyes and was laid up for nearly three months. Now since he has got a bit better he has gone back to his stall in the market. He never comes near us, not to even one of our meetings. Well, dear brother, you know how this is no doubt; enough to make a fellow break down sometimes. So hardened, so unyielding, so prejudiced! May the Lord help me to have patience. No doubt though it is largely my own fault. I should have been more faithful I suppose.

Well, dear brother, pray for the few patients anyway and let us press on and keep on till Jesus comes. Yes, praise Him, He is coming and that puts hope into my poor heart, and the nearer I think Him the more hopeful I am. It may be that I will see one or two of these poor patients with Jesus in glory.

There was almost a famine here about July. The Moslems had been praying in the mosque for two Fridays, I think, without any success practically. At last we Christians gathered on Sunday. We told several in town of our intention and prayed for rain in the name of Jesus. I had private prayer also even until a late hour until I felt sure Jesus had granted the request. The following Monday evening such a **down pour,** and it has practically saved the crops. Yet notwithstanding this and many kindnesses their hearts still remain **obdurate.** Oh dear brother what an awful thing this Mohammedanism is! May the Lord quickly send laborers to the pagan field ere this horrid system gets its awful work in.

Now all is not dark. Praise God for good news from Oro. ("Oro is one of our stations at which Bro. Playfair began mission work about two years ago among the raw heathen.") The natives are beginning to bring their idols to our dear Bro. Playfair. Hallelujah. And from your own dear Jabas some score nearly are attending the school. (The Jabas are a small tribe of raw heathen in which Bro. Hein opened a station about four years ago.) Praise God. And the Lord has laid it, I think, on my heart to ask for that whole Jaba tribe for Jesus. Let us ask in faith.

Now you will rejoice also that in a recent letter received from the Resident ("A British official in charge of a province.") of Bauchi addressed to the Secretary at Zungeru, that the largest pagan tribe in Bauchi Province has been practically opened up to mission work; and the Tangale, numbering about 90,000 with an invitation for us to go up and see as to where would be a good site to locate for ourselves. Praise Him.

Now, as perhaps you know, I called when at Jemaa on Mr. Sciortina, returning Resident of Nasarawa Province, (he has since returned to Keffi) and he said to me, "Dr. Stirret, if I were remaining in this country I would welcome you missionaries with open arms into the Mada tribe." Moreover he said, "We have some 300,000 of pagan in Nasarawa Province and they are holding out their hands to you." Then here is the Mada in Nasarawa Prov., ("The Mada tribe is a very large pagan tribe without a single missionary among them.") the Tangale in Bauchi beside the Ganawauri, the Dass, the Kagoro, the Wurjawa, the Gerawa, the Fika, the Bedde (two latter in Bornu Prov.), and surely we cannot say but that the harvest is plenteous. Oh, dear brother, I beg of you to help me in prayer and I do beg of those at home to listen to the call of God and come out here **QUICKLY** at His summons and win these dear pagan tribes for Jesus before the Anti-christ gets in his work.

Here two tribes more open practically with invitation to go in. Each tribe (Tangale and Mada) are large enough to employ three or four to six missionaries each. But if I could only see, say one station in each of the pagan tribes how my heart would **rejoice.**

Dear brother, how can any young man imagine a higher **ideal** than to be Christ's first ambassador to one of these pagan tribes? How can any body of Christians better use their offerings than by sending the Light to, say, one of these pagan tribes?

Only keep on in prayer, brother, for these Moslems and these pagans, too, and the Lord will answer. Praise Him. Yes, we will see mighty things done here in the Sudan within the next few months, mark my word, dear brother.

Now, the field force are all well, I think, so far. But the sisters at Miuna Station and Bro. Cotton are all thinking of returning to England soon. This will run us a bit short of money, but the Lord is able. The silver and the gold are His. Keep on in faithful, earnest prayer, beloved.

Yours in His bright hope,
Andrew P. Stirret.

A Sack Full of Idols

Mrs. McClintock, writes from Nodoa: "Pastor Tang baptized over 50 adults this summer. Our new chapel in the Mandarin district proves fair to be a success. One of our colporteurs came into the compound with an old gunning sack full of idols. He had not only the idols, but the bowls which had held the ashes of their ancestors, also, the shell with which the priest had called the spirits, and some of the false money which the heathen offer to their ancestors and idols. The Chinese worship deities whom they can deceive. No wonder they themselves deceive each other, and are deceived, and live in an atmosphere of deceit all the time. Another colporteur was walking around our mission grounds with a lot of men following him, and told me very eagerly that these were people from the district where our chapel is."

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

IV The City Mission Solving the Boy Problem

J. I. Byler

To the opening statement of article No. 2 of this series on "The Church and Her City Missionary Activities," which says "There should be at the bottom of all missionary activities the supreme object of winning lost men and women to Christ;" and to the clause added in article No. 3, "and build them up in Christ;" I want to take the liberty of adding still an additional clause, viz., "and sending them out among men fitted to cope with the battles of life, useful in the service of their fellowmen for Christ." When the man is made, he is made for something, and that is for service. The mark of manhood is character, and character is Christ in man living again as Christ had Himself lived. To strive for anything lower than this is not worthy.

The Problem

The boy problem is indeed a great one. Few are conscious of what it really is. Some time ago after addressing a company of people on the opportunities of missions, I was passing down the aisle of the church, and a mother whom I had known for some time rose to her feet, leaned over, took me by the hand, and said with all the meaning of a mother's heart,

"Keep a hold on Willie."

That is all she said, but it was enough. I knew what it meant, and for days it kept ringing in my ears, "Keep a hold on Willie." I could see her anxious face, I could hear the earnest tones of her voice, I could feel the pressure of her hand as she uttered the words, "Keep a hold on Willie."

Now Willie was her son. He was all the world to her. He was not a wild, swaggering, swearing, drinking, gambling young man. He was as splendid a type of manhood as you would see; tall and handsome, clear-eyed, kind-hearted, clean-souled. But Will was "on the road." His business kept him from home for weeks and months at a time. The mother knew that he was daily exposed to great temptations. She was concerned about his safety. She was thinking about his welfare when she said to me the words so full of meaning, "Keep a hold on Willie."

If only I could ring out those words in every home, so that every father and mother might hear them; in every Sunday school, so that every Sunday school teacher might catch their meaning; in every minister's study so that every pulpit in the land might echo with the sound thereof; in every legislative hall so that our law makers might be seized with their import! Willie is the hope of the nation. The salvation of Willie means the safety and security of the state, the purity of the home, and the triumph of the Kingdom of God. As it goes with Willie so it will go with the race. There are thirteen million young men on this continent between the ages of fourteen and twenty-eight. "Were they to clasp hands," the author of "Man-hood's Morning" says, "they would form two unbroken lines stretching clean across the continent from the Atlantic to the Pacific."

The great wall of China is 1259 miles long, 20 feet high, 25 feet thick. It contains 20,000 towers, 40 feet square and 37 feet high. It took hundreds of years to build it, and yet, with the aid of modern machinery, the young men of America represent enough force to dig the clay from the earth, manufacture the bricks and construct the wall complete in five days. What is more important still is the fact that these young men represent as much intellectually and morally as they do physically. They are the dominating factor in the nation's make up. They are, in the supreme sense, the trustees of posterity. This is why the words of that mother, "Keep a hold on Willie," are so significant. They give us the key, we believe, to the solution of "The Boy Problem."

In the light of that mother's words, the problem resolves itself into three propositions: 1. How to **get** a hold on Willie? 2. How to **keep** a hold on Willie? 3. How to **regain** the hold on Willie we have lost?

How to Get a Hold on Willie

Here let me observe that it is easier to get a hold than it is to keep it, and it is easier to lose it than it is to regain it after it is lost.

I said there were thirteen million young men on this continent between the ages of fourteen and twenty-eight. I want now to say that there are thirteen million boys on this continent under fourteen years of age—thirteen million rollicking, romping, restless boys; boys who are forming their habits and shaping their ideals for life; boys who are on the threshold of manhood's morning; boys of today who are to be the men of tomorrow.

This is the period of greatest opportunity, and also the period of greatest peril, of the boy's life. If we do not get our hold on Willie in the early days, his childhood, the chances are we will never get a hold on him. Satan is after the boys and he gets after them early—he gets after them with evil suggestions, bad temper, bad habits and the poisonous cigarette. The boy is the weak spot in our lines at which the adversary aims his heaviest attacks. The devil believes in the boys. He expects great things from them. He wants them to keep up his dens and dives of iniquity. The old topers are dropping off, and many men are not living out half their days because of sin. The boys are wanted to take their place.

Think of it! Not long ago a speaker at a liquor dealer's convention got up and urged the saloon keepers to make good the annual mortality of drinking men by luring new levies of boys to the bar. If we are to get a hold on Willie we must go one better than the devil. We must meet and beat him on his own ground. Did I say the devil's ground? It is his only by usurpation. This is God's world and the boys belong to God and not to Satan. The Church needs the boys but no more than the boys need the Church. But she is not winning them in any considerable numbers. I believe like the late Catharine Booth, we may just be ten minutes ahead of the devil in getting hold on the boys. The one who gets the first grip is the one that is most likely to hold it.

The home should be there first. But who shall have it? The Church or world? Christ or the devil? Just here comes in the institutional mission. We can get the boy into the play-room and off the streets for as long periods as we care to. We can have their associations first at the manual training bench, or get the girl as we teach her to sow or cook, or a hundred other things if our heart is with them.

I was calling one day on the outskirts of a Canadian city. I noticed a newly built shack, probably 12 by 14 feet. It was quickly thrown together. There was a window in one end of it, and the stovepipe stuck out of the side. I knocked at the door and a quaint old lady opened it. I said, "I am the minister from the Mission on the hill. I called to see where you attend church."

"Come in, Come in," was her reply.

So I went in. All that was inside was an old stove, a bed, a table and a few trunks. "How long have you lived here?"

"Three months."

"Where have you come from?"

"The old country."

"How do you like it here?" I asked.

"The very best," she said. "My boy Johnnie came out here several months before I did, and he kept writing and saying, 'Mother, you must come out here,' and so I came out here because Johnnie wanted me to come. I like it here because Johnnie is here."

"How old is Johnnie?"

"Twenty years old. Johnnie built this house, I like my home." I looked up and I could see the blue sky through the cracks in the roof. "Johnnie is conceited about his mother. He is always greatly pleased when any one says anything kind about me. Johnnie says when he makes enough money he is going to take me for a trip."

Think of the simple **faith, love** and **companionship** between Johnnie and his old wrinkled-faced mother! A few more mothers and a few more boys' workers and girls' workers like that mother would practically solve the boy and girl problem. The mother was not ashamed of that boy and the boy was not afraid to stay

with his mother. She had won a lasting hold, and she will keep it too.

How to Keep a Hold on Willie

This is the question that concerns the Sunday school superintendent and causes parents many an anxious thought. If, then, we are to get a hold on Willie, the first thing necessary is to get a hold before any one else does. "Get in on the ground floor." To secure the first hold is half the battle. Possession is nine points in the contest. Occupation is God's first right—the devil is a usurper. The second thing necessary in keeping a hold on Willie is to never give up. "In your patience possess ye your boy." We should resolve as the British empire, that, "What we have we'll hold." Perseverance in this boy saving problem is the grip of success. Some on writes:

"Hold on, hold on, hold on, hold on,
Hold on, hold on, hold on,
Hold on, hold on, hold on, hold on,
Hold on, hold on, hold."

Willie is not half as bad as he seems, although he is restless and full of life. It matters not, for that same energy turned in the right direction will be the salvation of the boy. Realize your responsibility and your opportunity. Stick to Willie until your hair is gray. Never let go your grip until death loosens your fingers. And then it will be found that your soul is knit to Willie's and Willie's soul is knit to yours that neither death nor eternity can separate you. You have helped him for life and you will hold him for eternity.

Are you a teacher? Is Willie hard to manage? Are you ceasing to interest him? Double your diligence. Tax your ingenuity. Seek your God. Change your plans. Get a new view point. Remember it is your business to "keep a hold on Willie," and not simply to get a few geographical facts into his brain.

In keeping a grip on Willie it may be of vital importance that preconceived ideas, methods and tactics will have to be changed. You may have to hold less on some things and more on others. It will mean holding less on the mighty dollar and hold harder on the mighty boy. We have been making money, but we have been losing boys. We have given more attention to raising cattle, hogs and horses than we have to the raising of the boys. It is shamefully true in cities that the boys are neglected.

Here the institutional Mission comes in to help us solve the problem. This plan will work equally well in the rural communities and work with a great deal less cost. It is a new idea that a church should be open all the time and to all that will come. Just such we have. No night passes in a well kept Mission but the door is open to the stranger at night. The playroom is open to the smaller boys, the manual training for the boy who works through the day, and the Sunday school for all classes, and thus at no time are people unwelcome on account of age, color or language.

How to Regain the Hold on Willie that We have Lost

This is the saddest and the hardest part of the problem. The first thing necessary here is a frank acknowledgement that we have lost our hold. The saloon, the brothel, the gambling den have shamefully out-witted us. It is with shame that we make our acknowledgement, but it is nevertheless true. Out of the 13,000,000 young men on this continent only 1,000,000 are members of the Church. In fact 75 per cent. of the young men of America never go inside a church. Five-sixths of the men in prisons are men under 26 years of age. They have drifted, many of them away from our Sunday schools and churches and have drifted from God. Some one has said that the "Average boy of 12 is ruined."

The second thing in regaining our hold will be to find when and how we have lost our hold. This is a subject for the home, the Church and the nation to reflect upon. The problem concerns all alike. It will soon be evident, too, in our reflection, that Willie is not entirely to blame. "Every man is the result of three factors—his **ancestors,** his **surroundings,** and his **individualities."** The place where we have lost our hold will be the place to begin again. We must do our "first works" over again. And do better than we did before. The causes are many and varied that have led to losing our hold, and none must be overlooked if we will regain it.

Evil companionship, dime novels and the poisonous cigarette have caught many. Inherited wealth, politics, and an education that neglects the moral development of boys and young men, are the ruination of many others. Special influences, the general drift of fashionable life, and the criminal neglect on the part of the parents in instructing their children on the biology of their own being have given a downward trend to many a bright life. These things in part will answer the "when" the "where" and the "why" we have lost the hold on Willie.

We are awakening to the facts and the proof of the awakening is seen in the late efforts made in the rescue, but even yet we must

Change Our Methods

We do not hesitate to improve upon past methods of farming, printing, carpentry and in all modes of travel, but in the methods of church work we have clung tenaciously to the one plan of the past and act at times most unwisely. It has been proved in many cities that the solution of the boy problem lies in the proper organized system from some center that is big enough to reach out successfully into all the lanes and streets and get hold of the boys that need attention, and who, as well, afford the richest field in the world for character culture.

A teacher or minister who is invisible all week and indispensable on Sunday will never regain his lost hold on Willie. Teaching only a prescribed lesson or dogma, instead of trying to win the boy and make a life, will never get back the hold he has lost. He that is more concerned about his ranch or business than he is about the growing needs of the boy will never get a grip on his boy. "New occasions teach new duties."

Our manner, our method, as well as our manhood, have much to do in solving the problem. We must have something better and brighter and more attractive than the saloon, brothel and place of vice. We have it, too, in lives of those who have **simple faith** and **love** and **companionship.** The serious mistake that we have so often made is that we have come too late with these things. We must make our Christianity more real, more tangible and more practical. We must make our churches and missions character factories and not cold storage plants. We must do more piece work and do less bulking. We simply must have an all around series of meetings for the physical, social, intellectual as well as spiritual needs of the young.

Finally, and above all, if we are to **get** a hold on Willie, **keep** a hold on Willie, or **regain** the hold we have lost, we must honor the claims of Christ. Willie must get a hold on Christ and Christ must get a hold on Willie. "We need a power," says Dr. Donny, "other than ourselves that makes for righteousness. Neither we ourselves nor others for us, neither natural or social influences, can do what is wanted, or touch the deepest needs of a young man's life. Only God can do it." Therefore Willie needs God as Savior.

Thus, being "everlasting at it" with a better knowledge of the problem, and better facilities in our city missions, with time to meet the boys we have good hope that our part is being better done than by the past methods.

Youngstown, O.

Products of the Saloon

Dr. Sleyster, of Wisconsin, who as the superintendent of an asylum for the criminally insane has treated 1,800 patients, states in "Everybody's Magazine" that from investigating the facts concerning 590 of the 1,800 mentioned above he had discovered that 36.8 per cent. were the sons of drunken fathers; 40.4 per cent. were addicted to the use of alcohol before the age of fifteen; 52.5 per cent. habitually drank to excess; 64.9 per cent. spent their evenings in saloons, at cheap shows, or on the streets; and only 9.6 per cent. were abstainers. These figures tell their own tale, and the conclusion is inevitable. —Sel.

"The best way to prove your godliness is by your God-likeness."

THE CROSS AND THE CRESCENT IN TURKEY

II (2) The Conditions in Turkey and Our Return to America

Nora M. Lambert

Friday morning a favorable answer from the American Consul was received. An officer was also sent by the Government to inform us that permission had been given by higher authorities for us to leave.

We decided to start on our journey the following day, but some seemingly unsurmountable difficulties still confronted us. Wagons had to be hired and under favorable circumstances several days are often needed to make a bargain. For several months all horses and wagons were being seized by the government officials as soon as they entered the city.

Stopping by the roadside on the outskirts of Tarsus

Friday evening, as it was just getting dark, Nazar Agah (our steward) came in and told us that all his efforts to secure wagons had been in vain. The number of wagons needed were in the city and the drivers were willing to take us, but without permission from the Government it was impossible to make any arrangements. As Rev. Barker, our superintendent, was spending the summer months in America traveling in the interest of our work and was unable to return on account of the war, and Rev. Storms was new in the country, as a last resort Mrs. Barker and I called on our neighbor, the "Bing Basha"—head of a thousand—with whose wife we had been quite friendly. If we could in some way win his favor, all would be well; but if not, we were in Everek to stay indefinitely.

We prayed that God might make our enemies our friends. After presenting our need to him in as polite a Turkish manner as possible, and assuring him that it was in his power to speak the word that would help us, he was extremely obliging. He said it was not only his duty but his great pleasure to assist us in any way possible. He called the drivers and in a short time the bargain was finished. We were given a paper permitting us to travel unmolested to the coast. A military escort was also given and every kindness was shown us. If we had planned it all out ourselves we would never have thought of some of the things which we found to be so absolutely essential, and which were arranged for us so providentially by an unseen hand.

As we occupied seven rented buildings it meant for us to vacate all but one and store the orphans' bedding, dishes, school-supplies and our furniture in it. With several of our girls assisting us, we spent most of the last night baking bread and filling baskets and bags with food for our journey. In the interior of Turkey food supplies and bedding must be taken with you for often nothing can be had along the way.

Saturday afternoon (Nov. 7) at two o'clock we were ready to leave. Hundreds of friends were gathered around our home, and while our orphans and workers were weeping, we, with tear-stained faces and heavy hearts, said good-bye, climbed into our covered wagons and drove out of the city. Everyone felt anxious for our safety and hoped we would be successful in leaving the country, but would invariably end by saying, "But what are you leaving us to face?"

Our party from Everek consisted of Rev. and Mrs. Storms with their three-weeks-old infant, Mrs. Barker and her two children, Miss Anna Bowman, and myself. For six days we traveled over plains and mountains, and finally over the ancient Roman road—over which Paul traveled—then through the Cilician Gates and on to Tarsus and Mersine, the seaport. The Cilician Gates is the only pass over the Taurus Mountains joining the Cilician and Anatolean plains in Asia Minor. The road was first built by the Romans centuries ago. It was the road over which the Apostle Paul traveled when going from Tarsus to Konia (Bible Inconium) and other cities north of the mountain range, and is still the only road used between these two sections of the country.

It was about noon of the last day when we passed through Tarsus—the birthplace of Paul. While we stopped by the roadside on the outskirts of the city to eat our dinner, a Turkish officer scrutinized us carefully as he drove by in his closed carriage. In a few minutes, with sword dangling at his side, he came strutting back in our direction to demand of us what right we had to pass through the city. We assured him that we would not intentionally violate any of their laws and did not think we were doing so in this case. He demanded our Turkish passport and looked somewhat surprised when we made haste to produce it. We told him of the kindness shown us by the officers in Everek. His attitude changed as he read the paper and while he folded and returned it to us, he asked, very politely, if we had had a pleasant and comfortable trip. He wished us a safe journey to Mersine, shook hands and gave us good-bye.

We reached Mersine on Friday afternoon, hoping to meet our Hadjin party, but found they had sailed on what was supposed to have been the last steamer the previous evening. After reading a letter, giving an account of their experience in getting to the coast, we were thankful that they, at least, were safely out of the country.

They had a four-days journey on horseback and although they had no difficulty

The smallest and poorest orphan boys who were allowed to return to the Orphanage after their summer vacation. Taken the day before we left

in leaving Hadjin, they had traveled five hours when they were held up by Turkish soldiers and kept as prisoners for seventeen hours in a little wayside inn. After communicating with officers in the cities and they were allowed to pass on, they traveled for seventeen hours that day in order to reach a city where they would be safer for the night. Two days later they reached Adana and went to the Governor of the Province who said there was no permission for any British subject to leave the country. The British Vice-Consul said he had it on good authority that the Turks had a plan on foot to take all the British subjects up into the interior and hold them as prisoners. They were held in Adana three days and it was only through the American Consul coming and using his influence that they were able to go to Mersine and sail.

We went to the Consul at once and inquired about the money we expected from Constantinople. To our great disappointment not one cent nor any news about it had been received. The telegram we had sent probably never reached its destination.

We found that most of the Turkish population had fled to neighboring towns and villages; all the piers but one had been torn away, making it more difficult for an enemy to land; that that very morning war had been declared by Turkey; and that no more English mail was accepted nor sent out of the land. Every day it was becoming more difficult to leave.

We had been told that no more steamers were expected, but we again went to the agent's office to inquire. As we entered the door he greeted us with, "Good news, a telegram just received stating that an Italian steamer is due tomorrow." We were happy indeed, that it would not be necessary for us to follow the advice of the Hadjin missionaries and take a sailboat to Cyprus. A steamer was coming—but where and how should we get money to buy our tickets? We did not have enough for us all to go third class even. Several of us thought of staying there until money could be sent to us, but we could not even consider doing this without money. Since it was so difficult to get cash the people feared to part with what they had.

Although we knew not how it could be, we knew, "With God all things are possible," and believed that surely, surely God would open the way for us somehow.

(To be continued)

Elkhart, Ind.

A LEAK IN THE CHURCH

J. K. Bixler.

The visible Church of Christ has always suffered the loss of some of its members. Even the twelve lost one who proved to be the traitor. It is plainly foretold that in these latter times there will be losses. Does that mean that we are not to endeavor to stop the leaks? God forbid; there is no pastor or any other brother at all interested but what is burdened on account of such conditions and prays for light and grace to help stop the leaks. These losses are common regardless of the denomination, creed, or locality, but without question are greater at some places than at others. But the one loss to the Church that we want to notice now is the loss of members from being in contact with the grinding, wearing, distracting influences of city life. The facts are that the cities are not conducive to the deep spiritual life. By this I do not wish to say that there are no spiritual men and women to be found in the cities, but that they are not the product of city life and are spiritual in spite of the environments.

Not long ago a Roman Catholic priest, who preferred to remain unknown, in an article in a Roman Catholic paper published at Philadelphia discussed the effects of city life upon that church. He made the statement "that there are no city Catholics," meaning that "a population of city Catholics left for three or four generations, without any recruits from the country districts, would be in the last stages of irreligion and indifference; that for the most part the splendid examples of piety and practice which we witness in our city parishes, if examined one by one, will be found to be of people who either come from the country themselves or of the children of those who come from the country districts; and generally the faith and piety of the Catholic residing or brought up in a large city are in the proportion to the degree in which the country spirit has been operative in the home in which he was reared." It is stated that these statements are the product of ten years service in a city parish where the population was constantly changing and a careful census was kept of the parishioners. The results were so astonishing that he made surveys in other cities in this country and abroad, but the results were everywhere the same.

In the parish school "the boy to whom the teachers would call our attention, dwelling upon his punctuality, his faultless behavior, his piety, we found invariably to be the child of parents not many years removed from the country home either in America or Europe." He claimed that it was difficult to keep up the church societies in a parish made up of city people. "It is the young men and women in the old Catholic families of the cities who are contracting mixed marriages." In Dublin the center of Irish Catholic piety he learned that "the backbone of every congregation in Dublin was made up of a class who, if they themselves had not come from the country, their parents had" One pastor there remarked, "Cut off the immigration from the country districts to this city for twenty-five years and our churches will be empty." The writer further states, "No family leaves the country without certain danger to the faith of posterity. It is not a matter of chance where some improve and some deteriorate. There are no class of people, no system of training, no conditions of life, which seem proof against this inevitable result. No matter how fervent be the father and mother who take up their abode in a large city their grandchildren or at the furthest their great-grandchildren will certainly be lost to the faith. The only possible check on this speedy destruction will be the cases where their children or grandchildren choose people of country training for their life partners." The writer closes with a strong appeal to his church not to locate in the cities but remain in the country.

With such strong words as these, what lessons should we as a Church take? We have often heard the expression, "Once a Catholic always a Catholic," and have almost come to think that they are invulnerable to the forces that draw away from the beliefs of their mother church and yet now one from her own ranks states the problem in such strong terms. We have looked to the cities as being the strong-holds of the Catholic faith and statistics show that over 52 per cent. of the Catholics in the United States are in the principal cities. If there is one thing that should arouse us to activity to keep our country churches strong and our people in the rural communities well-established it should be such an appeal from the very source we least expect

While it may be true that the Mennonite Church has not suffered the loss that some churches have from this source, yet it is evident that the trend towards the cities is on the increase and more and more our people are taking up the various occupations that require them to make their homes in cities. We must meet this problem as well as other churches, and if the Catholics who generally cling to their beliefs more tenaciously than we, are awaking to the fact that it is necessary to consider this question, we do well to profit by their example. We have been the preying ground of proselyters too long already.

It has been proven repeatedly that as a rule the country youth when given the same privileges, or even sometimes when handicapped, stand at the head of the classes in schools. That is not necessarily saying the rural people are more intelligent, but it is saying that their surroundings are more in harmony with the influences that make for the higher life both intellectually and spiritually. Where do nearly all the evils warring against the Church arise? Is it not from the cities? In fact there are few redeeming policies or teachings that have

their origin with the cities. If such there be, it is from someone not far removed from country life.

The cities are constantly making a drain upon the country not only for its agricultural products but for its men to care for the business and the professions. It is said that a few years ago five hundred business and professional men from the cities of New York state met at a banquet and it was discovered that nine tenths of them were born in the country or in small villages. Why is it that everywhere our young people are in demand? Is it not because they have in them the qualities that go to make the most efficient workers and for stable character? But one by one as they go to the cities to meet the problems of life they are lost to the Church—not all we are glad to say, but entirely too many. The loss is not only in members to the Church but in the lowering of the Gospel standard especially in the principles of separation from the world. It is sometimes argued that while they lose their identity with the Mennonite people they are after all helping to build up the general welfare of the community; it is however true that a great many are lost to any church. Go into the cities of Chicago, New York, Philadelphia, Lancaster, Detroit, Grand Rapids, etc., and you will find many who either at some time were identified with the Church or their parents were members of the Church and now they are in no Church, or are the live members of some of the other churches. Should not the Church that is able to produce the material for others be able to retain and care for her own product?

What may be done to remedy these conditions? There are three things that may be done. First, the base of our Church must remain as much as possible a rural people. How may we keep more of our people in the country? Some who are conscientious can be appealed to by the sense of responsibility to their children and the Church but in the end it can be done only by making the country life attractive and profitable enough that they want to stay. The "Back to the Soil" movement will not do it for it will only aggravate the problem. The smooth-tongued real estate agents with their stories to get the city people to migrate to the country and invest in much of the nearly worthless land will only be the means of adding a lot of inexperienced people to the country and a dissatisfied class at that. But this question we as a Church must help to solve if we wish to retain our identity as a Church and retain our hold on our people. Do not say that it is a question that does not concern us for it is one that **vitally** affects us. We are a rural people. The United States Census of Religious Bodies in 1906 places us at the head of the list of country churches, our membership being nearly 98 per cent. outside of the principal cities. So whatever affects rural life vitally affects our Church. The Church should be interested in all that helps to save men and women for the Church and God. If we can save some by making the country life attractive and profitable and by keeping them away from the influences that detract from the simple worship of God, is it not as much the work of God as preaching the Gospel? This does not mean that the Church must upon the Lord's day preach or rather lecture on the best methods of farming, dairying, or marketing, but that as a Church we must be interested in seeing our youth brought up to understand these problems. Since it was commanded that we should eat our bread by the sweat of the face, it is certainly right that we should know the best methods for earning it. These, and above all the principles of right living, must be so implanted into the lives of our young people that they scarcely will be able to get away from them.

Second, it is evident that we cannot hold all of our people in the country; it would even be a mistake to try to do so. What may we do to better establish our people before they go to the cities? We as a Church have not begun to do what we are able to do in the way of protecting our youth and indoctrinating them in the faith we hold so dear and for which our fathers gave their lives. Our early Church fathers realized that in order to maintain the faith it was necessary for them to educate their boys and girls not only in the common studies but also in the principles of the Church and the Bible. Does that mean that all will needs go to college or the university? It will be a long time, if ever, that all our young people will be privileged to attend the highest institutions of learning and this problem will not be solved that way alone. The knowledge they need must be brought nearer home into each congregation and community. Each congregation must be the center of knowledge and life in the community if we want the people to respect the Church to the degree that she is worthy of. As a Church we have made mistakes but there is no other that has weathered the storms and come out with as high a standard, and, I believe, that she will be able for this problem also. But since the city depends upon the country for its recruits, it should be furnished men and women that are strong and godly and not ashamed to stand for their God and Church. If the rural Church is not kept healthy and strong and the cities depend upon us for their support, it will be only a question of time till the city churches are powerless and dead. Hence it makes the problem all the more serious for the rural Church.

Third, this question needs more than passing notice but should receive deep study by all, especially the leaders of the Church. We have already gone too far in the wrong course. It is one of our sins of omission. Brethren, if you want a vision of the work make a survey of your congregational district. But if you want a greater vision, go where our Church is unknown or where there is no other Church maintaining the simple life taught by the Master. Count the people who formerly were in your congregation, or who lived within its district, or who are of Mennonite descent who are now in the other churches or in none at all. If that will not stir you then read the Word on the responsibility of the Christian to the world. But we need more than to have our emotions stirred. This problem must be studied like other phases of the mission and Church work are studied and the work be done in a systematic way. There must be a campaign of education on this problem from a number of different angles and this need is imperative upon us **now.** It is the Lord's work and like Caleb and Joshua of old let us say, "We are able," and He whose work it is will give grace sufficient.

Elkhart, Ind.

NOTES

Work Among Moslems in Nigeria

Miss Clark of the Sudan Interior Mission tells a remarkable story of a spontaneous movement among certain Mohammedans of the Sudan. Some forty-five years ago a Mallam came from the East to Zaria (Nigeria) and began preaching that Mohammed was not a prophet of God and that the Koran was a lying book. After a time he was arrested, and his disciples fled further east, and, though not attaining to any positive faith, continued to uphold the doctrine of the Koran's worthlessness. A few years ago, Dr. Barjary, of the Church Missionary Society visited them, but found no response among them. Last year, however, a man came into Zaria, to Dr. Miller, and asked for teaching. He returned later with another, saying that what they wanted was not learning, but religion. They then opened up their hearts and told how they and many others of their people had been waiting for the Word of God. Dr. Miller has sent out Christian young men who have chosen a central town and for twenty miles around these anti-Mohammedan Protestants gather each Sunday for instruction in Christianity.

Superstition and Riots

Great as has been the advance of European civilization in China, such stories as the following, told in "China's Millions," reminds us of the ignorance and superstition which still hold sway in many minds. A census of children under 14 years of age had been taken at the instance of the Board of Education in the district of Kinhwa, Chekiang. This gave rise to a report that foreigners were building a bridge, and, for the support of the foundations, the spirits of children were wanted. As the result, many government schools were destroyed, and some missions were threatened; but the civil and military authorities took prompt and vigorous action for the suppression of lawlessness.—Sel.

BIBLE STUDY

ROMANS

XXV A Study of the Epistle

Grace, the Foundation of Christian Character and Growth

3. In relation to difference of opinion in personal matters.—Rom. 14, 15.

a. A specific instance.—14:20, 21.
(1) Distinction in meat and drink used by believers.
(2) Liberties and offenses a matter of dissention among believers in Rome.

b. The exercise of grace required that those who are weak in faith should be acknowledged as brethren and equals before God.—vv. 1-13.
(1) The nature of those weak in faith.
(a) They abstained from certain meats.—v. 2.
(b) They observed certain days.—v. 5.
(2) The attitude of the strong toward the weak.
(a) Not to judge the thought of the weak.—v. 1.
(b) Not to despise the one who did not eat meat.—v. 2.
(c) To regard the weak as a servant of God whom He will uphold.—v. 4.
(d) To allow each to be persuaded in his own mind.—v. 5.
(e) To reckon that each man's conduct is an expression of his thankfulness to God.—v. 6.
(f) To realize that interference with the weak may affect them wrongly and bring them into condemnation before God.—vv. 7-9.
x. Each to live for other's good.
y. Each responsible before God.
z. Christ, through death and resurrection has become Lord and Judge of all.
(g) Recognize God as the sole judge of man's conduct.—vv. 10-12.
y. Not man, but God the final Judge.
z. All men to give an account to God finally.

c. Grace requires the exercise of restraint in personal liberties for the sake of others.—vv. 13-33.
(1) Believers to restrain judgment.—v. 13.
(2) To refrain from giving occasion for others to fall.—vv. 13-18.
(a) All things pure may be esteemed and become unclean to another.—v. 14.
(b) In charity abstain from whatsoever may grieve, or cause to fall, a brother for whom Christ died.—v. 15.
(c) Refrain even from what may be considered righteous, that it may not be evil spoken of.—vv. 16-18.
x. Eating and drinking is not the kingdom of God.—v. 17.
y. The kingdom of God is righteousness, peace and joy in the Holy Ghost.—v. 17.
z. Things of the kingdom are acceptable to God and approved of men.
(3) Believers to seek the spiritual interests of others.—vv. 19-23.
(a) To follow after peace and the edification of others.—v. 19.
(b) Not to destroy a soul for the sake of material things—for meat to eat.—v. 20.
x. Eating meat may be a pure act.
y. Offending another by eating meat is not a pure act.
z. It is not good to eat or drink or do anything that will cause a brother to stumble, be offended or be made weak.
(c) Faith (by grace) the ground of justification.—vv. 22, 23.

d. The principle of grace manifested.—Rom. 15:1-7.
(1) It is Christ-like—v. 3.
(a) Did not please Himself.
(2) The strong to bear the infirmities of the weak.
(a) Not to please self.
(b) To please the neighbor by bearing his infirmities and edifying him.
(3) Fulfilling the testimony of the Scriptures.—v. 4.
(4) The unity of believers a result of grace.—vv. 5, 6.
(a) The work of the God of patience and of hope.
(b) The nature of Christ.
(c) The correct attitude of believers toward each other.
y. Likeminded.—v. 5.
z. United in worship and praise to God and to Christ.—v. 6.
(5) To be to each other as Christ is to them.—v. 7.

e. The unity of Jews and Gentiles in Christ as a result of grace.—vv. 8-14. (The probable reason for there being a question of eating and drinking and the offenses in connection therewith may easily have arisen on account of the Jewish conscience being defiled by the common practices of the Gentile believers who were not restricted by ceremonial observations of rules of diet. Yet, Christ became the Savior of the Gentiles as well as of the Jews.)
(1) Jesus the promise of God to Abraham.—vv. 8-12.
(a) He came as a minister of the circumcision.
(b) He came to confirm the promise made to Abraham for the Gentiles.—vv. 8-12.
w. To show mercy to the Gentiles.—v. 9.
x. To confess salvation to the Gentiles.—vv. 9, 10.
y. To receive honor from all people.—v. 11.
z. To be King over the Gentiles.—v. 12.
(2) The fulfillment of the promises to the Gentiles.—vv. 13, 14.
(a) They rejoice in salvation with joy and peace through the Holy Ghost.—v. 13.
(b) Filled with goodness and knowledge.—v. 14.
(c) Able to admonish one another in the faith.—v. 14.

In this outline form it is possible to gather the thought of the Apostle with reference to the consideration which believers should have toward each other in matters of difference of opinion in social matters. There is usually more difficulty on such points than there is regarding matters of doctrine as found in the Word of God. In all of such cases, where the Word does not specify some definite action, or give detailed instruction as to what shall be the duty of the believer, the spirit of the Word must be followed. The spirit of the Word is the Spirit of Christ, and the Spirit of Christ is Grace. Undoubtedly there would arise many questions of difference between people so widely separated by customs and religious training as the Jews and the Romans. Yet, it is evident that there must be a basis of agreement if there is to be a continuation of fellowship.

Those who had the tender consciences were called the "weak" ones. It was their special standard of purity of life which became the point of difference. The Jews were more apt to be offended by the liberties of the Gentiles than contrariwise. It then devolved upon the Gentiles to restrict themselves to the customs of the Jews in order not to be offensive to their very particular brethren. In some cases it was such men as the Apostle whose faith was strong and whose knowledge of the truth was such that they neither regarded idols nor the altars of the idols as anything. They neither regarded the ceremonies of the Jew as any longer binding on the conscience of the believers. But in all cases where there were those who were offended by the liberties which they took to themselves, they were in duty bound to esteem their brethren and to restrain their liberties for the sake of the love which they had for their brethren and for the sake of not leading them to sin by a violation of a principle of conscience. The principle which they thus applied was that of toleration of the others' opinions and yielding of their customs to the customs of others for their sakes.

Since godliness was no longer dependent on the observation of special laws and

customs of life, but upon faith in Christ it was comparatively easy for Paul and for all other believers to adapt themselves to other customs and at the same time continue in the faith, and be justified of God and enjoy the peace and fellowship of the Holy Ghost. While the relation of faith was undisturbed between him and God, the relation of the Apostle to the weak brother was changed from that of an opposer to that of a friend, and the brother was gained or saved. Grace thus became a power of salvation or the power of unity between the two. It was the practice of this principle which made Paul a Jew or a Greek or a Roman, or all things to all men, so that he could win them to faith in Jesus Christ. It was this attitude that Christ had to take toward all nations in order to become the Savior of the Gentiles as well as the Savior to the Jews. It is this attitude which today makes possible the salvation of each individual, for all are saved by grace and not by works. And it is only by the practice of this principle that there will remain a foundation for the unity of believers in the Christian Church. The infirmities of the weak must be patiently borne, but the weak must also be instructed in the faith so that they will not be blinded by the error that God is a Savior only of those who conform to the convictions of their own individual opinions.

The Workers' Column

TWO FEASTS.—I Cor. 10:1-11

April 11

I. A Feast unto God.
1. The fathers consecrated unto God.—vv. 1, 2.
   a. Separated from their past sins.
   b. Consecrated unto God and His Word.
2. Their feasting.—vv. 3, 4.
   a The spiritual meat—the manna and the meat in the wilderness. It was to them the bread which God sent down from heaven.
   b. The spiritual drink—the rock was Christ. They were partakers of His Word and grace as well as of the Spirit represented by the water from the rock.
3. Christ and His providences are the way of escape to all those who are tried by the temptations of this life. See. vv. 12, 13.

II. A Feast after the Flesh.—vv. 5-11.
1. They are the unfaithful to God who partake of it.—v. 5.
2. They were idolators.
   a. They sat down to eat. Their eating was unto an idol and not to God.
   b. They rose up to play. This pleasure was in honor of their idol and was a gratification of their lusts which God had forbidden.—v. 6.
3. The consequences.
   a. They were overthrown.—v. 5.
   b. They were made an example of evildoers.—v. 6.
   c. They were called tempters of Christ.—v. 9. This was a sin of presumption, calling a thing holy which God had condemned.
4. What God called their feasting, and their rebellion in the wilderness.
   a. Idolatry.
   b. Murmuring, or rebellion.
   c. Lust.
   d. Fornication.
5. The effect.—A warning to the Christians in this and all other days to abide faithfully in Christ.

THE VAIL EXPLAINED BY A HEATHEN KING.—Gen. 20

April 18

I. The Occasion.
1. Abraham and Sarah denied their relation to each other.—vv. 1, 2, 5.
2. The king ignorantly assumed a wrong relationship to the woman. —vv. 2-6.

II. Facts Established by God.
1. Abraham as the **husband** of Sarah did wrong in denying his relationship toward her.—v. 3.
2. Abimelech would have sinned by taking a man's **wife** from him and taking a **married woman** to be his wife.—vv. 3-7.
3. That a married woman is under the protection and will of her husband only.—vv. 7, 14.
4. That violation of marriage is a sin against God.—v. 7.

III. Facts Established by Abimelech and Abraham.
1. That a man's wife was sacred to him.—v. 5.
2. That **husbands** were sometimes killed so that the **widow** might be taken to be the wife of another, and the sin of marrying another's wife be thus avoided.—vv. 8-13.
3. That the man whose wife was taken from him was greatly wronged.—vv. 14, 15.
4. That a woman who was a wife and forsook her husband was worthy of rebuke.—v. 16.

IV. Sarah's Vail and Its Meaning.
1. Her face was vailed—"a covering of the eyes"—as Abraham's wife.
2. There is an intimation that she betrayed this relationship by removing the vail which signified that she was the wife of Abraham. —v. 16.
3. What the vail represented to Sarah —"The covering of thine eyes **to thee.**"
   a. Abraham as her husband.—"**He** is the covering of thine eyes to thee." His authority; his protection; his love: his oneness, or unity, which separated them from all others and secluded them to each other; all of which was denied by Sarah's conduct.
   b It represented her separation from all others to one only, and was a public testimony of such a relationship.
4. What the vail represented **to all others.** —v. 16.
   a. That there was **one** who was her lord.
   b. That she sought no affection from others.
   c. That she was loyal to the one to whom she was **married.**

All of these principles are involved in the "Devotional covering" which the Christian woman wears as a token of the relation which she sustains to man who represents Christ while she represents the bride of Christ—the Church.

A MULTITUDE AND ONE.—Mark 5:25-34

April 25

I. The Multitude.
1. They had all heard His words.—Mark 4:1-36.
2. They were anxious for the return of the Lord to them.—5:21.
3. He was accessible to all.—5:22-24.

II. The One.
1. She did not tell her need.—vv. 25-27.
2. She knew her need.—v. 26.
3. The multitude unaware of her presence and desire.—vv. 27, 28.
4. Her desire gratified.—v. 29.

III. Jesus and the One.
1. Responded to her silent and unobserved request.—vv. 29, 30.
2. Recognized her unproclaimed faith.—v. 30.
3. Honored her alone of all the multitude.—vv. 31, 32.
4. Gave her a public commendation.—vv. 32-34.

IV. The Individual became the Means of Honoring Christ before the Multitude.
1. Her healing.
2. Her public acknowledgment.
3. The manifestation of the power of God with him.

FITTED FOR SERVICE.—Col. 3:1-17

May 2

1. The affections set on heavenly things. —vv. 1-4.
2. The members of the flesh being mortified.—vv. 5-9.
3. Differences of persons put away.—vv. 10, 11.
4. Charity the bond of fellowship.—vv. 12-14.
5. Peace the controlling power of the life.—v. 15.
6. The equipment for edification.—vv. 16, 17.
   a. The Word of God.
   b. The wisdom of God.
   c. Psalms, hymns and spiritual songs.
7. The end to be attained—the glory of God.—v. 17.

What Appeals to Volunteers

Dr. Clifford of London tells of an English college which was visited by a minister seeking volunteers for a mission-field in India. He assured the young men that the work was not difficult, that they would live in a pleasant society, have good homes, and enjoy the services of plenty of servants. Nobody offered to go. But a little while later another mission worker came to the school seeking men to go out to the Kongo. The places that he wanted to fill were vacancies left in the force by death, and the recruiting officer said bluntly to the students: ',It will most likely mean death to you, too." Immediately six men offered themselves for service.—Sel.

THE BIBLE IN COLLEGE

I Bible Study Related to Education

The history of Bible study antedates that of the Christian Church. It is well known that there has been an earnest inquiry into the Word of God ever since the days of the giving of the Law. The precepts of the Law were of such a nature that the faithful servants of God were obliged to give diligent attention to them. The Law was their "meditation day and night." In their "uprising" or "down sitting," going in or going out, in the family or among friends, their conversation was of the Law. The writings of Moses—the Word of God—were written on the walls of their homes, used as badges on their foreheads and bound upon their wrists. The words which God commanded to be written down were also commanded to be frequently read in the hearing of all of the people, and became the literature of the people, and the constant study of the leaders of the spiritual life of Israel. The schools of the prophets which existed in Israel in the days of the kingdom have no origin given in Bible history, but may be easily accounted for as a natural outgrowth of the desire of God's people to give the most earnest heed to the Word and to understand its teachings and know how to apply them to the various needs of the times.

To what extent the schools of the prophets became the centre of education we may only conjecture; but it is certain that the rabbinical schools in the days of Christ and the early Church were educational centres. Rabbinical literature had multiplied; the traditions of the religious leaders of Israel had become greater than the Law both in bulk and in importance as the rule of the religious and civil life of the people. The study of the masters—the Rabbis—was required in order to know the Law. The Bible colleges became the great seats of learning in Israel. In such school Paul sat at the feet of Gamaliel, and there became familiar with the Law, with the rabbinical interpretations, and also with the literature of the Greeks whose poets he was able to quote.

While Bible study may have led to the establishing of educational institutions among the Jews it cannot be claimed as the foundation of all such institutions among other nations. But, among the Jews in our day, the study of the Law with the study of their ancient literature is necessary in the education of every child, while the complete mastery of the Talmud is required, and long years of preparation, for the religious leadership or teaching among their people. Centers of religious thought have always been more or less the centers of education. The priests of early Egypt were honored with the dignity of the scholar as well as the spiritual minister and leader. The wise men of Babylon were sooth-sayers and astrologers—revealers of the Divine will. Many of the educators of Greece were expounders of a religious thought or principle. The secrets of knowledge were preserved by the Church during the many years of the dark ages, hidden away, to the detriment of both the Church and the world. But the revival of education received its greatest impulse from the demand of the people for the open Bible and their appeal for instruction from, and the understanding of, the Word of God.

How many of the great colleges and universities of the world have had their origin as Church institutions? How many had religious education as their primary object? While an educated ministry may have been the outgrowth of the existence of these institutions we may question whether the Church had in mind the preparation of men for the ministry as a profession or the qualification of men who were called of God to better serve in that ministry. When we recognize the fact that the religious leaders were the leaders in education, could we expect anything less than that the colleges and universities would supply the educators and leaders of thought for the world? The Apostles were associated with the greatest Teacher of the world for three years; Paul sat at the feet of Gamaliel, but also in the presence of Christ who taught him how to rightly apply his previously gained knowledge; the great conferences of the early Church were held, and deliberations guided by the master minds of the world, and their arguments and opinions we delight in today. In the early days of our American history the minister was the guiding mind in other matters than ecclesiastical. Often have we found pedagogy and preaching bound in the same human volume. Such men were leaders of the community and the preservers of the intellectual and spiritual life of the people. Education and religion, while not synonomous terms, are most intimately related—they are twin sisters—hand-maids of humanity.

The separation of religion and education, if it can be said that such a condition exists, must be traced to comparatively recent times. Certainly some schools of thought have always been discredited. There were reasons why many of the schools of France, Holland and Germany were repudiated by our own spiritual ancestors. Erroneous religious views were taught which could not be accepted. But can the error in spiritual thought be attributed to the acquirement of knowledge in essential material things? Ignorance is the greatest enemy of spiritual life and of righteousness. Those men who have been and are now the strongest supporters of orthodox faith qualify as educated men. If some have gone wrong in matters of Christian doctrine their errors must be ascribed to other than educational reasons. Yet, the tendency has been to separate education and religion even as men have separated Church and State. If the State is to dominate religion, then let them be separated. If the school (regardless of its nature), is to regulate, or control the faith of the people, then let school and Church be separated. On the other hand, if the religion of the people makes the character of the country and government more upright and stable let the State **guard** religion for the sake of its benefits. When the Church and school recognize the importance of religion, let the Church direct the religious welfare, and the school cherish its highest moral factor; let them work hand in hand. Churchism—denominationalism—has been the greatest influence operating in the separation of religion and education. It is well known that Jews and Roman Catholics have always objected to the use of the Bible in the public schools and their agitation has effected their purpose to a large extent. Yet, in their own educational institutions are found the Books of the Old Testament and the Bible respectively, each giving their own peculiar interpretations of the text. The benefit of the union of religion and education is thus established rather than disproved.

The present intimate relation existing between the State and education creates a new problem for the Church, involving a very delicate question as to Christian rights and privileges of faith under the demands of the State regarding educational standards. As long as educational institutions existed as independent organizations, each having its own standard of excellence, no such principles of Christian rights were involved. It now becomes necessary to attain to fixed government standards in order to secure governmental recognition of excellence. But the Church should never violate her obligation to the truth of Christ in attaining or maintaining these standards. If Christianity is the way of truth and righteousness, a Divine means of attaining to the highest perfection, then, the Church will find a way for her continued advancement and for the attainment of her excellence in matters educational.

The status of Bible study as it is found today seems to be somewhat as follows:

1. **In the Church,** which is an institution **of** the Bible, **by** the Bible, and **for** the Bible, the study of it is **expected.**
2. **In the Sunday school,** which was organized and is maintained for the sole purpose of Bible study, it is **dissected;** studied in small sections.
3. **In the home,** where the nurture and admonition of the Lord is imperative, it is **neglected.**
4. In the **public schools** it is generally **rejected.**
5. In **colleges** and **Church schools** it is quite closely **inspected.**

(Concluded on page 119)

EDUCATIONAL

THE GREAT WAR

III The Present Aims of the Nations at War

C. Henry Smith

In the first two articles I described the rivalries of the European nations during the 19th century and we saw that as a result of these rivalries the powers finally, near the close of the century, divided themselves into two great groups, one called the Triple Alliance and the other the Triple Entente. The aim of most of these powers was to maintain the "Balance of Power," that is—to prevent any radical change in the boundaries of the national territories. It was the fear that the Balkan Wars might seriously affect this balance that made the Balkan question such a significant one throughout the hundred years since the Congress of Vienna in 1815. In the course of a century, however, the original motives of the nations were somewhat modified, and so in this article I wish to take up briefly the national aims of the various nations at the time the present war broke out. First, let me take

Russia

As already noted Russia is a land-locked country with no good outlet to the sea. The key to much of European history during the last hundred years is to be found in the attempt of Russia to reach a seaport to the south at the expense of Turkey, and the efforts of other nations under the leadership of England to prevent this expansion. Russia finally tried to find an outlet through Siberia and the Pacific Coast. Here her plans were thwarted by Japan in the recent Russian-Japanese War. Russia is consequently still looking for an outlet to the Mediterranean. Her jealousy of both Germany and Austria, and her friendship for the Balkan States, which were in continual revolt against Turkey are both to be explained by this fact. There is an understanding, no doubt, now between England and Russia, that in the event the Allies win, Russia shall finally secure this long-coveted prize. At the present writing the English and French fleets are shelling the forts of the Dardanelles, and probably before this article reaches the reader Turkish control of the Black Sea will be a thing of the past. Russia will then undoubtedly have free access to the Mediterranean for both her merchant marine and navy.

Germany

The most ambitious nation, and the one that enjoyed the greatest growth in recent years is undoubtedly Germany. Not even the United States has had a more rapid industrial development than Germany during the last third of a century. German industry demanded wider markets for its goods. Germany, however, had few colonies. She entered the game of world conquest too late. The choicest bits of America, Africa and Asia had all been seized by the other nations for the most part before the German Empire was born. Germany perhaps did not seriously consider the securing of more territory in Europe. To be sure Belgium would have been a welcome addition to the Empire, but the certainty of a war with England in case active steps were taken to annex Belgium was sufficient to restrain any active aggression toward Belgium. She did have designs, however, upon the rich trade of India, and for a number of years has exerted sufficient influence upon both Turkey and Persia to secure control of a railroad through these countries to the Indian ocean. This road connects with an Austrian road and thus through her control of Austria, Albania, Turkey and Persia a trade route to the Indian Ocean would be opened up entirely under her control. For this reason during recent years, Germany, and not England, has been the friend of Turkey. And Turkey's friend has always been Russia's enemy. In this struggle for wider markets and colonies, which might serve as sources of raw supplies, Germany felt that she needed a strong fleet. In recent years she has adopted an aggressive naval policy and today she has the second largest navy in the world. It is this growing navy, which England regarded as a menace to her supremacy on the high seas, that was the cause of the bitter rivalry between the two countries. Germany's plans for the control of a trade route to India needed the co-operation of

Austria

This is one reason why these two countries which had been bitter rivals before 1871 are now allies. Both need each other. Austria, too, feels the need of better harbors through western Turkey to the Mediterranean. Her outlet lies through Bosnia, Albania to Salonica on the Mediterranean. In order to better control the route through Albania, Austria refused to allow Servia to annex Albania as her share of the spoils in the recent Balkan wars. Austria, backed up by Gefmany, demanded that Albania be made an independent kingdom. Had this request been refused two years ago, war would at that time have broken out between Servia and Austria. In the interests of peace the powers of Europe permitted Austria to have her way. Austria has also been threatened for many years with internal disintegration. No nation in Europe is composed of so many different racial elements as Austria-Hungary. Poles, Slavs, Madgars, and Germans all have at times conspired for national independence. Especially dangerous to her national integrity has been the Pan-Slavic movement within recent years. It was Servia's leadership in this movement which brought her into conflict with Austria and which brought on the present war.

England

We have already seen that througout the greater part of the 19th century England was the chief obstacle in Russia's path to the Mediterranean. The appearance of the German Empire, however, upon the scene as a growing world power, and her alliance with Austria, both of which had designs upon the Balkan states, brought about a new alignment of the two former rivals. England now began to fear the ambitions of Germany more than she did those of Russia, with the result that today England is helping Russia secure the very object which for seventy-five years she did so much to prevent, and Germany and Austria, not England, stand in Russia's way.

Why should England be so jealous of Germany? As I stated above, Germany in order to carry out her imperial policy entered upon an aggressive naval policy. Now England, being an island empire, and depending largely upon her colonial possessions for raw products needs a large fleet to protect her colonies and keep open her sea traffic. She produces less than one-fifth of her own food supplies. England's national existence, therefore, depends upon her naval supremacy. From the days of the Armada in 1588 to the present time her naval supremacy has never been questioned. It was not until Germany's navy assumed large proportions that England became alarmed. She finally adopted a "Two-Power naval policy," which simply meant that England's navy must be twice as large as that of

any other one power. To do this, however, in view of the rapid growth of the German navy, would entail a tremendous burden. It is this naval rivalry more than anything else which is at the bottom of the mutual jealousy between the two nations. For some years it has been the opinion among many Germans and English that the rivalry could only end in war. This is the reason why it was easy for England to enter the present war against Germany as soon as Germany violated the neutrality of Belgium. England of course from a military standpoint could not permit Germany to occupy Belgium. It would bring her rival too near her own shores. England did not enter the war to gain new territory. She would have been satisfied to maintain the present power and territorial limits of the European nations. It was because she feared, whether justly or not, the growing navy of Germany as a menace to her imperial integrity that she entered this struggle which she regards as an attempt on the part of Germany to extend her power.

France

France, too, has added to herself within recent years large colonial possessions in northern Africa. In several cases she came very near to actual blows with Germany in her colonial acquisitions. By far the strongest factor, however, in her hatred of German is her desire for revenge for the loss of Alsace-Lorraine in 1871. The loss of these provinces, the French have always regarded as a great national disgrace. And it has been her fondest hope and most determined purpose to some day regain them. She has been preparing herself for years for the final conflict which she was sure would come. For this reason several years ago when she realized that the population of Germany was growing more rapidly than her own, she raised the term of military service from two years to three. For the same reason, too, she entered into an alliance with Russia, who had reasons of her own to fear Germany. Last July, therefore, when Germany declared war against Russia, France lost little time to join in the struggle, both because of her alliance with Russia and because she felt that now finally the day had come when she might be avenged for the defeat of 1871.

Italy

Italy is still a member of the Triple Alliance and as such one would expect her to join Germany and Austria against the other powers. But why has she not joined them? Italy, it will be remembered, joined the Triple Alliance because of her jealousy of French activities in North Africa in the very regions where Italy too had some ambitions. But, as is true of England and Russia, so Italy also has changed her attitude toward former rivals. While she is not particularly friendly to France, neither does she regard with approbation the designs of Austria upon further extension of territory in the Balkan states. Her suspicions of Austria are stronger than her unfriendliness toward France. She has thus far remained neutral, and has justified her failure to live up to her agreement in the Triple Alliance on the ground that she obligated herself to help Austria and Germany in a defensive war, and this is not a defensive war. Austria was the aggressor. In this contention she no doubt is correct. If she joins in the war at all, it will be on the side of the Allies and perhaps she is merely waiting to make sure that the Allies will be victors before she enters the lists. Undoubtedly England has made it clear to her before this that unless she takes active part she can not expect any of the rewards when the spoils are divided.

Turkey

Turkey has no active choice in the present war. She preferred, perhaps, to be left alone, and to watch the great conflict as a by-stander. She was undoubtedly forced into the struggle by Germany by whom her military forces have been trained, and state policies have been dominated for some time. Turkey's entrance into the war has been fortunate for Russia and England both in case the Allies win, for undoubtedly Russia will secure an outlet to the Mediterranean as a result and England will assume entire control of Egypt.

The Balkan States

1. **Servia.** It was the Servian—Austrian quarrel which served as the match to set off the present European explosion. Servia, like Greece and Bulgaria, came out of the recent Balkan wars with added territory, but not as much as she had hoped for. Servia, like Russia, is a land-locked country. She has no outlet at all to the sea. This has been a great handicap to her for her imports must all come in through Austrian territory for which privilege she has thus far been charged high duties. For that reason Servia demanded Albania with good seaports, and, if possible, union with the fellow Slavs, the Montenegrins, as her share of the Balkan war spoils. Austria prevented her from securing this prize. Servia hoped also to unite all Serbs in outlying provinces into a Greater-Servia. This also antagonized Austria, for some of these fellow Serbs are living in the Austro-Hungarian Empire. It was this Pan-Serb agitation which was responsible for the assassination of the Crown Prince last summer, which in turn precipitated the present struggle.

2. **Bulgaria.** Bulgaria and Servia, it will be remembered, fell out over the question of the division of the spoils at the close of the Balkan attack upon Turkey. The result was that the victors then had a second Balkan War among themselves with Servia and Bulgaria as rival leaders. Bulgaria is still neutral and will undoubtedly remain so since her only motive for entering the struggle would be because of jealousy of Servia.

3. **Greece.** Greece naturally sympathizes with Servia and hates Turkey and if she takes sides at all it will be with the Allies in the hope that when it is all over she may secure another substantial slice of Turkey.

4. **Rumania.** Rumania took no part in the Balkan War. There has been more or less of jealousy, however, between Rumania and Bulgaria, which Rumania has been trying of late to alleviate by offering Bulgaria certain territory which she had taken from her in an earlier war. There is considerable talk in the papers about the entrance of Rumania into the war. If she enters at all it will be against Turkey and in favor of Russia. The recent defeat of the Russians by the Germans, however, has reduced the martial ardor of the Rumanians considerably.

The Other Nations

The remaining nations of Europe—Spain, Portugal, Holland, Scandinavian Countries and Switzerland—are too far removed from the issues involved to be drawn into the war unless through some further violation of long-established customs of civilized warfare they should perchance be forced to take up arms to defend their neutral rights. Portugal has a defensive alliance with England and her sympathies lie in that direction. Holland and Switzerland are under arms, ready for war in case they should meet the same fate as did Belgium. The three Scandinavian kings recently held a conference at which it is thought some joint action was agreed upon in defense of their commercial interests.

In the next article I shall take up the subject of "The Immediate Cause of the War," and try incidentally to discuss the question, "Who Is to Blame?"

Bluffton, O.

The Canadian Eskimo

A new Canadian Census Bulletin gives curious details of the Eskimo population living about Hudson Bay. Arch-deacon Renison of Moosonee, who took the census in his district, writes: "In calling most of them pagans it must be remembered that they are so in name only, since all of them have their religious books and practically every one of the age of ten can read them. Heathen practices are a thing of the past. The majority of the people live under the most squalid conditions and are destitute of proper clothing through the failure of the deer, which long ago were numerous along the east coast of Hudson Bay." Sergeant Hayter reported that the people in his district had no idea whatever of their age and they knew nothing of our divisions of time. They are sometimes polygamists, sometimes polyandrists. They are fond of children, but change them about, adopting some or giving their own away, according to convenience, so that it is hard to reckon by families.—The Churchman.

THE POWER OF THE BEAUTIFUL

Rufus Buzzard

Would that we had words to picture as with an artist's pencil a vivid meaning of beauty, and that its power might impress on our infinite souls an indelible impression. We want to consider this subject in a manner that we may see that the power of the beautiful is not limited to beauty in flowers and shrubs, landscapes and all that appeals to our sense of seeing and hearing, but that it is the ascertaining of a hidden principle in these things, involving the fundamentals of true character.

We recognize the power of the beautiful in its deepest hues, when, in every blade of grass that grows, in every flower that sends forth its fragrance, we can see the survival of the fittest, and apply its lessons to the mutual dependence humanity bears to one another and their Creator. We are aware of the fact that too many people go through this world with their eyes closed. There are so many things in life that tend to disturb that quiet, thoughtful, meditative frame of mind in which the mind can get into a relationship with its better self and its Creator. Things of this life tend to lead humanity wrong, yes, into error. The regrets and heart pangs of wrong ideals of life, would be the substance for an epitaph that could be written on many a tombstone. How sad a life picture! but am I exaggerating the truth?

In this business age when the love of money, or covetousness, is apt to consume a man's precious moments, and there is a tendency for neglecting the most important things of life—the things that help us to recognize the beautiful in things about us, to recognize that beauty has a deeper significance than a man's physiognomy—is it not important to make people realize that as a man thinketh, so is he, and that character formed will mean right or wrong ideals of life?

Shaftsbury has said, "The most natural beauty in the world is honesty and moral truth; true features make the beauty of the face; true proportions the beauty of architecture; true measures the beauty of harmony and music." The business man of today with his fierce competition must be a man of stern quality or the truth and honesty which according to Shaftsbury, marks his beauty and is a power that tells, will dwindle away, and he becomes a man void of conscience, seared as with a hot iron against honest and truthful principles.

Ask yourself the question: Is there a more potent agency to give you right ideals of life than the power of the beautiful in its various phases? Is there a stronger drawing power, or loadstone, that make you feel to want to live a purer, truer life than to analyze a clean odoriferous flower? As you muse and meditate: The rich, brilliant colors—why? The variety of odors—why? The thorns on bush and twig on which the flower is located—why? The little honey-bee attracted by the scent to extract that sweetness or nectar—why? The little stems on which the yellow substance called pollen is found—why? The stigma and overies after the honey-bee has been an unconscious missionary to them, causing them to mature that you might enjoy some of its luscious fruit—why? Indeed these things should be a reminder of mutual dependence and helpfulness in seeing the beauty of the providence of a Supreme Hand, that has thus ordained things.

Again, can we think of a stronger power to destroy the sensual, uncouth atmosphere in which you are sometimes called to live, than admiration of the beautiful in its fullest meaning? It seems to me it might be justly termed an antidote to the indulgence in carnal or sensual pleasures if we allow it to convey to us its full meaning.

History, however, proves that there were exceptions to the rule. Yet in these instances people were not willing to take the lessons conveyed. It may be possible that a nation may be artistic and yet be immoral; that it may have the best sculptors and yet be deficient in the vital things that go to make up the true beauty of the soul—righteousness. "Righteousness exalteth a nation; but sin is a reproach to any people" whether it be sins of omission or commission.

Love of the beautiful can never be a substitute for the love of righteousness. Nor can the love of righteousness take the place of the love of the beautiful. The love of righteousness always stands supreme. But a nation that has the love of righteousness and the power behind it to live it, coupled with the love of the beautiful in nature, has a richer, fuller life than a nation whose eyes are blind to beauty.

While we have referred to the flower with its lessons of beauty, and the beauty of art in its many phases, we have one more subject we would notice, and that is the Science of Music.

The science of music is one of the most sublime and sacred that has been given to man. It has attracted more people by its power, either into wrong or right channels, than anything else. Harmony in music is something wonderful. When we realize that the tones of the seven degrees of the staff can be arranged in over one thousand different positions on the staff, we can in a measure feel some of its sublimity. It was Carlyle who said that the meaning of song goes deep. Who is there that in logical words can express the effect that music has upon us—a kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and lets us sometimes for moments gaze into that. Its power can never be fully comprehended until the soul has entered the infinite and there to its fullest extent becomes acquainted with its Author.

Many a one can attribute to music the means of his conversion. There is something in the blending of tones, producing a chord, that appeals to our aesthetic nature, something that makes the tears start and prepares the seed-bed—the mind—to receive and germinate the seed. Words sung to music with beautiful setting of harmony and measure, appeal to the majority of people with much greater force than the same words without music. Real music has indeed been a little white dove in its mission in life, cheering the fallen and broken-hearted; convicting the unconvicted; strengthening the weak; uniting the body of the Christian Church into a common union, thus disciplining within them the spiritual tendencies that prepare them for the enjoyment of a deeper, richer harmony above.

But is it not sad to think that the enemy uses the same principle of harmony of music to produce something that is called music, but which is recognized as a counterfeit by the one who has cultivated a taste for the real, which allures his many victims into sensual, unstable, light-hearted condition, promising to give them enjoyment and recreation while he is giving them only husks sown to the wind reaping the whirlwind.

Greville has said that a good ear for music and a taste for music are often confounded. Our taste for music should then be thoroughly cultivated, and our music should be selected as men select their seed-corn—for quality.

Since we find in the beauty of nature, art and science the forces that are helpful to true character building and the development of the deepest and truest pleasures, may we foster and cherish them and find their intrinsic worth, the loadstones that draw us closer to the One who Himself was a lover of the beautiful.

La Junta, Colo.

Egypt a British Colony

Great Britain took formal possession of Egypt as one of the protected provinces of the empire December 18th, deposing the Khedive, Abbas Hilma, who has come out openly on the side of the Germans. Impressive military ceremonies in the principal cities of Egypt marked the transfer of sovereignty from the Sultan of Turkey to the monarch of Britain. Prince Hussein Kemal, an uncle of the deposed Khedive and a favorite son of the late Ismail Pasha, has been appointed Khedive in Abbas Hilma's stead. Prince Hussein was educated in England, and is in appearance and sympathies more of an Englishman than a Turk.

If the men who vote for saloons had to furnish the boys to fill them, every town would go "dry."

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

We are living in an age of social corruption. Wise parents and church leaders are awake on the social question. This is as it should be. However in the over-emphasis of a question there is sometimes danger that an unhealthy extreme is created in the minds of the young. Character and godliness are still more important than having all our social instincts satisfied. We hope that our workers and leaders will hold this healthy balance and instil it in the minds of the young; and that wholesome selfdenial may be encouraged where there is no possibility of providing uplifting gatherings, to satisfy all their natural demands.

Our young people should early be made responsible with an exercise of the mind on the ordinances of God's house. The Devotional Covering should be presented in a manner to appeal to our people, and that when they get out among gainsayers, they may have strength of conviction to stand, and also convince others of its importance. There is a beauty in all the ordinances if we but look for it.

Those whose hearts are burning with a desire to help others in the spiritual life can profitably meditate upon our Savior's ways of dealing with individuals.

We hope all our Y. P. Meetings will think over the topic, "How to Improve Our Y. P. Meeting." We will be pleased to print a number of discussions from our workers on this topic. Let us have more responses along this line right along. Who will help?

OUR SOCIAL GATHERINGS.—Col. 3:1-17; Eccl. 11:9; I Cor. 10:31.

Topic for April 11

MOTTO

"Do all to the glory of God."

THE STUDY HOUR

I. **The Purpose of Our Topic.**—God did not intend that we should be hermits or else He would have placed each man in a little world by himself. The Scripture states God's opinion of man's need when He said, "It is not good that the man should be alone; I will make him an help meet for him." This provision of God in its heaven-ordained purpose is a great blessing. Man has also used God's greatest provisions of blessing as a curse. Society is no exception to the perversions man has made of God's best gifts. To come more directly to the topic in hand, we want to get before us such ideals as our Creator had in mind for us in our social gatherings and to use our influence against all gatherings whose ruling motives hold up wrong ideals. To do this rightly we must look through the eyes anointed with spiritual eye salve (Rev. 3:18), in order to behold things as they truly are. Too often, even Christian professors are guided in conduct by social customs that are provided by those who have viewed the problems of society with perverted eyes that look only on the "earthly," "sensual," and "devilish" and call everything good.

II. **Our Texts** have been chosen with a view of forming a spiritual lens through which to test social gatherings.

Col. 3:1-17 places all our life desires and purposes in heaven where our Master and Lord sits with God on the throne. (vv. 1-4.) Since every treasure is in heaven, the things that are earthly, sensual, and devilish in character are done away with. (Col. 3:5-9.) Instead of the worldly characteristics, the heavenly graces adorn the life and produce such qualities that cause social gatherings to be heavenly in their spirit. (vv. 10-17.)

Eccl. 11:9 recognizes the vigor of the young, especially the desire for fun and a good time. In recognition of this it puts the heavenly balance of true knowledge upon the conduct and thereby regulates the overabundant energy in ways of righteousness.

I Cor. 10:31 is a test text for all our motives and is especially good to use as a motto for the social gatherings we may have.

III. **Outline Study.**

1. Standards for social gatherings.
   a. No unequal yoke.—II Cor. 6:14-17.
   b. Separation from evil.—Rev. 18:4; I Cor. 15:33.
   c. God's glory.—I Cor. 10:31.
   d. Jesus' name.—Col. 3:13.
   e. Welfare of others.—Rom. 15:1, 2; Heb. 3:13; 10:24, 25.
   f. Topics for conversation.—Mal. 3:16; Psa. 26:4, 5; Prov. 14:7; II Tim. 2:18.
   g. Religious perversity.—I Tim. 6:3-5; Rom. 16:17.

PERSONAL THOUGHT

As a part of society, I have a calling to Christian sociability. May the standards of the Christ life among men and women be my earnest endeavor.

SUGGESTIVE ASSIGNMENTS

For Children. —
1. Text word, **Purity.**
2. Keeping Good Company.

For Young People.—
1. True and False Standards in Society.
2. Where May a Christian Assemble?
3. Promoting the Cause of True Sociability.

For Older People.—
1. Providing for the Social Needs.
2. Teaching Abstinence for Safety, Rather than Risk Moral Leprosy.

SUGGESTED READING

A Talk with Church Members, Pages 40-46.

SEED THOUGHTS

I cannot be certain not to meet with evil company, but I will be careful not to keep with evil company, and if my companion cannot make me better nor I him good, I will rather leave him ill than he should make me worse.—Arthur Warwick.

Society is the atmosphere of souls; and we necessarily imbibe from it something which is either infectious or healthful.—Bp. Hall.

It is not good or safe for man to be alone. A good heart wants something to be kind to; and the best parts of our blood, and the purest of our spirits suffer most under the destitution.—Sterne.

DEVOTIONAL COVERING.—I Cor. 11: 1-16

Topic for April 18

MOTTO

"Let all things be done decently and in order."

THE STUDY HOUR

I. **Our Topic** is the study of a Christian ordinance. This is an ordinance so simple that the ordinary child can grasp something of its import and involves principles as profound as the deepest laws of our being. It does not take a little girl many years in this world to discern that she has a different sphere in society to the boy. The law of nature and her surroundings teach her and she falls into line without much coaxing. The full grown woman who is not a monstrosity occupies her place in society in which God has given her a gift in nature to occupy.

It should not be marvelous to us, then, if in the work of the Church, God should ask man and woman to occupy a certain sphere peculiar to their gifts. And in order to preserve men and women from the evils that arise from getting out of God's order, God has chosen the ordinance of the Devotional Covering for the woman and the uncovered head for the man on all occasions of religious devotion.

The wisdom of this ordinance was apparent as we look at the conditions that had arisen in the Corinthian Church. (I Cor. 14:26-40). It is apparent today as we behold the unseemly spectacle of a disorderly social condition, where the woman endeavors to occupy the place which God has given to man in Church and State.

If this ordinance is rightly viewed, it is no question but what every true

Christian woman would deem it a shame to appear before God in prayer or in prophecy without a covering indicating her position.

II. **The Text—I Cor. 11:1-16**—very carecarefully enters into the explanation of this Christian ordinance, and may be outlined in the following manner:

1. The covering is listed among the ordinances.—v. 2.
2. The ordinance stands for a principle in God's government—
   a. Official order.—v. 3.
   b. The official does not cover his head, neither does his representative—the man.—vv. 4-7.
   c. The woman as man's helper occupies a place typical to the angels in heaven who minister before God.—Heb. 1:13, 14, vv. 5-10.
   d. As the Son sits at God's right hand to govern, so man in the Church is placed as head in government.—Heb. 1:13; I Cor. 14:34; I Tim. 2:12.
   e. As angels go forth as they are sent by authority of God and the Son (Heb. 1:14) so the woman serves in the Church by direction of the man. (See under d.)
3. Outside of their typical sphere they are equal sharers of a blessing in the Lord.—vv. 11, 12. Cf. Gal. 3: 28.
4. Nature teaches a similar lesson.—v. 13.
   a. Causing man to wear short hair.—v. 14.
   b. Causing woman to wear long hair. —15.
5. It is useless for anyone to contend against the devotional covering because that is not in harmony with the rule of the churches of God.—v. 16.

SUGGESTED READING

1. Bible Doctrine, Pages 416-427.
2. Hundred Lessons in Bible Study.—P. 194.

PERSONAL THOUGHT

There is a glory in the calling of every Christian man and woman, if they faithfully fulfill it. The man is a type of Christ in his loving relation to the Church. The woman is a type of the Church in its reverent submission. How beautiful if we live true to type!

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Woman.**
2. Boys and Girls are to be God's Men and Women.

For Young People.—

1. Lives in Their God-given Places.
2. Confusions by Neglect of God's Ordinances.
3. Practical Obedience in Wearing the Devotional Covering.

For Older People.—

1. Power of an Orderly Christian Woman.
2. What is Lost by Half-hearted Observance of this Ordinance.

THOUGHTS FOR MEDITATION

Dear Sister will you wear your devotional covering intelligently? Wear it, then, in harmony with its signification. If you bear in your heart the spirit of submission, put on your head its required symbol. If you really pray or prophesy at church, wear it. If you are really taking part in family worship at home, wear it. If you really are thankful at meals, wear it. If you visit your neighbor as a Christian woman, and have any spiritual comfort or counsel in your message, wear it. Wear it because it is commanded. Wear it for what it signifies. Above all keep your heart in harmony with the signification and you will cease to ask why it must be worn.

CHRIST DEALING WITH INDIVIDUALS—.Matt. 4:23-25; Acts 10:38.

Topic for April 25

MOTTO

"We love him because he first loved us."

THE STUDY HOUR

I. **The Purpose of Our Topic.** The knowledge of how Jesus dealt with individuals will help us to know how we should deal in our personal work with fellow men. There is much important work that may be done in a seemingly general way where people in general may get more or less benefit, but, unless each individual comes in contact with our service it will do him no good. Jesus was ever busy with individual cases, healing a diseased body, solving a personal problem, delivering a soul from spiritual bondage, comforting a sad heart, giving a word of encouragement, rebuking personal sin. It is well for us to study the kind of personal work He did and it is also good for us to study some of the work to learn how He met individual cases.

II. **Our Texts—Matt. 4:23-25 and Acts 10: 38**—state in a general way the spirit of our Savior's service. The Gospel of the Kingdom was His theme. Individual souls were the material upon which He spent His service. He relieved present distress and dealt with present problems with the higher motive of bringing them nearer to the kingdom.

III. **Outline Study.**

1. Individuals who were won.
   a. John and Andrew.—Jno. 1:35-42.
   b. Nicodemus.—Jno. 3:1-21.
   c. The Samaritan woman.—Jno. 4:1-42.
   d. Peter.—Matt. 4:12-22; 16:13-17.
   e. Zacchaeus.—Luke 19:1-10.
   f. Paul. Acts 9:1-22.
2. Principles found in Christ's dealing.
   a. A spirit of love for the lost.—Luke 19:10; 15:1-7; Matt. 9:36-38.
   b. He dealt with the needs of each case.—Luke 5:30-32.
   c. He did not feed nor aggravate the disease.—Mark 10:21 22; Luke 9: 57-62; Jno. 2:23-25.
   d. The Sincere Seeker.
   e. Those Who Lack Spiritual Sight.
   f. The Prejudiced.
   g. The Outspoken.
   h. The Sincere Fighter.
   i. The Self-seeking.

PERSONAL THOUGHT

Our attitude toward men and women should be like that of our Master, who without respect of persons dealt with men to lead them to the kingdom of heaven.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Commit a verse from the Gospel of John.
2. Lend a Helping Hand.

For Young People.—

1. Dealing with—
   a. The Sincere Seeker.
   b. Those Who Lack Spiritual Sight.
   c. The Prejudiced.
   d. The Outspoken.
   e. The Sincere Fighter.
   f. The Self-seeking.

For Older People.—

1. The Spirit of Personal Work.
2. Qualifications of the Personal Worker.
3. The Blessing Attending Faithful Personal Work.

SEED THOUGHTS

Every man who receives Christ becomes a trustee for other men to give Christ to them. He receives Christ not for himself alone, but to share with every other man. In the business world a trustee has a keen sense of honor regarding the faithful discharge of his trust. When will the Christian have the same high sense of honor regarding his trust?—Johnston.

Give me a faithful heart—
Likeness to Thee,
That each parting day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

—S. D. Phelps.

SUGGESTED READING

1. "Studies for Personal Workers," by H. A. Johnston.
2. Bible Doctrine, Pages 494-509.

HOW CAN WE IMPROVE OUR Y. P. MEETING?—Col. 4

Topic for May 2

MOTTO

"Faithful in every good work
and
increasing in the knowledge of God."

THE STUDY HOUR

I. **The Topic.** The topic is one to be applied in various ways. Each locality must to a certain extent decide in what it could improve the meetings. In working out the ideal meetings however it is well to remember to get the setting from the Spirit of the Gospel. It it good however if some of the young people have been permitted to visit Young People's Meeting in other places, and can stir up by the good suggestions found there. Another good way to improve our meetings is to read everything by way of suggestion that may be found written on the subject by the various writers of experience.

For some time the improvement of the Young People's Meeting has been the burden of thoughts in the Christian Monitor. A Summary of Reports had been given, from a number of meetings and in the final questions a number of the most serious problems were listed. These have been under discussion for a year or so. Helpful suggestions can be found in these discussions. The general welfare of the work at large can be improved by more of our workers taking an interest in discussing such problems in the paper.

It will be in order for the program committee to work out some things for

discussion that can be made edifying to the young people on this subject. Care should be exercised that this meeting is not made a place to pick flaws with those whom someone considers out of line. In the spirit of Paul's message to Timothy it should inspire everyone to "stir up the gift of God that is in them."

II. The Text—Col. 4—emphasizes a number of helpful points that are vital to a good Young People's Meeting. Among them are the following:

1. Prayer.—v. 2.
2. Watchfulness.—v. 2.
3. Thanksgiving.—v. 2 .
4. Speaking right things at opportune times.—vv. 3-6.
5. Wise conduct.—v. 5.
6. Proper use of time.—v. 5.
7. Concern for the welfare of others.—vv. 7-11.
8. Sincere greetings.—vv. 12-15.
9. Fulfillment of duties.—v. 17.

III. Outline Study.

1. A good motive.—I Cor. 10:31.
2. A wise aim.—Phil. 3:13, 14; Matt. 6: 33; I Tim. 4:12.
3. A good helper.—Heb. 13:6; I Cor. 3: 9.
4. A spirit of unity.—Eph. 4:1-3.
5. A will to serve.—I Pet. 4:10, 11.

PERSONAL THOUGHT

If all the young people took interest in the meeting according to ability in the same measure as myself what kind of a meeting would we have? Let us do what we can.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Scripture verse from Timothy.
2. Doing Better Work.

For Young People.—

1. What I Expect of Our Y. P. M.
2. How We are Coming Short.
3. Ways to Raise Our Record.
4. Our Source of Power.

For Older People.—

1. Encouraging a Good Work.
2. Keeping Right Ideals Before Us.

HOW CAN WE IMPROVE OUR YOUNG PEOPLE'S MEETING?

H. Frank Reist.

This question engages the minds of all earnest and devoted workers in the Young People's Meeting. Various methods are being employed to create and maintain interest, to stir latent talent, to cultivate and develop the faculties, and to in every way possible make these meetings contribute to the spiritual progress and welfare of our young people what they should. These meetings are indispensable in a congregation having young people if the largest and most efficient work is to be done. Because of the tremendous possibilities of these meetings because of their vital bearing upon the young life of the Church their improvement is imperative. How to make this work more efficient and effective is the vital question given our Young People's Meeting to discuss on the first Sunday evening of the month of May.

In order to secure all the help and suggestions possible for this particular meeting, and to benefit by the experiences of others, the editors thought that a symposium on this subject in the May issue of the Christian Monitor would be helpful. We desire that all those sufficiently interested in this work give our readers the benefit of their experience and the fruit of their thought on this work. The problems confronting this work are virtually the same everywhere with possibly slight modifications due to local conditions. Have you succeeded in solving some problem? What methods do you find the most successful? Have you tried any plans that failed to work? What do you consider to be some of the greatest needs of the work? These are few suggestive lines of thought if discussed will help to realize new opportunities and possibilities.

We want a number of **voluntary** contributions. We do not want lengthy discussions, brief, condensed and concentrated statements of **not more than 150 words** from each contributor. Mail your contribution direct to Scottdale not later than April 10, so as to be on time for the May number.

We solicit a hearty response. Do not yield to the suggestion, "Others can do better than I can," or "What I have to say is not worth while," etc. We all know how these suggestions come, and we know their source also. The thought that may seem commonplace to you may be the very one that will give a suggestion to another which will eventually result in quickening a meeting and possibly a whole congregation. Let us have a hearty response. WE ARE DEPENDING ON **YOU.**

SOME OF OUR MOST SERIOUS PROBLEMS

XIII How Prevent Needless and Argumentative Discussions

D. D. Hartzler

In writing on this subject I realize that there may be danger of being misunderstood, since there are those who possibly lack in courage to speak when in reality they ought to say something. I would by no means want to discourage any one who needs courage along this line.

In the first place when we think of discussing any subject in a religious meeting we must be prompted by love as Paul says in 1 Cor. 13, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," etc. We notice all through this chapter the need of being prompted by love without which all our gifts and all our efforts will be in vain. Therefore, in whatever we attempt to do, first, see that we ourselves have our hearts filled with love to such a degree that it prompts us to enter the discussion in order to help some one, and, second, by reason of this love to God and man we ask God to guide our thought and direct our tongue by His Spirit, and thus launch out in the discussion. If a discussion is undertaken in this way there is not much danger (if we understand each other) in having an argument.

We should avoid public arguments. I have seen good results from arguments in religious meetings, but on the other hand have observed some bad results. In an argument of this kind how often do we find individuals not quite honest either in their interpretation of things, or toward the Church or individual members, concerning the argument. Wrong kinds of feelings are stirred up which cause wrong attitudes to be taken toward the meeting and individuals. With this wrong feeling in the heart there is a temptation to discuss certain subjects with the intent of casting a slur upon the meeting or some particular individual. If such motives prompt our efforts we cannot expect to be a benefit to the meeting or a help to individuals.

There are subjects, however, which come up for discussion on which we do not all understand alike. Yet it is possible for individuals to hold different ideas and both be strictly honest and be the best of friends. On such subjects it sometimes may be a good thing that we do not all see just alike, as it will be the means, if we are honest, of leading us to search the Scriptures, and make special appeals to God for more wisdom and knowledge of His Word and will concerning these things, thus bringing us closer to Him. We should never lose sight of the fact that nothing ought to be done in a religious meeting but what is meant to help some one into the Kingdom or raise those already in the kingdom to a higher plane.

We must be fit subjects for the presence of the Holy Spirit if we desire God's guidance. When we think of the work we are in, that it belongs to God and that we are God's children, we at once can see that without the direction of His Spirit we will not be able to do anything acceptable to Him. His Spirit will not abide with us unless we crave His presence, believe Him, obey Him and accept Him in faith. We must be prompted by pure motives. If there is any work in this world in which the individual needs to be absolutely honest and true, it is the work of our Master.

Life is too short, uncertain and precious to harbor any feeling of ill-will toward any one, and much more so to give vent to such feelings in a public discussion at the expense of the meeting or individual. If we enter the discussion because of our love for the Master and His work we will bear one with another, be careful to pro-

tect and uphold the house of God and say nothing disrespectful of the Church which we will love.

We should never enter upon a discussion in order to take up time. There is probably no other thing that the Christian professor misuses in so many different ways, and yet means so much for eternity, as TIME. As every particle of gold is valuable financially, so every moment of time is valuable to the life of the individual. Especially is time valuable in religious meetings, as the manner in which time is used there may determine the destiny of some soul.

It is not the best policy to hold the audience until they become tired and restless. Make the meeting so interesting and inspiring by what is said and done that they will leave refreshed with a desire to come to the service again.

We should convey as much as possible by a few words. How often have we listened to a discussion by someone in which but a little time was taken and yet every word spoken bore its message, and how we enjoyed and appreciated a talk like that. And again we have attended meetings where the superintendent or leader made special efforts to have interesting talks, short but to the point, and instead of this some good-meaning brother arose and took half an hour, more or less, in giving an unprepared talk in which he did not stick to the subject, and consumed about all the time that was intended for the discussion, and thus hindered the meeting from doing the amount of good intended.

I once heard an attorney say that he needs half a day for the preparation of a fifteen minute plea. Now this is only the labor of his daily occupation, but it is essential to the success of his profession. It is our duty as Christians to give our Master the very best service possible. I believe we are held responsible for the amount of efforts we put forth in our preparation. If it is necessary to make thorough preparation for success in temporal affairs how much greater the necessity for us to make careful and thorough preparation for our spiritual work which is of vastly greater importance!

But do not think when you have read this article that the Church does not appreciate your honest efforts for the Master. Let us not allow Satan to make us believe that some one else can do this work better than we can, or discuss the subject in a more intelligent way, and therefore not make any effort and feel justified and satisfied. Possibly Satan will try and make you believe that you are only taking valuable time away from some one else more gifted or better qualified, or that the audience does not want to hear you speak and that it is your place to remain silent, or that you have no work to do. Remember that it is Satan's purpose to keep you from giving your testimony for the Master and keeping you from His service. If he can silence you by such arguments he is accomplishing his purpose.

It might be well for us sometimes to ask ourselves the question: If every member of the meeting was just like I what kind of a meeting would it be? or, If every member of the Church were just like me what kind of a Church would it be?

Let us consider these questions: Does God's Word justify me in the way I do? Is this what God would have me do? Am I doing enough for the Master in comparison to what He has done, and is doing, for me? Does my service prove to the world that I really love my Lord? Does my life correspond with what I say? or does the old adage, we so frequently hear, apply to me; "What you are thunders so loud in my ears, that I cannot hear what you say?"

Our life ought to be such that we need not be afraid to speak the truth at all times, and that the truth may be verified and exemplified by our life. God expects of us our very best service in all of our labors, be they secular or religious. The worst failure in life is, NOT TO DO AND BE THE VERY BEST WE KNOW. May we all be eager to learn and ask the Lord to give us strength to live up to the very best we know.

Smithville, O.

German Missions in India

The Gossner Mission of Berlin (says the Bombay Guardian) has a staff of 50 Europeans in Chota Nagpur and Bihar. Its Secretary, Rev. Paul Wagner, has received the Kaiser-i-Hind Gold Medal. The situation of the Mission is critical. The Bishop of Chota Nagpur, and others, are dealing with the need. The Schleswig Holstein Mission, with more than 40 European missionaries working in the Vizagapatam District of Madras and the Jeypore Agency, has already taken drastic action; 275 Indian agents have been dismissed, 150 more put on half-pay, and a seminary of 78 students closed. The Leipzig Lutheran Mission works in the Tanjore, Madura, and Ramnad Districts of the Madras Presidency and in Trichinopoly. Its monthly expenditure has been very large, and is obtained by monthly remittances. Since the war broke out nothing has been received. Schools have been disbanded and children sent home. The Indian educational staff alone numbers 580. Similar facts with slight variation are reported from other German Missions. Continental Missions other than German are also in hardship. The strain of the present crisis is upon them, and the prospect is still more serious. The National Missionary Council of India has been facing the situation. The Bishop of Chota Nagpur has proposed that there should be a personal appeal to every English and American missionary to subscribe Rs. 10 a month while the need lasts.—Sel.

THE BIBLE IN COLLEGE

(Continued from page 112)

6. In the great **universities**—those institutions which are expected to find and apply a remedy for every evil—the results of Bible study too often attained are that the "Mistakes of Moses," the "Impositions of the Prophets," the "Mysticisms of Jesus" and the "Ignorance of the Galilean Fishermen" are all **corrected.**

7. To use a term which might describe **a large body of the Christian Church** today as regards the study of the Bible, we might say that we are **"infected"**—swayed by impulse or by popular movements. Whether it be a disease or a normal spirit the great movements of recent years should set the hearts aflame with a desire for Bible study and spread abroad the good work until the entire Church puts the Bible into its proper place, and give the study of it the proper attention.

The Bible should be found in every public school and accompanied by Christian instructors. Its historical and spiritual facts are of great value to the child, whose moral and spiritual well being is dependent on its truth and principles, and these can only be safeguarded by instructors whose sympathies are with the child and the Word of God. The Bible is able to take care of itself, but the child needs to be guarded against the prejudiced opinions of the unbelieving and ungodly. The efforts put forth by some communities have successfully restored the Bible into schools from which they had been removed. The Orange Society endeavors to place a Bible and an American flag (symbols of religious liberty and patriotism) in every public school in America; and while their efforts have resulted in converting every school yard into a military camp for patriotism, they have not succeeded in converting the teachers' desks into an altar for prayer and worship to God. These efforts of the few and isolated individuals may succeed in creating right sentiments on the subject of Bible study, but the Bible will never regain its lost domain in the school room without a strong power behind it. It is the business of the Church to spread the Word of God.

(To be concluded)

The Cathedral of St. John the Divine, New York, has cost already nearly seven million dollars. Before the building is completed another seven million will be required. This sum at 5 per cent. represerts an interest income of $700,000 annually. What a waste!

"The Karens of Burma have 830 churches with 48,068 members. They are self-respecting, largely self-supporting, independent, Baptist churches."

There are twenty-five Italian Protestant churches in New York City, while the Roman Catholics have nineteen.—Sel.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL AS AN EVANGELISTIC AGENCY

Anna W. Christophel

One of the great problems which faces the Christian people of today is the evangelization of the world. In the work of winning souls the Sunday school has an important calling. Christ said, "Feed my lambs," and where is an institution where that command can be fulfilled better than in the Sunday school?

The importance of the Sunday school as an evangelistic agency is due partly to the fact that it reaches the young when they are most susceptible to religious influences. By far the larger per cent. of conversions take place between the ages of twelve and twenty. Almost every normal child will respond to religious teaching and effort during these years, unless other strong adverse influences counteract it.

The Sunday school prepares the scholars for the evangelist. It gives the child a Bible knowledge. For without the Sunday school many children would receive very little Bible knowledge. For the great majority of children the Sunday school affords the only means of instruction in the things of the kingdom. It is of course very unfortunate that such is the case.

Where home training is neglected children are taught God's Word in the Sunday school, these would otherwise be lost to the Church. In the Sunday school the Word is explained just to them in a class by themselves, in terms they understand, while in a church service the child is not so directly touched and therefore is not so easily reached. The pupil learns scripture verses, Bible stories and Bible facts and is therefore ready for the message which the evangelist brings, and the evangelist has something with which to work.

The child must know a thing before he can do it. If the Sunday school teaches God's Word, pure and simple, it will bring conviction to the sincere heart. The child's knowledge gained in the Sunday school will help it to become interested in the church service. The good seed that is sown in young hearts may never be forgotten and which in time will again show itself in Christian work. The fundamental truths of love and obedience are here taught in a way which leaves a lasting impression upon the hearers. The truth of this statement is brought out very clearly in the following poem:

"I wonder if he remembers
Our sainted teacher in heaven,
The class in the old gray school house
Known as the 'Noisy Seven?'

"I wonder if he remembers
How restless we used to be,
Or think we forgot the lessons
Of Christ and Gethsemane?

"I wish I could tell the story
As he used to tell it then,
I am sure that with Heaven's blessing
It would reach the hearts of men.

"I often wish I could tell him,
What lessons did for me,
And how I'm trying to follow.
The Christ of Gethsemane.

"How many besides I know not,
Will gather at last in heaven,
The fruit of that faithful sowing,
But the sheaves are already seven."

The Sunday school arouses the missionary spirit and makes our future evangelists. The Sunday school is the strongest religious organization for creating a missionary knowledge and spirit. It is true it cannot take the place of the Church in carrying on missionary work and in bearing the responsibility of the Church, but it has greater opportunities than the Church has, because it has the child earlier than any other religious organization, and has it during the unfolding period of its life while all the religious conceptions and life habits are formed.

The Sunday school being the leader and unfolder of the child's life can bring him the necessary knowledge and can surround him with the missionary spirit. The thought-life and heart-life of the Church twenty years hence are being moulded now in the Sunday school, therefore to have a strong missionary Church in the future, we need to begin with the training of those whom we have now in the Sunday school.

Past records have shown that the work of the Sunday school as a missionary agency has two results: (1) the work it is doing as an organization and (2) the spirit it carries to the Church. There is no school in a neighborhood, no matter how cultured, which may not reach out into the surrounding community and touch those who are not in the habit of church-going. Every school may have, to some degree, a mission element, while there are innumerable localities where the Sunday school is the only influence available to reach the non-church goers. It is an evidence of the divine origin of the Sunday school and of its spiritual power that it proves to be so successful a missionary agency. There is nothing like it to reach those unreached before, to kindle a gospel fire, and to fan the flame till the whole community is reached. The Psalmist says, "The entrance of thy word giveth light," and this has been proved, especially in communities where God and His Word have been neglected, and some one has come into that community, organized a Sunday school, and taught the Scriptures. Soul were converted, churches were organized, and the work of the Lord prospered.

The Sunday school builds character in the children and young people that makes them more useful men and women when they are converted. As the children associate and come under the influence of pure instruction and strong Christian teachers, something tells them that they too want to be like them. They are impressed that what their teachers so much love must be worth loving, and they will strive to become purer and nobler boys and girls. This builds up their character and prepares them for Christian service. Many souls have been convicted and inspired to a higher and nobler life through the influence of the Sunday school, and we would lose many of our young people if this line of work were neglected.

That the Sunday school is an undoubted agency of evangelism can be established by the fact that about 80 per cent. of our Christians today have been Sunday school scholars.

The Sunday school is giving the Church most of its members and many of its ministers and missionaries. It is giving the Church more work to do than any other agency. If we had all the children in the territory of our Sunday schools who do not attend anywhere, we might double our attendance and that would mean more members in the Church and more souls for Christ.

Nappanee, Ind.

"The teacher is the evangelist for his class. How many have you won for Christ?"

"Dependableness is a virtue that a teacher can not afford to be void of."

The prayerless teacher is always a powerless teacher.

HOW MANAGE A SUNDAY SCHOOL LIBRARY

Clara Eby Steiner

(Read before the annual Sunday School Union of New Stark, Bluffton, Elida and Blanchard, and held at Zion Church near Bluffton, O., Aug. 2, 1914.)

It has never been my lot to manage a Sunday school library, therefore, what I say today is that which I have gleaned from observation, the experience of others and by some thinking on the subject.

The essential features of a successful library management are: First, the right kind of literature; Second, The right kind of a committee; Third, the right kind of a librarian; Fourth, the interest of the Sunday school; Fifth, the working together of librarian, superintendent, teacher and pastor.

A well equipped library should contain books for a "workers library," for the small child, for the adolescent period and for young men and young women.

We would not tolerate in our public schools for one year the slipshod methods which are often employed in our Sunday schools. The Sunday school is not of less importance and a library for the workers would aid materially in training more efficient officers and teachers.

The superintendent should be able to find books for his guidance in the organization and management of the Sunday school upon this shelf. The secretary's calling should be more than counting the number present and she could improve her office by reading works along her line. The treasurer's duties are higher than counting the pennies, but with the proper information he may inspire a spirit of giving and direct the channel of the gifts.

The teachers—elementary, junior, and adult—should be able to find books for their special needs. There are many books from which to select for this shelf.

The adolescent period of the child now receives more attention. "The Purity Books"—The Self and Sex Series—and other books in sex instruction, should be placed upon the shelves of the Sunday school library for the benefit of the boys and girls and young men and young women.

Biographies are always interesting and inspiring, and should have their shelf. So necessary are they deemed that a number of sketches of notable lives have been included in the course of the Graded Sunday school lessons. This step has been criticised by Bible defenders and might have been avoided if the library management had been alive to their duties.

The selection of the best books for the various departments requires a library committee which is capable of selecting such literature and which realizes the importance of the Library. It is absurd to select men and women who know little about books, who will not give the matter their attention and who are even opposed to the library. The Sunday school has lost many opportunities by just such selections of a committee

Much of the success or failure of the management rests with the librarian. Time was when the term "librarian" was applied to the children who passed the Sunday school supplies. We have not gotten so far away from this idea even yet, as in some schools inexperienced boys and girls are filling the position. Instead, one who understands his duties and will give the time necessary to perform them should be elected.

The advice of experienced men is that one or a few books should be added to the library frequently in preference to buying many at a time and at longer intervals. It is a little more expensive, but the results obtained are considered worth much more than the extra cost. This method tends to keep up a continued interest in the library.

When a new book is added the attention of the school should be drawn to it in some manner. There can be a stated place where new books may be examined or the librarian, or superintendent can show the book to the school and give a short review on it at some period of the Sunday school hour. The few minutes used in the introduction of a valuable book would be time well spent.

The pastor and superintendent should be members of the library committee. They with the teachers and librarian should manifest such an interest in this work that children and young people could come to them freely and consult them as to their reading matter.

This opportunity for helping to mold the Christian character of the boys and girls who pass through our Sunday schools should appeal to every pastor, superintendent, librarian and teacher. We are told that, "This is the only generation we can reach," but we believe that by placing before them, and assisting in their selection of good literature, these children and young people, who will constitute the future Church, may be reached even unto several generations.

There is no doubt this important phase of Church work has been neglected and we have suffered correspondingly. If it is true as the Savior said, that, "The life is more than meat, and the body is more than raiment," Why not give more time and attention to the Sunday school library?

Columbus Grove, O.

ATTENTION FATHERS!

Some years ago one evening we were in a rather remarkable meeting at Sidney, Ohio. A man, probably about thirty years of age, was greatly touched, and weeping. It was my privilege to speak to him. He uttered these words, "I was once a member of the church and strayed away. I have a wife and children. Last night I went from your meeting to my home. I looked into the faces of my children. I thought of their possible futures. Then I said to myself, "Your children have a right to a Christian father." It was too much for me. I knew it was true. Tonight I surrender my life to God; and by His grace I shall live for Him from this moment."

Sunday morning, December 20, I attended Sunday school—as usual. After the school, as I tarried for the morning worship, I "met" and conversed with a father. His little son was with him. "I am a traveling man," he said, "and do not get to come to Sunday school often." "It is a splendid place to come," I replied. "Yes," he said, "and especially when a man is a father and has a little family growing up about him. We canot afford not to attend Sunday school then."

True. Every parent should think of this. Father, do not send your boy to the Sunday school. Take him, and remain with him. It will do you good. It will also do him good. The "Boy Problem" is in reality the "Man Problem."—Sel.

"SELF-EXCELLENT"

Every Sunday school worker ought to endeavor to excel himself. It is an easy thing to get ahead of some people. It is an easy thing to get ahead of nothing.

1. Excel yourself in knowledge of the Book we teach.

2. Excel yourself in knowledge of the pupils taught.

3. Excel yourself in knowledge of the law of teaching. Teaching is causing another to know, to believe, and to live the truth.

4. Excel in skill, in doing a Christian work efficiently.

5. Excel in power, force of character, spirit of Christian love and in possession of the Holy Spirit.

You do more as a result of what you are than as a result of what you say. Every teacher needs the power of the Holy Spirit to force home the truth taught.

How can you excel yourself? By intense application. By needful exercise of the law of appropriation of the best means to help. Excel in the law of continuation.—Sel.

FARM AND HOME

THE IMPORTANCE OF THE CLOVERS IN FARMING

I

Herbert Groh

During the long period of cropping since the pioneers reaped their first bountiful harvests, the productivity of the land has been seriously diminished. Where ample crops were once secured with but little effort, it now requires a greater expenditure of labor, and exercise of intelligence, to produce satisfactory returns. As a rule the factors of success are to a great degree neglected, so that the average returns from the land are greatly reduced from what they once were and still might be. Nevertheless there are many farmers, who, guided by observation and experience, and by the experiments and investigations of specialists, are achieving marked success. Their methods are based on certain principles which are known to conform to the natural requirements, and which constitute our modern scientific agriculture.

The purpose of this paper is to discuss in a brief way one of the greatest of these principles, namely, clover culture. For, as will be evident from a consideration of the characteristic features of the clovers, or more properly of the Leguminosae to which they belong, they are virtually a distinct provision of Nature for the maintenance of fertility. Therefore, as they lend themselves also to farm conditions, it is most proper to regard clover culture as a fundamental principle in agriculture.

Recognition of the especial value of the clovers has not been by any means wanting in the past. Records of ancient, as well as of more modern times, inform us that all through the history of agriculture they have been favorably known. With the development of agricultural science they have attained to a high rank in public estimation, and are being extensively grown.

The complete explanation of the properties of these plants has, however, been delayed until within comparatively recent years. Reasons for a part of their influence have of course been obvious from a knowledge of certain characteristics, such as the possession of deep-feeding taproots, etc. But the richness in nitrogen, which must be regarded as the most important characteristic while known, was not explainable by any understood facts. That a plant should remove as much nitrogen as these plants do when harvested, and still leave the land richer in that element than it was previously seemed paradoxical; and naturally engaged the attention of scientists.

Among others in Europe and America, Helbiegel of Germany commenced in 1883, an exhaustive investigation into the puzzling problem; and it is largely to his labors that we are indebted for the interesting solution. He demonstrated, and subsequent research has confirmed his conclusions, that the primary reason for the superiority of the legumes as collectors of nitrogen is that they are able to obtain it from the unlimited supplies in the atmosphere. To all other plants this is a locked storehouse. The means by which they exercise this power is unique. The roots, if examined during the growing season, will be found with warty protuberances or tubercles of various sizes scattered plentifully over them. These it was shown are formed by certain bacteria which inhabit them in countless numbers, living in a sort of symbiotic relation to the plant. The bacteria feed upon the free nitrogen of the air, and change it by their life processes into the form of nitrates. The nitrates are their by-products, and are removed by the plant upon which they are produced, for the satisfaction of its large requirements. Thus has Nature provided for the replacing of the nitrogen which other forces are continually removing from the land. The discovery of this fact marks an epoch in agricultural progress; for with it came an increased use of clovers and a better knowledge of their habits and successful culture.

Coming, then, to a specific consideration of the advantages of clover culture, it will be appropriate to discuss, first, its value in enriching the soil. This is undoubtedly its foremost function, for two particular reasons, besides others somewhat minor though important ones to be noticed later: Firstly, the close relation of nitrogen to fertility; and secondly, the special power of the clovers and allied plants to appropriate atmospheric nitrogen. Nitrogen is an essential element of plant and animal life and is heavily drawn upon by plants. It is of all the important elements the most difficult to retain in the soil, consequently it is the most commonly lacking element. It is most safely held when combined in humus.

Agreeing, then, that nitrogen is of the utmost importance, let us see what are the common methods available for supplying it, and whether our claims for the efficiency of the clovers are in any wise exaggerated. In many cases the practice of applying nitrogen and the other lacking elements as artificial fertilizers is in vogue. This, as a general farm practice, is necessary and advisable only under a rather limited range of special circumstances. It is expensive, requires discretion, and moreover, does not furnish any of that valuable constituent, humus. Feeding the crops to animals on the farm and returning the manure to the land is another well-known method of general improvement. But, while this practice cannot be too strongly recommended, it must after all be considered as merely a conservation measure in regard to nitrogen, unless additional feed or manure is purchased. Under the best care it fails to return to the land all that was removed.

We come, then, to the principal remaining method; namely, green-manuring which may be divided into leguminous and non-leguminous manuring. With either, the whole crop may be plowed down, or merely the roots and stubble. Either will add humus and thus secure its benefits. But, excepting some special cases, no non-leguminous crop can approach to certain of the clovers for green manuring purposes. They furnish to the soil a great amount of luxuriant vegetation to be turned into humus. Their large stores of nitrogen are a veritable mine of wealth to the soil, and this is where these plants so completely surpass any others which may be grown for increasing fertility. A crop of red clover contains about twice as much nitrogen as does an ordinary cereal crop. Then again, we know that the nitrogen of the non-leguminous crop was merely obtained from the soil, whereas that of the clover came largely from the air.

Illustrations of the actual effect of plowing down clover are numerous and convincing. Every observant farmer can call to mind some striking example. I will have to confine myself here with mentioning the results obtained at the Central Experimental Farm, Ottawa, Ont. The methods used were such as any farmer could adopt, though on poorer land the results would not be equal. Mammoth red clovers seeded with cereal crops and plowed down in October of the same year produced over eleven bushels higher yield of oats the following year than was obtained from check plots without the clover. The effect was still very strong on the barley grown the following year.

Respecting nitrogen, the experimenters say, "It is evident that by the use of clover we can with a single crop furnish the soil with so large a quantity as would be supplied by a dressing of ten tons of manure per acre." Unless the object is to quickly restore fertility to badly impoverished land it is not usually necessary, however, to often sacrifice a crop by plowing it down. The roots and stubble alone of a crop of red or mammoth clover leave the soil richer than it was, and therefore, if the rotation provides for reasonably frequent crops of one of these, their residues will be sufficient to maintain the nitrogen supply and probably even to increase it.

(To be concluded)

WHAT DOES THE WIFE SAY?

When a certain country banker in Indiana visits his farmer patrons he spends little time in viewing the crops and livestock, but he never misses an opportunity to talk with the farmers' wives. He has a reputation for unerring judgment in picking the right men to encourage and in knowing how far to go in investing in mortgages. Some one asked him how he determined the responsibility of prospective borrowers.

"Don't be deceived by fine buildings, big yields or reports of unusual profits," he replied. "Don't depend too much upon the balance that your prospect carries in his bank account. If you want to know how he is succeeding ask his wife. If you find her in a pleasant home, thoroughly satisfied with the way they are getting on, your prospect may be regarded as permanently located. But if the wife is unsatisfied and complaining the farmer has failed to meet the most exacting test of success. Good farming consists not alone in making a net profit, but in spending some of it to make a good home."

Record-breaking crops alone are not an evidence of success in farming. Neither is a big bank account, for the farmer may be robbing his land and may have the bill to pay later on. Fine buildings and animals mean little if conditions in the home are not right, since farming as a business cannot be wholly separated from the farm as a home.

Some farmers' wives know very little about the business details of the place, but most of them know mighty well whether they are really getting on or merely appear to be succeeding. The banker who wishes to know the standing of a farmer must look at his crops, his animals and his bank balance; but he also must know if things are right in his household. The farmer with a justly dissatisfied wife cannot be regarded as a permanent business proposition.—Sel.

"God's treasure house is only unlocked to the individual believer by the golden key of obedience."

A HARD NUT TO CRACK

The high cost of living does not seem to have been diminished by the discussions, investigations and legislation which have been on foot during the last few months. Indeed, in some instances the cost of transfer of some articles from the hands of the producer to the stomach of the consumer has been appreciably advanced. The parcel post, the new tariff, the Clayton law and the investigations of the different commissions appointed by the Government have all failed of their purpose in this particular direction. If law would change human nature, there might be hope that legislation would cure the trouble; for human nature, after all, is the great factor in the case. Take the effort, for instance, to bring the producer and consumer together by parcel post and curb markets in the cities, and thus eliminate the middle man. It has not succeeded, and will not succeed, probably. In the first place, while the rate of carriage by the parcel post is low as a postal proposition, it is high when added to the first cost of the commodity carried, and also as compared with what it cost the commission man to bring the same products from the farm to his store. And, too, the farmers are just as ready as the much abused middle man to charge all "the traffic will bear," and their prices on articles sent through the mails or sold in the city markets do not materially shade the prices charged by other retailers. In fact, if other city markets are like those of Philadelphia, the buyers in them are liable to pay a little higher price to the farmer salesman than to his neighbor who "raises his produce" in the commission houses. Farmers are in the business for what they can get out of it, and in common with other people, are not wearing many halos around their heads. The difference between the prices of everything we buy at retail and the prices obtained by the producer or manufacturer, is very much more than it was years ago. The present age is an extravagant one, no matter from what angle you look at it. The magnificence of the large city department store, its luxurious appointments for comfort and convenience of its patrons, its entertainments for their amusement, the perfection of its delivery system, cost a fortune each year. The owner pays for all this in the first instance; but the buyers ultimately pay for it all. This may be an extreme illustration, but to a lesser degree it is reflected in every city store and shop, no matter how humble it may be. In the smaller cities and towns the same change may be seen, and they cater to their customers better now than the large city stores did a generation or two ago. We believe if a clear cut proposition could be made to people to go back to old customs and old prices and give up present conveniences in connection with their buying, they would veto the proposition. We are living on a more liberal scale than we ever did, and we must "pay the piper." That's what's the matter with the high cost of living.—Sel.

PROFIT SINKERS

Farm-survey experts have found that many farmers make money on one crop only to lose it on another or on poor livestock. Such men persist in keeping a certain number of animals or in growing a particular crop because of custom, when the balancing of accounts would show that some of their cows ate up the profits.

On fourteen farms in an Eastern state receipts were less than forty dollars a cow a year, and not one farm of the fourteen brought the owner a thousand dollars a year for his labor. On twenty-four other farms in the same district, where receipts were between one hundred and one hundred and fifteen dollars a cow a year, a dozen farms were making more than fifteen hundred dollars a year and only three made less than one thousand dollars. On the first lot of farms the cows ate up the profits.

On some farms a large number of horses are kept in order to do the work promptly during the rush season. The fact that it costs from ninety to one hundred dollars a year to keep a horse is overlooked, and the one or two extra animals kept for emergency are profit sinkers.

Idle work animals; cows that consume more than they produce; machinery that is used but a day or two and stands idle the rest of the year; fruitless orchards that occupy good land; pastures that are tillable, yet are used only for paddocks—these are some of the profit sinkers that keep down the net balances of hundreds of farms. The only time some farmers ever clean up their places or take anything like an inventory is when they have a public sale; then they are astonished at the amount of inferior stock and machinery that they have. The tax of depreciation on unprofitable fields and animals is greater than any other land tax, and it cannot be dodged, for it is paid as you go.

The end of harvest is the best season to take an inventory and to clean up and dispose of the surplus. Farm-management experts formerly took inventories of farms and then told the owners to sell certain animals and to omit certain crops. These experts have learned that the only way to educate the farmers effectively is to have them take their own inventories and face the facts of their own losses. Then they are ready to dispose of their profit sinkers.—Country Gentleman.

"If rest is what we need, the Lord has allotted plenty of time for it in eternity."

"You can't lift another fellow until you get up higher."

CURRENT EVENTS

"Make hay while the sun shines," is a familiar adage, and one in which Japan seems to be a sincere believer taking into consideration her present activity in the Orient and especially with reference to China. Japan within the span of a man's life has risen from an obscure nation to a position of world-wide influence—the leading nation of the Orient. Japan has ambitions to enlarge her influence and territory, and while Europe is embroiled in a mad struggle and has her hands full at home, Japan sees her opportunity to make her hay and realize some of her ambitions The European nations with the United States, through the diplomacy of John Hay, are committed to maintain the "open door" in China. It is this policy that has prevented the dismemberment of China among the powers.—Japan through an alliance with England was enabled to participate in the present war and helped England to capture the German possession, Tsing-tao, in China. Japan pledged to restore this possession to China after its capture, but soon after Japan had possession of it she let it be known that she intends to hold on to it. Now Japan has made demands of China which has brought about a crisis in the Orient.

Some of the causes that led up to this crisis are; First, China requested the belligerents when they first attacked the Germans to keep within a specified war zone, which Japan refused to do; second, after the success of Japan she established her military occupation and also several branches of civil administration, to which China objected; third, after the defeat of the Germans, China requested the withdrawal of Japanese troops as there was no need for the war zone, but Japan refused and virtually notified China that Japan would do as she pleased in this territory. The demands of Japan upon China are said to be twenty-one in number. Japan asked to have all the German rights in China transferred as well as certain additional ones to Japan. She asked for important commercial, railroad and mining privileges, etc. Also the following additional demands were made:

"China shall not alienate or lease to other countries any port, harbor, or island on the coast of China.

"China shall employ influential Japanese subjects as advisers for conducting administrative, financial and military affairs.

"China and Japan shall jointly police the important places in China.

"China shall purchase from Japan at least half the arms and ammunition used in the whole country, or establish jointly in Japan factories for the manufacture of arms.

"Japan shall have the right to propagate religious doctrines in China."

Japan claims that her demands do not conflict with the policy of the "open door" nor interfere with the rights of other nations. The demands are such that, if granted, Japan would virtually rule China. China has refused to grant all the concessions, but when it comes to the use of force China could not resist successfully. Unless the European powers and the United States stand by China the only alternative is for her to yield. Japan seems to be going on the policy of "Asia for the Asiatics," and is evolving a "Monroe Doctrine" of her own. The United States, England and Russia have warned Japan against pressing her secret demands upon China.

Will the "jitney buss" prove to be a permanent competitor of the city street cars? is a question that worries the municipal street railway magnate at present. In some of the western cities the "jitney buss" traffic has grown by leaps and bounds and is taking considerable traffic from the street railways, so that the number of street cars has been reduced and many motormen and conductors discharged. What is this "jitney buss" that is causing the railway magnate troublesome nights? It is an automobile used to transport passengers to different parts of the city for a "jitney" or what is more commonly known as a nickel. Four weeks after the first "jitney buss" appeared on the streets of San Francisco, there were over 1,500 in operation. The business is not yet organized. Each owner operating his own car or cars. Steps are being taken to organize the business, to lay out definite routes, with a system of transfers, and have a fixed schedule. The "jitney buss" operators are being bitterly opposed by the street car companies. The street car people of San Francisco discovered that their receipts were reduced by $9,500 the first month of the jitney service. The fact that these autos are able to go to any part of the city and on side streets, that it is a more pleasurable means of travel than on crowded street cars, are advantages in favor of the "jitney buss." In large cities the jitney service will add to the congestion of traffic and will have to be regulated by the city. The movement is spreading eastward with great rapidity. Automobile manufacturers, manufacturers of automobile accessories, and even the Standard Oil Company, are said to be encouraging the general introduction of the jitney service in the cities. There are those who speak of the new innovation as the result of "hard times" and that it will not be permanently established. Time alone will tell whether the jitney service is here to stay, in the meantime it is proving to be the strongest and most-feared competitor of the street railway companies and is serving the purpose of compelling these companies to improve their railways and equipment so as to render better service to the public—the public is being treated with more consideration than hitherto. The jitney service flourishes the most where the street railways, because of their monopoly of the passenger traffic, had become arrogant and indifferent to the necessity of accommodating the public with proper comforts and facilities.

The Government Ship-Purchase Bill has provoked considerable discussion in the press and a large flow of oratory in Congress. This bill is an outgrowth of the present war and is decidedly an Administration measure. President Wilson is its chief and most persistent sponsor. The bill passed the House of Representatives, but the Senate refused to do so. Seven Democrats have taken a decided stand against it, and without their support it is said it cannot be passed. Some of the other Democrats in the Senate are not so favorable to it, but to comply with the urgent requests of the President, it is said, they support the measure. After it was realized the bill in its present form could not be passed by the Senate it was thought no further efforts would be made, but recently the President again referred to it and expressed himself as being confident that the bill with some modifications would be passed soon. The Bill seems to be unpopular. The bill provides for the expenditure of thirty or forty million dollars by the Government for the purchase of merchant ships for traffic with foreign countries and to alleviate the present congestion in this traffic as a result of the war. The Government is to own 51 per cent. of the stock and private individuals the balance. After the business has been placed on a sound money making basis the Government is to withdraw and turn its interest over to private capital. The original bill also provided that ships of belligerent nations interned in our ports might be purchased. Virtually all

such ships are German, and the Allies objected on the grounds that such purchase would help Germany by supplying capital and that it would be a violation of neutrality and that such ships would be seized. It is claimed that the passage of the bill would give rise to serious international questions.

The center of interest in the war shifted to southeastern Europe during the last month. The attempt of a powerful Anglo-French fleet to force the supposedly impregnable Dardanelles, the gateway to Constantinople, the capital of Turkey, is being watched with interest. The Dardanelles is a strait about 47 miles long with an average width of three to four miles. It is heavily fortified on both sides and heavily mined. It is in the hands of Turkey and no vessels of any kind are allowed to pass through it without the permission of Turkey. The fleet has destroyed a number of forts and cleared the channel for a number of miles. A number of battleships have been damaged by the fire from the Turkish forts. The Allies are confident of fighting their way through, and the Turks also express their confidence that they can prevent the fleet from getting through. The importance of the capture of Constantinople is brought out in the article on The Great War, appearing in the Educational department of this number. The progress made by the fleet has affected the price of wheat in this country. As the forts continue to fall the price of wheat drops. There are millions of bushels of surplus wheat in southern Russia which can be brought to Europe through the Dardanelles so soon as Constantinople is captured, which will decrease the export from this country. The capture of this strategic stronghold will have a vital effect upon the present war.

Secretary of the Interior Lane announced two important discoveries made by Dr. Rittman, a young chemical engineer of the Bureau of Mines. The one is a process that makes it possible for independent oil companies to triple their production of gasoline from a given quantity of petroleum. The Standard Oil Company has had a big advantage over independent oil companies because it had a patented process by which it could obtain three times the amount of gasoline from a given quantity of petroleum the independents now obtain. The process discovered by Dr. Rittman is said to be safer, simpler and more economical than that used by the Standard Oil Company, and the process will be given to the American people so that no one can secure a monopoly of the process. This will mean much for the independent oil companies, and may have a decided bearing on the price of gasoline. The other discovery may prove of greater value than the first in that it suggests the establishment of an industry in which hitherto Germany has virtually had a monopoly—the dye industry. This process makes possible the production from petroleum of toluol and benzol, bases for dyes and high explosives for which the United States and the rest of the world has depended almost exclusively upon Germany. Experiments indicate that the process is more economical than the German methods, and may eventually result in giving the United States the supremacy in the dye-stuffs industry.

The "Dawes Hotel," located in Chicago, is giving a practical demonstration of the low cost of living. The annual report of the hotel shows that 179,000 men stopped there during the year, at a cost of 14 cents a day for a bed and a meal. This is no charity institution, but is conducted on a business basis. There was a slight loss of about $433, and by raising the cost a cent of two, the hotel would pay expenses and a four per cent. dividend. It is claimed that this hotel is run as decently as a $5-a-room hotel. "Things are kept clean and in order and the custom itself is genteel and honorable." "So successful is this enterprise that a project is afoot to start similar hotels in other cities, to give the poor a chance to live cheaply and pleasantly. By close management the enterprise drives afar the high cost of living and proves that people may live amply and respectably on a few cents a day. That lesson alone is worth the entire experiment. There seems to be a concerted effort to make it appear that it requires lots of money for a man to live. On the other hand, it requires very little. Headwork goes further than money." There is no need for anybody starving or going bedless who does a little thinking for himself. The thinking part, however, seems to be the most difficult thing for many to acquire and utilize intelligently. The "Dawes Hotel" was erected by C. G. Dawes in memory of his son.

The Mexican situation is going from bad to worse. The conditions in Mexico are characterized by lawlessness and anarchy. The situation in Mexico City is described as "deplorable." Americans and other foreigners in Mexico are calling for assistance to leave the country as their lives are in danger. No serious fighting is occurring between the various factions for the reason, it is said by a Mexican official, that there is a serious lack of ammunition and virtually none can be secured because of the great European demand. Carranza ordered the port Progresso to be blockaded, but at the urgent demand of President Wilson the blockade was lifted and trade with this country resumed. Since nearly all of the raw product for the manufacture of binder twine comes from Mexico a serious shortage in twine was threatened. American war vessels have again been ordered to Mexican waters and some talk of possible intervention is again heard.

A novel use to which the telephone is now put is that of locating a foreign body, such as a bullet, that may be embedded in the flesh. When President Garfield was shot attempts were made by means of an electrical device to find the position of the bullet. Immediately afterwards Mr. Bell, the inventor of the telephone, suggested the use of this instrument for locating foreign metallic bodies lodged in the flesh. The telephone is now used in European military hospitals for this purpose. The principle was described by Mr. Bell as follows:

"It consists of a telephone, to one terminal of which a fine needle is fixed, and to the other a plate of metal of the same nature as the needle. The plate is placed on the limb to be examined, and the needle is thrust in where the bullet is believed to be, and when it strikes the ball a galvanic battery is formed within the body. This will cause a click to be heard in the telephone each time the bullet is struck."

The time no doubt is coming when this method will be more generally used than now, as it enables the surgeon to remove the metallic body with a smaller incision since it can be definitely located before the incision is made, and can also determine its boundaries.

The early colonial history of our country has been brought to mind recently by the reports coming from Utah that a United States Marshal with a posse was endeavoring to capture a band of Piute Indians who had defied arrest. In one skirmish a white man and several Indians were slain. The trouble had its origin last October when Tse-ne Gat, a Piute, was indicted by a Federal grand jury for killing a Mexican horse-thief. As a result he went on the war-path. He joined several hundred other Indians and defied any one to come and get him. The third week in February Marshal Nebeker took up this challenge and is determined to get his man. One man in close touch with Indian affairs in Utah says, "The Indian situation in Utah is serious. This particular Indian is a common murderer and must be arrested if it takes the whole United States Army. These Indians must not get the idea that the Department of Justice is afraid to arrest them."

The large armies in Belgium and France are still dead-locked. There is almost continual fighting going on here, but no decisive battles are fought, only local attacks and counter-attacks to take or retake trenches. Some desperate fighting has been taking place in the eastern theatre of war, in Poland and Galicia, but also without any decisive results. Germany has cleared Prussia of the enemy, but has not yet succeeded in taking Warsaw, her objective. With the coming of spring it is predicted there will be greater activities along both fronts.

The local option question is now to the front in Pennsylvania. Governor Brumbaugh elected by the Republican party with the support of the liquor gang, personally gave his pre-election pledge to support a local option bill if brought before the Legislature. The liquor gang evidently counted on dictating the action of the governor, just as they have done former occupants of the gubernatorial chair. Fortunately, however, Gov. Brumbaugh has a mind of his own. He had a bill for local option introduced framed according to his own ideas, and served notice on the legislators to pass it and redeem the pledge he made. He is making his appeal to the people for support and has warned those legislators who refuse to comply with the desires of their constituency, that he would enter the campaign personally against them if they are candidates for re-election in 1916. There is confusion and consternation among the liquor gang. The outcome of this fight will be watched with interest.

The German cruiser, Dresden, was run down near the coast of Chile by a British fleet and destroyed. The Dresden helped to destroy the British fleet in the Pacific and was the only vessel of the German fleet that escaped when attacked by the British fleet near the Falkland Islands. For about three months she eluded her enemies but eventually met her inevitable fate. On March 10 the German auxiliary cruiser, Prinz Eitel Friedrich, after a seven-months commerce-destroying cruise over the Pacific and Atlantic oceans, quietly slipped into Newport News, Va., for repairs. She destroyed a number of merchant vessels, one of them an American ship. It is likely the ship will be interned until the close of war despite the assertions of the commander that he will put to sea as soon as necessary repairs are made.

The wail of the liquor gang that the abolition of the saloon means higher taxes received another puncture when the commissioners of Juniata county, Pa., reduced the county tax rate from 6 to 4½ mills, a reduction of 25 per cent. During one year of curtailed license and two years of absolutely no license the county debt has been reduced $33,000. This county maintains no almshouse and "finds little use for one even under the present depression of business."

Colorado and Idaho both will enter the prohibition column on January 1, 1916. On March 1, the governor of Idaho signed the prohibition bill and on the same day the Legislature of Colorado completed the law to enforce the state wide constitutional prohibition amendment. Also on March 1, the governor of Minnesota signed the county local option bill recently passed by the Minnesota legislature. This law becomes effective immediately.

American surgery is said to have taken first rank in the war in Europe. The patients of the American hospital in Paris are said to get well ten days sooner than those of any other hospital. The credit for this is largely attributed to the fact that attention is given at once to the teeth of the patients by a dentist. "It is found that the English have the worst teeth and the Arabs the best. The Moroccans and Algerians have almost perfect teeth. Inflamed gums are common among both English and French patients, and they often suffer worse from their teeth than from their wounds." This hospital is also noted for the restorations of desperate cases.

The campaign in Pennsylvania for "votes-for-women" will now begin in earnest since the Legislature has passed the amendment to the constitution granting women the suffrage, subject to the decision of the voters next November. The Republican legislature passed the amendment to redeem their party pledge, but it is alleged they will put forth every effort to defeat the legislation at the polls. The pros and antis among the women are lining up their forces and a lively campaign is anticipated.

The little island of Iceland is to have a railway. For years they have been talking about it, but now the legislative body has passed a bill authorizing its construction. The total distance to be covered by rail is about 62 miles and is to cost approximately $1,000,000. At present the most primitive facilities for traffic and trade are in use. "Travelers are obliged to ride on any animal which may be available, while freight is moved in rude carts. The roads are for the most very bad and they are often made impassable by mountain torrents."

An effect of prohibition in Russia was announced by the Comptroller of the Russian Treasury in an official report. The national savings for December, 1913, which amounted to $350,000, had increased to $14,559,000 in December, 1914. The total savings for 1913 amounted to $17,000,000, as compared with $42,000,000 for 1914. Because of this saving it is said the extraordinary financial outlay occasioned by the war as yet had caused no great suffering in Russia.

The 1913 "junk pile" of the United States was worth $73,000,000. This is the value of "secondary metals" exclusive of gold, silver, platinum and iron. "The term 'secondary' is applied to metals recovered from scrap metal, sweepings, drosses, etc., as distinguished from 'primary metals,' which are derived from ore, but without implication that the secondary metals are of inferior quality." The value of old rubber and paper stock amounts to many millions of dollars.

Miscellaneous

GIANT FOREST HOGS IN AFRICA

About the time of the discovery of the okapi, the natives of the Equatorial and Central African forests reported the existence of a large, pig-like animal which they had seen and gave thrilling accounts of the size and ferocity of this unknown beast. Owing to the habit of this creature of roaming only in the almost impenetrable forests and jungles, few white men and explorers have been able to penetrate far into their haunts and kill one. The first specimens to reach America have just been received from Africa and mounted at the Museum of Natural History, New York. They are distinct from the wart hog, Red River hog and bush pig, and considerably larger, standing three feet high and six feet long. Natives report that they attain the size and height of a zebra and a rhinoceros. They are found only in the dense and remote equatorial forests of British East Africa. They are strictly a forest-living animal and seldom come out into the open. To capture or shoot one is very dangerous or difficult. Owing to the thick forest they must be hunted at close range, and they are apt to charge their enemy. The most conspicuous feature of these beasts is their grotesque and formidable head, equipped with huge curved tusks. Below the eyes of the monster is a pair of warty growths, like the fungi which commonly grow on trunks of decaying trees. Their bodies are covered with long, jet black bristles. The giant hogs are supplied with dangerous teeth and tusks, and they prey upon various animal inhabitants of the forests. They are said savagely to attack native women who are compelled to frequent the interior forests to gather faggots for fire wood. Some of the pigmy tribes of the interior, according to reports of the natives, capture these animals in pitfalls, after which they kill the beasts by shooting them with poisoned arrows.—Sel.

FOR SALE

About 40 acres of land. Has on it 2½ acres of grapes, 2 acres of young alfalfa, and 130 fruit trees planted in the spring of 1913. For particulars write

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Denbigh, Va.

The courts of Perry county, Pa., have refused all applications for liquor licenses. This makes the ninth county of the state to enter the dry columns.

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST Editor

DEPARTMENT EDITORS

J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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THE ROAD OF A 1000 WONDERS

(Continued from page 98)

creases. Now the vines are brushing your face, scratching your hands, and they are dripping with water. Little streams begin to trickle down the path, possibly down your neck too, but the mule goes steadily on—he is bound for Matara. How the weary afternoon hours wear on. The forest is as beautiful, more so perhaps than it was in the morning, but your keen sense of appreciation is lacking. Now the rain has stopped and you get glimpses of sunlight through the trees. The path is wet, the trees and vines dripping, but somehow you are cheered and buoyed up by the reappearance of the sun. It is midafternoon now and you find yourself again **wondering** how long before you will be out in the daylight and whether you will be able to get to your destination before dark. How cold your toes are; you had not noticed before that brushing through the wet grass and weeds had soaked your feet. As you proceed the little open space becomes more frequent, the glimpses of the late afternoon sun more prolonged, the forest thins and once more you are out in the open, riding easily down a long sloping ridge. You see a native village or two not far away. Will it be possible to see Matara soon, what will it look like, how long will it take to reach it after we do see it and a dozen more **"wonders"** crowd through your mind. Crossing through a final clump of trees and swinging over to the other side of the ridge—looking away across (though it seems almost within calling distance), you see the buildings of the station, the dwellings of the missionaries, the chapel and school house, and the girls' home. In a moment they are again lost to view as you dip into a deep ravine. You climb laboriously up the other side on a very slippery path, drop again into another deeper and wider ravine where you cross a river on a crude but safe bridge, and passing along through gardens gradually rise again, cross another stream and rise again. Coming to the top of the hill you hear a bell calling the people to evening prayers at five o'clock, and you sound your whistle in return hoping some one may hear and know you are coming. A half hour more and you are passing up the broad path, past the little school-house and chapel to the crown of the hill where the houses are. Some one comes out to greet you, as you stiffly alight from the faithful mule and make your way into the house, where a hot cup of tea, a hot bath, dry clothes and a good supper awaits you.

You have been over "the road of a thousand **wonders"—covering** the distance of thirty miles in ten hours. Tomorrow morning fresh and strong you will be ready for another trip.

Such is travel in Africa.—Hugh Wallace in Hearing and Doing.

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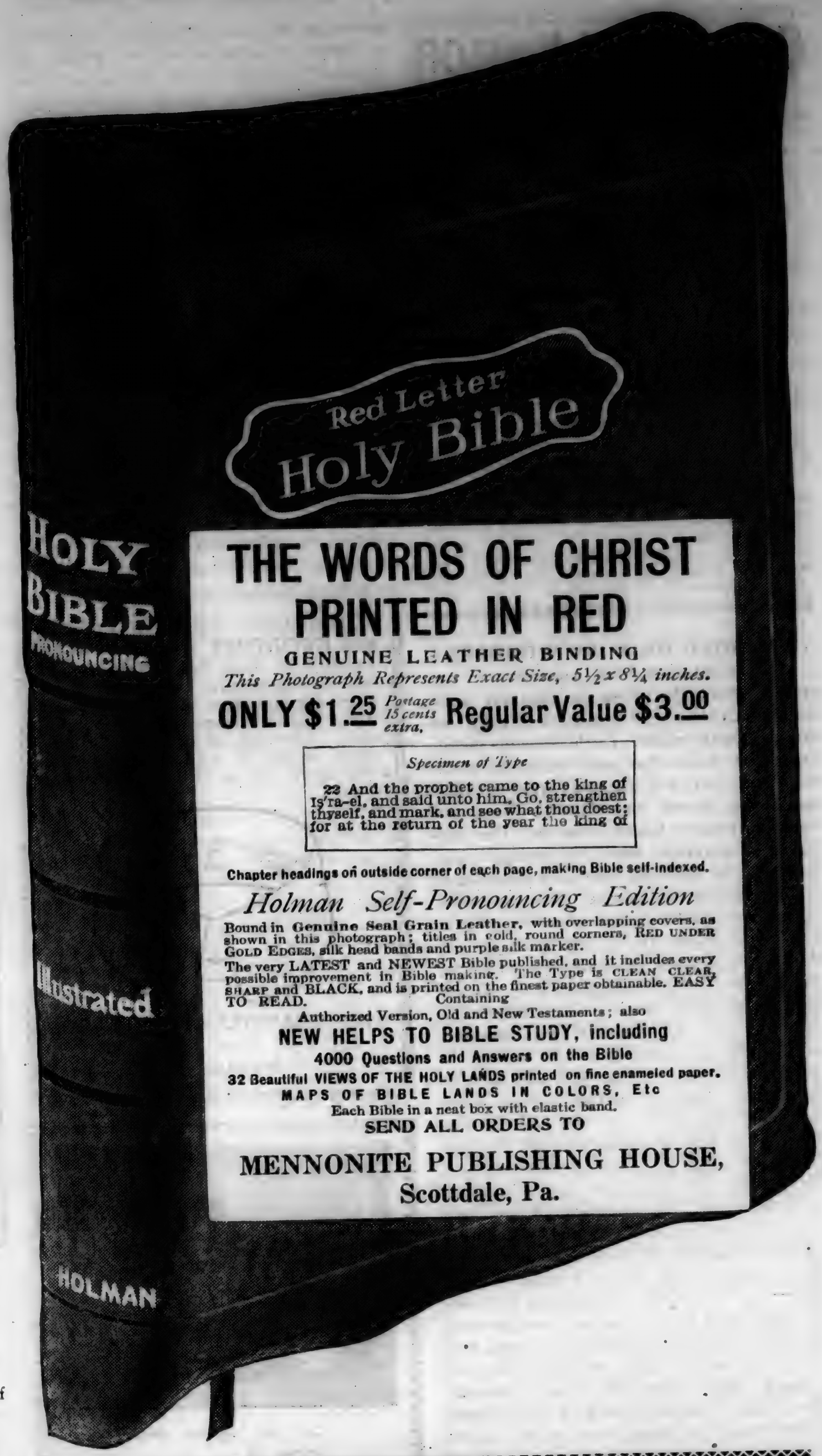
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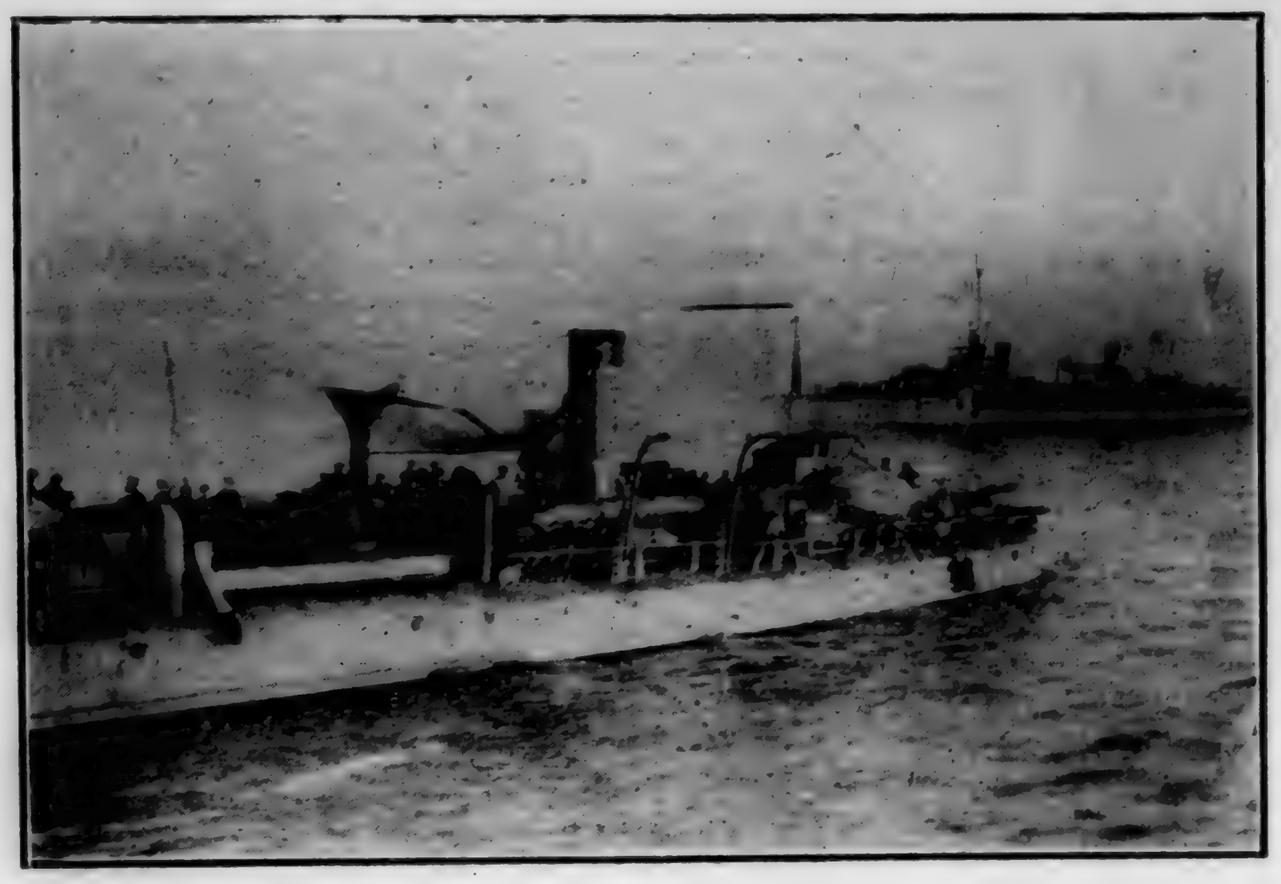
Last year there was consumed 800 glasses of beer for every inhabitant in Ft. Wayne, Ind.

"Aunt Mary was very kind to stay with you this afternoon," said a mother to her little convalescent girl, whom she had left in the care of her aunt for a few hours. "I hope you were not fretful when she was trying so hard to amuse you." "She wasn't," said the little one; "she just wanted to 'muse herself reading a book to me when I wanted to play puzzles." If all so-called Christian service were sifted of selfishness, how much would remain?—Sel.

CHRISTIAN MONITOR

MAY, 1915



Two of the three French gunboats. Taken while their officers were searching our steamer.

(See page 145)

SELECT READING

HIS MAJESTY, DRINK

A. S. Bast.

He has opened the sluice-ways of destruction, pouring forth among the people of the earth a dreadful tide of drunkenness, crime, disease and death.

He has bribed authorities in various ways to prevent interference with his nefarious traffic in liquors, or to prevent the interference with the accumulating of wealth by himself at the expense of the comfort, of the lives and of the well-being of his victims.

He has transformed the fruits of the earth, given for the sustenance of man and beast, into a death-dealing poison which changes men into demons.

He has enticed our boys from their homes, and has sent them forth as tramps and vagabonds in the land, and they have become a dangerous class of society.

He has drawn away our women from the paths of virtue to frightful depths of degradation and dens of infamy.

He has smitten the people with insanity and idiocy, filled our asylums with maniacs, drivelling idiots, and our prisons with criminals.

He is responsible directly or indirectly for three-fourths of all the crimes committed, and for four-fifths of all the murders.

He has changed in many places the Holy Sabbath, with its house of peaceful quietness, a day devoted to religious observances and the worship of our Aimighty God, into a day of revelry, drunkenness and debauchery.

Who will dare to drink, taste, or touch this **Dark Beverage of Hell!**

Wellesley, Ont.

MOTHER

If you have an old mother be good to her. Tell her that you love her. Kiss her faded old lips. Hold in yours the work-knotted hands. Scatter a few of the flowers of tenderness and appreciation in her pathway while she is still alive and can be made happy by them.

Don't wait to put all your affection and gratitude and reverence for her into a ton of marble inscribed mother. Don't wait to throw all your bouquets on her grave. It is mighty doubtful whether an angel in heaven takes any interest in cemeteries, or gets any satisfaction from revisiting earth, and contemplating a flattering tombstone; but it is utterly, certainly certain, that you can make your old mother's heart sing for joy by showing her while she is alive, just one tithe of the love and appreciation that you will heap upon her when she is dead. Duty to one's mother is not enough. A little example to more fully bring this out. A certain man, middle aged and prosperous, is married and has a lovely home. He is a good man, highly respected and he hasn't an idea but what he is doing his full duty by his mother, who lives in his home and whom he supports. He supplies her wants. She eats at his table, is sheltered by his roof, is decently clothed by his hands; but that is all.

He neglects her. He never says a word of affection to her. He never pays her any little attentions. Whenever she ventures an opinion he cuts it short with curt contempt. When she tells her garrulous old stories, as old people will, he does not even try to conceal how much he is bored.

In a thousand unintentional ways the old mother is made to feel that she is a cumberer of the ground, an impediment of the household, an old fashioned and useless piece of furniture, which every one will be glad to get rid of. Under this coldness and neglect the poor old mother's heart is breaking. If I could only say to such a man. "Give love as well as duty to your mother. Give her the wine of life as well as the bread. Don't forget the one who never forgets you." Of course this man, as many others will say, that he is busy, overworked, careburdened: that he has the claims of wife and children upon him. This may all be so. But your mother's life has not been easy. She worked not the eight or ten hour day of the union, but the twenty-four hour day of the mother. She cooked, cleaned, scrubbed, patched and nursed from dawn until bedtime, and in the night was up and down, getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.

She had time to listen to your stories of fun and frolic and triumph. She had time to say the little things that spurred your ambition on. She never forgot to cook the little dishes you liked. She did without the dress she needed, that you need not be ashamed of your dress. Stop and think what life would have been to you if you had been treated in your childhood days as you are treating your mother in her old age?

Suppose there had been no soft breast on which you could weep out your childish sorrows, no clinging arms to infold you and comfort you when the things of your little world went wrong? Would it not take away the memory of that which is best and sweetest in life? The most forlorn figure that I have ever seen is the old mother, who is unloved by the children raised, and who is doomed to the last years of her life in a glacial atmosphere of neglect; her devotion, her labors, her sacrifice forgotten.

Remember then, now while there is yet time, while she is living to pay back to her in love and tenderness something on your account, this very day.

Go home, if you can, and put your arms around her, kiss with a real love, warm kisses, instead of a peck on the cheek. Tell her that she is the best mother that could ever live, and that what you are she made you. It will cause her very soul to leap with joy, and make the world a place of circling joy—if she don't drop dead with surprise.

The best that is in us we owe to our mothers. Our dads may have been all right; in fact, as men go, most of them were. But they didn't cuddle us or kiss our bruises or pillow us on loving hearts to sob away the griefs of the day or make us forget the fears of the stormy nights.

When it comes to the fundamental love, the kind one looks for when in trouble or distress will never be found after we have laid away our mother. We may turn to our helpmeet for solace as long as our troubles are only of a superficial nature and our longings will be answered. But let us become engulfed in anything serious; the chances are she will turn her back on us and more than likely, appeal to the courts for relief so that she will not even have to be connected with the affair. Who ever heard of a mother doing any such thing?

A good mother is the only loyal friend one has and it behooves us to be as kind and thoughtful regarding her as possible. We all know that we will never come near being as thoughtful of her as she is of us, for a mother's mind is never off her child, especially if he be in trouble.—Selected.

"Missionary work has been carried on with some success in Armenia by the Germans for fifteen years. The result is seen in five prosperous stations with 42 German missionaries, 72 native teachers, and 1,800 orphans being cared for."

There is added to Chicago every year a city of 35,000, and to New York a city of 50,000.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VII SCOTTDALE, PA., MAY, 1915 No. 5

LESSONS FROM REAL CHARACTERS

II The Woman in Black

J. W. Shank

"Can't you see I am from Ireland, the land of St. Patrick," she said tapping her wavy auburn hair with her fingers. "It is impossible for me to conceal it even though my hair and eyes be hidden. You see I am Irish through and through. I walk like it, talk like it, laugh like it and even my choice of food at the table betrays my Irish blood. Do I object to this? No, indeed! Shouldn't a person be proud of his native land?"

I happened to meet her on the promenade one afternoon. The steamer was speeding along the west coast of South America, at that time being bound for Europe by way of the Straits of Magellan. I had come on deck for a quiet half hour, not thinking of visiting with any of the strangers. But she was accustomed to travel and this had given her sufficient boldness to approach any one whom she thought capable of a conversation to her taste.

"Have you noticed those cloud effects?" she said addressing me very naturally. "I have just been sitting here drinking it in. Anything so fine as that is worth talking about isn't it? Now just see those colors, that filmy gray above and the bright indigo blue below—and between them such delicate shades! Now they are changing again! golden below, pale gray above them, pale blue, indigo blue, purple and then yellow in that rift of the clouds! Indeed, words cannot describe it! I would like to be a painter."

"Indeed, you should be a real artist," I said. "I think you have shown me a bit of your power of appreciation in a very few words. How do you like this picture?" I said, pointing to the Chilean coast to our left.

"Now, I am glad you asked me that," she said, rising from her steamer chair and coming to the edge of the railing. "I have been watching that coast line ever since we came near enough to see it. That was in northern Peru. Well, in the first place, it is rather dull and barren and Oh, so lifeless! It seems to me that I would grow stern and morose if I were to see those landscapes always. But we need a little of that ruggedness and barrenness to remind us of the serious realities of life. Don't you see what I mean? Life isn't all sunshine and inspiration; it is pretty common sometimes, I think."

She looked at me with her large blue eyes. That little glimpse of her face gave me more of an insight into her life than anything she ever said. Somewhere, behind those beaming Irish features there was something of deep seriousness. Immediately she seemed to notice that her words and look had betrayed a bit of her inner self. Her manner changed.

"Oh, look at that strange Indian lady at the other end of the deck! I was noticing her yesterday. A Chilean gentleman told me she belongs to the Aurocanian tribe, the fiercest tribe of Indian warriors in all of South America. Imagine this lady as the mother of a fierce Indian warrior! She is indeed quiet and reserved, but one can see evidences of a mighty pride. She is decked with a strange collection of silver jewelry. One would guess she considers herself a priness."

The Indian lady moved out of our view. The sun had gone down leaving darkness behind. The lady in black also excused herself and passed to her cabin. I was left alone on deck to enjoy a quiet half hour in the company of my thoughts. To me she was indeed an interesting Irish woman. In fact, I had never met a lady who seemed to possess such an unusual combination of character—the real Irish good humor, the keen intelligence, the strong appreciation of the best in Nature and in human life. I met her often after that. Each time it was she who began the conversation and always about something connected with the voyage. There was always a strain of good humor and intelligent thought in all she talked about.

"Where have I been and where am I going?" she said one day in answer to my inquiry. "Indeed, I shall be glad to answer that question. I always like to tell people about the best things in my experience. Well, it was like this: I had been living at my quiet country place in old Ireland ever since I was a girl. My husband died three years ago leaving me practically alone and with a rather moderate income. I had been a great reader from childhood. In fact, most of my education was gotten through my reading. It was my reading that gave me a desire to travel. Two years ago I left my native land for a voyage to the new world. I came first to New York, the greatest city of the western continent. And here Mr. American, I discovered what it is that makes the United States so great a nation!"

"I shall be glad to have you give your own opinion," I replied. "As an American, I am anxious to know what other nations think of us."

"To make it brief, I thought I discovered this: That America is great because her freedom is so complete—the very air you breathe is that of freedom; that America is great because her success as a nation has given her a spirit of independence; and that her almost boundless resources make her able to care for herself. —— I am delaying my story. From New York I passed by way of Niagara Falls into Canada. There I came in touch with the real English side of America. The Canadians have a touch of the same spirit one finds in the United States, but after all they are English and you are Americans. I crossed the Canadian western territory much of which is a vast undeveloped prairie. I saw the pioneer settlements springing up here and there in a country that will some day be a great thriving community. From Vancouver I traveled through Washington and Oregon into California. Here is where I saw the other extreme of American life. Shall I tell you what I think of this side of the picture?

"Well, I studied California even more closely than I did New York. You need not be surprised when I tell you that I offered my services as kitchen maid to a wealthy family in Los Angeles. In this way I studied both the upper and lower classes. I saw that the wealthy belong to the get-rich-quick class. They go beyond reason in the expenditure of their vast fortunes. The middle classes are in the wild dash for wealth and position. Their grasping spirit became loathsome to me. The poorer classes are adventurers who also came in the mad rush to the gold fields, but who have long since been compelled to be content with the grind of poverty. One pities them because they were so shallow as to leave their bet-

(Concluded from page 158)

EDITORIALS

OUR ORGANIZATION FOR MISSION WORK:—The Mission department of this issue contains a number of articles and expressions relative to the present organization of our mission work. The development of the present organization has been so gradual and comparatively recent that the workings and relations of the various organized bodies are not familiar to many of our people. The present organization had a small beginning and was limited in its scope and activities, but as needs and demands became imperative the organization was enlarged and adapted to the needs until at present we have different boards, each with its own particular work and yet all co-operating in the great work. The present organization is largely the outgrowth of past experiences with the work, and consequently is perhaps not so efficiently organized and the work so definitely planned in the light of future requirements as it might be. No definite policy for constructive work for the next forty or fifty years has been worked out and adopted, although such a policy, we believe, is gradually taking shape.

The growth of the organized mission work within the Church during the last two decades is remarkable and encouraging. It is an index of the possibilities of the future under an energetic and constructive leadership. This is not a time to console ourselves with present achievements, but a time to awaken to the tremendous possibilities still before us and give ourselves wholly to the task to achieve a still far greater success for the Master.

In the two symposiums in the Mission department, the thought most frequently voiced by members of the Mission Board and others, is, the need of a closer unity between the boards and the Church at large. Board members plead for the confidence and co-operation of the congregations, while the plea of those not members is that the congregations be taken into a more intimate confidence by the boards. The sentiment seems to be quite general that there is too wide a gap between the boards and the Church—that the Church is not familiar enough with the plans and workings of the boards. Unless this gap is materially lessened the boards have no grounds to hope for a wholehearted co-operation and an implicit confidence on the part of the congregations. To lessen this gap, the initiative must be taken by the boards. The boards should take steps and make a persistent effort to regularly bring the desired information to the Church and urge that every member be informed of the work of the boards, and not wait until called upon for the information. The boards have a most important work to cultivate a closer relationship with the Church at large.

All interested in mission work are ready to admit that present conditions are not ideal. At this time when weighty and perplexing problems are confronting our mission boards it is not a time to stand of and criticise and find fault, but it is a time to give suggestions intended to help improve conditions and lend a hand to bring about better conditions. Those of us not in touch with the problems and difficulties confronting the boards cannot grasp all that is involved in some of these problems, nor fully appreciate the labors and efforts of those entrusted with their solution. If there ever was a time in the history of our mission work when we need to stand together shoulder to shoulder to get the work on a good, sound working basis, it is now. We need all the foresight, statesmanship and diplomacy possible.

THE ENLISTMENT OF MISSIONARY SUPPORT:—An important and serious problem confronting the Church today is the enlistment of an adequate support for the missionary enterprise. Because of a lack of workers and funds a number of Mission Boards were required to make retrenchments. This is especially true since the great war in Europe began. Instead of diminishing her missionary activities the Church of Jesus Christ should enlarge them constantly. When we take into consideration the resources at her command there is no sound reason the Church can give for her failure to constantly enlarge her work.

The Church as a body has not yet verified the principle of the Gospel which may be stated as follows: The more you give, the more you will have to give. Individuals have verified it, but the Church as a whole not yet. If the Church would believe this principle and live accordingly the work of evangelism would be enlarged constantly.

There is a twofold aspect to the problem of securing mission support, viz., the securing of workers, and the enlistment of the support of the Church at large. The emphasis in the past seems to have been laid upon the former. In so doing have we not placed the cart before the horse? Have we not been working from the wrong end? Is it not the most logical course for us to take definite steps to first secure the support of the Church at large as much as possible? When the war spirit once takes possession of a whole nation there is no difficulty to get men to enlist in the army and for people to give freely to support the war. This is equally true in the work of our Lord and Master. Consequently we believe that the emphasis in our efforts to enlist an adequate missionary support should be laid upon the creation of a wholesome missionary sentiment in the congregations.

At least two fundamental conditions are absolutely essential before any one can be led to become an enthusiastic and permanent supporter of mission work. First, there

must be a thorough conversion, a change of heart. This is the only foundation stone upon which a passion and compassion for lost souls can be built. The Church officials are primarily responsible to see to it that those entering the Church give good evidence of this experience. A church with a lot of unregenerated members in it will not be lacking in recruits to apply the brakes when the mission question is broached. In such a church the mission fire will burn but dimly and is in danger of being quenched.

The second essential is a definite knowledge of the appalling spiritual needs of the world. This knowledge may be secured by a prayerful study of the Bible, by observation and by the reading of missionary literature. Without a knowledge of this need the Holy Spirit cannot convict the children of God of their responsibility for, and relation to, the great work of preaching Christ. A lack of this knowledge, we believe, is the chief reason why there is such a lack of mission support. People do not know and are not familiar with the facts. How can they, we ask, give a proper response if they are unfamiliar with the needs, and if their responsibility for, and relation to, those who know not the Gospel, is not definitely pointed out to them? God's plan is to have every child of His to have a share in this work, and every believer must before God determine what his share is. God calls as definitely those who are to support the work by their life, prayer and means, as He does those who are to devote their life to carry the message in person to a lost world.

The problem, then, resolves itself into one of bringing the needed knowledge to those who have accepted Christ. It is a problem of bringing missionary information to the Church in such a way as to make men and women realize their individual responsibility for the work and lead them to dedicate their life to that particular phase of it to which the Lord may call them. It is a question of working out an efficient and effective system of missionary education suited to the peculiar needs of the Church.

We cannot here take up the discussion of possible plans and methods of scattering the needful missionary knowledge. Some of these methods have already been discusssd in the Mission department in past issues and will be further considered in future numbers. However, to show the supreme importance of such knowledge in enlisting support we give a brief summary of twenty-nine letters received from mission workers now in the field, in reply to the request that they give the three principle factors that induced them to take up their present work. In these twenty-nine replies a knowledge of the needs of the world was mentioned no less than fifty-seven times. This knowledge was acquired through the reading of the Bible and missionary literature, sermons and addresses, touch with the work or workers, etc. Twelve of the twenty-nine stated that they got their first convictions between the ages of 8 and 22. This is significant, for it shows plainly where the emphasis should be laid. The great truth driven home is this: The vital and urgent importance of getting missionary information to the people, and especially the young people.

The next question confronting us is, Who is responsible for disseminating missionary information? Who is to take up this work of educating the Church along mission lines? We reply, the Church through the agency of her mission boards. The General Mission Board is directly and primarily responsible for taking the initiative in the work and launch a systematic effort to regularly reach every congregation in the Church—a system that will reach the ministry, young people and every member. Not until the Board undertakes and heartily supports such a work can the Church hope for a great awakening along missionary activities. The function of the Board is not only to serve as a medium for transmitting funds and for directing actual mission work, but also to adopt and use a suitable and workable plan to bring the needful missionary intelligence into every home, and thereby awaken a permanent interest in the work. The natural result of such effort will be more workers and means and a deeper spiritual life in our congregations. Such a work will require much labor and attention to details to make it effective, but it will be a good investment and return large dividends.

We are glad that some efforts are being made along this line by the Board. However we believe the time is ripe when the Board will do well to consider this phase of their work more seriously and take definite steps to organize it so that the work may be greatly enlarged. To delay is costly. Conditions in the world today are such that no stone should be left unturned that will in any way be of service to arouse an intense interest in the work of evangelization. Right now is the time to make all the resources at our command count for God.

THE MINISTER AND MISSIONS:—The minister of the Gospel is called to the leadership of his people in all matters pertaining to their moral and spiritual welfare. He is rightfully expected to keep in advance of his people in all matters pertaining to Christian activity. He is to be alert and bring to his assistance every legitimate agency that will enable him to deepen the spiritual life and interests of his congregation. According to the divine plan he is to be a leader with an enthusiasm born of God.

As a rule the life of the minister is a fairly reliable index to the spiritual condition of his flock. His ideals and interests are reflected in his congregation. Consequently wherever you find a minister of the Gospel on fire for making the message known to a lost world, you will find a congregation partaking of the same passion, and one that is giving ever more liberally of itself and means for the work of evangelism. From such congregations will flow workers and means because of the consecrated lives of those in the congregation interested in the salvation of the lost. The minister has it within his power to make his congregation a missionary congregation and set it on fire for God, or he can so chill the missionary spirit so as to virtually destroy all spirituality. The evangelistic spirit and spirituality are inseparable. Every minister of the Gospel bears a tremendous responsbility along this line.

The chief business of the Church is that of evangelism. That minister who is true to her mission and his calling is a most vital factor in kindling and keeping alive the

(Concluded on page 157)

CHRISTIAN LIFE

PERSONAL WORK

II

Clayton F. Derstine

In the first article of this series the theme dwelt on was largely on the inspiring features of personal work, experiences of noted Bible characters in their attempts at this great work and some important conditions which must in a large degree be realized before this article may be approached and profitable in its working out.

While a good spiritual experience is essential, it is not sufficient to reach other souls. Your soul must be ignited by a

"It is written."

When our Savior was tempted in the wilderness by Satan, His recourse was to the **Word of God.** In His daily ministry His constant recourse to the **Word of God** baffled the enemy of souls.

The practical ability of the **Bible** makes its knowledge essential because it solves every human need and problem. It brings light to those "who sit in the region and shadow of death." It never inculcates doubt. Its natural working is the production of faith.

The Apostle Paul urges the Christian warrior to wield the sword of the Spirit which is the **Word of God.** Its reliability as a tool for work is evident from Heb. 4:12, "For the **Word of God** is quick, powerful and sharper than any two edged sword." It is the divinely provided instrument to produce conviction, because it discerns the thoughts and intents of the heart, making the creature naked before God in all the pollutions of his sin and wretchedness. What wrought the mighty work following Pentecost? Was it the oratory of Peter? Was it his personality? Was it his many years within Seminary walls? While those may figure some in spiritual work, the dynamic of it was the use of **"Thus saith the Scriptures."** From start to finish, the quotations of his sermon are from the **Scriptures.** It is written of the eloquent Apollos, "he was mighty in the **Scriptures."**

It is written of the youthful bishop Timothy, "that from a child he knew the **Holy Scriptures."** It is written of the wide awake Bereans, "They searched the **Scriptures** daily." What moved the United States and England under the preaching of D. L. Moody? Was it under the mechanical working of his campaign managers? Was it the united efforts of all denominations? Was it the singing of Ira Sankey? These may have figured in the result, but were it not for the knowledge D. L. Moody had of the **English Bible** there would not have been such a deep work of grace. His power to take the Bible and make it practical for the day in which he lived is something every worker should covet, not for personal honor, but for the saving of souls and drawing of others into closer fellowship with God.

There are five cardinal objects for which the **Scriptures** were written and which must always be kept in view by every worker. To use improper Scriptures often brings souls into greater darkness and deeper despair.

1. To produce conviction to the sinner, Acts 2:37.
2. To produce faith in the Gospel, which is Christ Crucified, I Cor. 15:1-3, and Risen again, I Cor. 15:4, and Coming Again, I Cor. 15:51-53.
3. Regeneration through the Holy Ghost by the Word, I Pet. 1:23.
4. Sanctification of Spirit, soul and body, John 17:17; I Thess. 5:23.
5. The assurance of the believer, inworking joy, peace and rest, John 20:31; I John 5:13.

Another very important aim for a worker to strive for is to have the knowledge of **Scriptures** so that lambs and not only giraffes can be fed. One of America's greatest Bible scholars on being asked to show an inquirer the way of life, remarked, "I don't know how to do that." Among many there are four worthy objects in Bible study so as to be able to practically (1) reveal to men their need of a Savior; (2) reveal that the Lord Jesus Christ is the all-sufficient Savior; reveal the way to appropriate Christ as a personal Savior; (4) remove difficulties which hinder from accepting Christ.

Generally men with whom you deal will try to side-track you from the above issues. Often asking technical questions, such as "Where did Cain get his wife?" To do work which has lasting results, "the servant of the Lord must not strive, but be gentle, patient, and apt to teach." Many souls who could have been convicted through the Word were detracted by heated arguments.

"The Spirit bade me go"

The Holy Spirit's mission in the world is to call out a people for Christ as members of His Body. There is far too much work done independent of His leading and co-operation. In the Acts of the Apostles (a better name, Acts of the **Holy Ghost)** are recorded many instructive phrases which reveal the **Holy Spirit's** working through the primitive Church. "The **Spirit** bade me go" (Acts 11:12). "Forbidden of the **Holy Ghost** to preach" (Acts 16:6). "The **Spirit** said separate me Paul and Barnabas" (Acts 8:29). No personal work should be attempted without prayer for the **Spirit** to lead and have His way. Many times after departing from souls with whom you have dealt with personally it is a source of satisfaction in having seen all things work together for good with the individual. In such times lift your heart heavenward full of gratitude and praise with this prayer on your lips, "Thank you **Holy Spirit** you had your way and that accounts for the success."

Much failure in personal work can be traced to the lack of dependence on the **Holy Spirit** who alone can make real in experience to sinners what the worker is trying to bring to the minds and souls of the unsaved by words.

Tact

God has given us the spirit of a **sound mind.** II Tim. 1:7. God also makes use of human **intelligence** which together with spiritual qualifications makes tactful workers. "If any lack **wisdom,** let him ask of God" (James 1:5). The error of modern workers is not the use of their minds, but in the independent use of them to the exclusion of the Spirit of God.

There are very few cases recorded in the Gospel where Christ used precisely the same way to bring the truth to individuals. He made use of things familiar to the person or persons with whom He dealt. He spoke of the builder, sowers, fisherman, and kings, and referred to such objects as grass, flowers, leaven, birds, tares, chickens, and money. To Nicodemus he spoke of **earthly things** before revealing to him the wonderful doctrine of the "New Birth."

To the woman of Samaria going to the well for water, He spoke of a well of water springing up into everlasting life. To a crowd of people who followed Him **for the loaves and fishes,** he spoke of meat enduring to everlasting life. The desirous Zaccheus who **"must see Jesus,"** He reached with, "I **must** abide at thy house today." The covetous man of Luke 12 who would make Christ a judge over an **inheritance** squabble, He answered by saying that "life does not consist in the abun-

dance of a man's earthly possessions," which He followed with the parable of a rich fool to clinch the truth. Philip began at the **same Scripture** the Ethiopian was reading to preach Jesus to that soul who went his way rejoicing. When the Apostle Paul came to Athens and his spirit was stirred by a city given wholly to idolatry he took advantage of **an altar** with the following inscription, "to the unknown God," and there started to declare unto them about this God and His Christ by whom the world will be judged in righteousness. The result is written, "some believed."

Very often if we are prayerfully **watching,** many opportunities will present themselves to bring the truth to sin-darkened souls.

"Who went about doing good"

A very fitting epitaph written in Acts 10:28 about our Lord which example we do well to imitate. Work done along this line erects monuments, not of stone or metal, but everlasting remembrance in the hearts of human beings. Time cannot efface it. Generations come and go, but the personal touch which left the truth in hearts lives over again in the next generation. Following are a few suggestions to the consecrated worker:

1. "Go **home,** tell thy friends" (Luke 8:39). "They went from **house** to **house"** (Acts 20:20). He manifested bonds for "Christ's sake in the **palace"** (Phil. 1:13). A fire that does not burn bright at **home** will not shine far in the regions beyond.

2. "As he **passed by"** (Mark 2:14). Christ saw a man at his place of **business.** D. L. Moody was reached for Christ by his employer. A fellow employee had much to do with my acceptance of Christ. Many times a word or few spoken accomplishes a great deal more than a lengthy talk. An employee while burning brush remarked to his employer, "The fire produced by this burning brush makes me think of how hot hell fire must be." Such statements don't pass in one ear and out the other.

3. "Did not our hearts burn within us while He talked with us **by the way"** (Luke 24:32)? The instructions in Deut. 6:7 are good for personal workers. "Thou shalt talk of them when thou **walkest by the way."** Philip got into the Ethiopian's **chariot.** Many opportunities await the wide awake worker while **walking,** or **riding** in carriages, cars, trains and boats.

4. **Gospel meetings** in which the Word was presented is a good time to strike while the iron is hot. Generally conviction is very evident on the faces of some sinners who can be reached by tactful workers. "Watch and pray."

5. "Go out quickly into the **streets** and **lanes** of the city, into the **highways** and **hedges."** (Luke 14:21, 23). "Disputing in the **markets** daily." (Acts 17:17). The **open air** gives the worker the **whole world** for a parish. Are you improving your opportunities by carrying the Gospel outside?

6. **Tract distribution.** Some one has said, "A **tract** sticks to its point and never loses its temper." Thousands have been saved through this instrumentality. It is a cheap, but effective ministry which can be carried on over all the earth. The most timid worker can here feel at ease. The Mennonite Publishing House, Scottdale, Pa., is fully equipped to supply all your needs along the tract line.

7. "Many things to **write."** (II Jno. 12 and III John 13). There are many people who could testify that through a **written letter** they were led to Christ. Others could testify of counsel and comfort which they received through this silent ministry. Eternity only will tell the story of the far reaching effect of **writing "only a letter."**

8. **"They went everywhere"** (Acts 8:4). The book of the Acts of the Apostles is a handbook for workers of where and ways to do personal work. The varied places for personal work is shown in the following list. In the synagogue, gates of cities, counsel chamber, riverside, inner prison, jailor's house, Mar's Hill, School of Tyrannes, before governors, kings and in hired houses. Where is the boundary for the laborers in the harvest field. "The field is white to harvest, the laborers are few." **"The field is the world."**

Altoona, Pa.

(To be continued)

THE LORD HAS RISEN

He is become the first fruits of them that slept. This is the ground and glory of our hope. He tasted death for every man that we might have triumph over the last enemy. As He rose and is ascended to the Father, so shall we rise and ascend; for, as in Adam all die, so in Christ shall all be made alive.

He is Son of man and Son of God. This is the surety of our faith. He was a man, tempted in all points, as we are tempted, yet without sin. In this His manhood conquered. He was God. Ere He gave up the ghost upon the cross He prayed for His enemies and slayers: Father, forgive them: they know not what they do. He was God. When He died the heavens put on mourning, and the earth rocked with emotion. He was God. He came forth from the rockhewn sepulcher, having finished His offering for sin and given the last touch of fullness and joy to the gospel of redemption and resurrection. Christ is risen from the dead. Our faith is not in vain. "Death is swallowed up in victory." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—Independent.

"It is not what a man surrenders to please God but what he holds to to please self that hurts him."

The Situation in the Kongo

Mrs. Motte Martin, whose return with her husband to the Presbyterian mission in the Belgian Kongo has been delayed by the war, contributes an article to the Christian Observer on the present situation. Among other things she says: "As our Kongo mission field, probably more than any other, will be affected by the terrible European war, let us remember to earnestly pray without ceasing for the missionaries and natives there. We do not want to be unduly alarmed but as all means of communication with the Kongo may be cut off we must not be dependent upon letters or cablegrams to make us realize our need for calling upon our heavenly Father for His help. Possibly we can depend upon Portuguese vessels for carrying mail. If so, it would be greatly delayed and we can not expect to hear from the Kongo in two months' time as formerly. Although native fruits, vegetables, chickens, etc., can be depended upon for food, all of our provisions—flour, sugar, milk, lard, etc., salt and cloth (with which to pay native workmen), medicines, etc., which we always order from London surely can not be sent from there. Our Executive Committee has asked our Government to instruct the American Consuls in Belgium and in the Kongo to do all that they can to see that our missionaries are cared for as well as possible."—Sel.

Famine in South China

Early in the summer the State Department at Washington received the following cablegram from the American Consul-General at Canton: "Unprecedented floods two provinces, South China. Over two million people homeless, starving. Crops totally destroyed. Relief imperative." Heavy rains in June caused the West River in Southern China to rise over seventy-two feet, bursting dykes, and inundating ten thousand square miles of thickly populated farming country. But three floods of equal severity have occurred in this region during three hundred years, recent famine appeals from China having largely arisen in the Alluvial Plain of East Central China. In September the famine situation was reported by the Consul-General to involve as many as 8,000,000 in property loss. "Many millions in distress will need help until the fall harvests. In many places whole villages have been blotted out. The loss of life may never be known, but the suffering caused is appalling."—Sel.

"An open saloon is a thing to be tolerated only so long as it can not be prohibited."—Wm. J. Bryan.

The only good side of the saloon is the outside.

MISSIONS

HISTORY OF OUR ORGANIZED MISSION WORK

J. S. Hartzler

Not very many years ago there was a great dearth in missionary effort throughout the Christian Church. Many thought that to undertake work of that kind meant to run before the Lord in His plans; that the Lord meant to save the heathen but that He would do it in His own good time and that the duty of man was to abide that time. Gradually the meaning of Matthew 28:20 began to dawn upon the minds of the people.

The growth of the mission spirit was especially slow in the Mennonite Church, and not without good reasons which time and space will not allow us to discuss here. However, this should not be interpreted that there was no activity in the Church itself. Many of our ministers made sacrifices for the welfare of the Church which would put to shame some of the so-called missionary efforts of today. Many traveled hundreds of miles through immense forests with winding roads or possibly only a narrow path for the furtherance of the Gospel in places where a few people moved of whom they knew something, if nothing more than that they were Mennonites. The lack of good roads and the absence of bridges across the numerous streams made travel a burden. Buggies were a scarce article and most ministers were too poor to afford such a luxury, hence they walked or rode on horseback.

Some of the brotherhood saw the need of greater effort and began to contribute liberally through other denominations. Seeing this and the results that were coming from it, the agitation finally brought into existence the Mennonite Evangelizing Board. The contributions for the first year amounted to less than thirty dollars. Even then the thought was largely that this money was gathered to pay the traveling expenses of ministers who were too poor to bear that burden themselves as they traveled among the poorer congregations and scattered members.

The abject poverty in the large cities, both financial and spiritual, appealed greatly to some of our people. In 1893 several devoted workers with high hopes and an absolute confidence that the Church would respond liberally with funds, began work at the place where the Chicago Home Mission is now located. The pendulum had swung far to the right but it could not stay there. In 1896 some of those who had been the prime leaders in its organization, declared the mission closed for lack of funds. But the seed had been sown, and Bro. E. J. Berkey and Sisters Malinda Ebersole and Mary Denlinger who were then in Chicago resolved that, while others might close the doors, they could not by that stop the work. Living on an economy that bordered on starvation they used their own money to carry on the work.

Two organizations, combined into one, assumed the name of Mennonite Evangelizing and Benevolent Board. Appeals were made to this Board in behalf of the work in Chicago. Result; this Board assumed the financial responsibility for the work there. This was the beginning of mission work under an organized Board in the Mennonite Church. Since that time about twenty other missions and benevolent institutions have sprung up, some under the Mennonite Board of Missions and Charities and others under one or more conferences, but independent from the Board.

Stories of the suffering and starvation during the terrible famine in India in 1896-1897 awakened the sympathies of our people and a cargo of provisions was sent over. Having aided in bodily needs the people were more ready to aid in the needs of the soul which were even much greater. If bodily needs would awaken sympathy should not the needs of the soul do so in a double measure? Money came in; a number of people were ready to leave home and friends and bring the Bread of Life to the starving millions of India. The Church must act. Elkhart, Ind., was the center to which most of that sentiment came. It grew stronger and stronger, and on Thursday evening, November 3, 1898, the evening after the first Mennonite General Conference held near Wakarusa, Ind., there were fifteen bishops and a still larger number of ministers present at a meeting at Elkhart. It was evident that the Holy Spirit was there. From the number who were willing to go it was soon evident that three should be selected. They were Bro. J. A. Ressler and Dr. W. B. Page and wife. They sailed in the following January. Now a new work begins. Where shall it be started? India is as large as the United States east of the Rocky Mountains. Suppose that it had been simply the size of Rhode Island it might still have been a question as to where to open the work. But being thrity-two times as large as all New England together, or thirty-five times the size of the state of New York the puzzle becomes correspondingly greater. Finally the site near the city of Dhamtari, C. P., India, was selected and the wisdom of that choice can not be questioned. Aside from many other advantages it has the very important one added—that of being off the regular line of travel and yet has fair railroad facilities.

Our missionaries in India are not angels. They have made mistakes and if the work continues, will doubtless make many more, but it may well be said to their credit that, traveling 37,000 miles with the sole view of studying missions, and, seeing missions under fourteen or sixteen different Boards, the American Mennonite Mission in the Central Provinces, India, has the most perfect plans for preparing the natives for real life, and is the best fortified against misfortunes of any that we saw.

Thus the work in missions was begun by the Mennonites in both the home and the foreign field. May it go on until there will be a number more city missions and when there will be more rural missions in the Mennonite Church in America than there will be in the cities, and when not only India, but South America and Africa, and the Islands of the Sea may have many missions under the auspices of our Mission Board, and all of them with strong churches in all of these fields. May the day soon come when the Church will support, not one foreign missionary to every thousand members in the home field, but at least one to every hundred. Will she rise to her possibilities? Will she do her duty? Will the verdict be given, "You have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Make it personal, will it be said of you as an individual?

Goshen, Ind.

"There are ten towns, ranging from 2,000 to 15,000 inhabitants, in the Quezaltenango province of Central America where there are no regular preaching services, although each town has a few believers. The Guatemala Mission feels the need of two more native workers for this field and their support of $600."

"Are you one of those unfortunates who continually feasts spiritually and physically but never works?"

WORK OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

J. S. Shoemaker

To give in a brief sketch an accurate account of the results and extent of the work of the Mennonite Board of Missions and Charities, will be out of the question. To speak of the work in the objective would take but little space, but to give an account of actual work done is much more difficult.

The Mennonite Church, of which the Mennonite Board of Missions and Charities is an active working agency, has in the past not only stood for the principles of non-resistance, non-conformity and separation from the world, but has been interested in the cause of missions as well.

For many years the Church was somewhat slow to launch out in aggressive mission work, not because she was not interested in the salvation of souls and the extension of Christ's kingdom, but principally on account of a lack of information as to the needs of the various fields, and apparently being unconscious of her responsibilities. These at least in part were the causes which hindered her from entering into real mission activity.

It is but a little over two decades since the first mission station was founded in America by our Church. Since that time the mission spirit has been spreading rapidly within her borders, especially during the last decade.

Several organizations had been effected for the purpose of carrying out the Master's Great Commission, and to provide for the needy in the Church. These organizations were successful in establishing a number of mission and charitable institutions, inspiring the Church with the spirit of missions and putting her forces to work.

In order to unify the mission and charitable work of the Church, in the year 1906, the two main mission organizations of the Church were merged into one general organization known as the Mennonite Board of Missions and Charities. The nature of its work is briefly stated in its Charter in words as follows: "To systematize and extend the work of evangelization; to encourage, establish and support home and foreign missions and mission work; to care and provide for orphans, the aged, the needy and afflicted, and, for the aforesaid purposes, to receive and to hold all donations and bequests, and property and funds from other sources, and to manage, control, loan and invest, for aforesaid purposes, all the funds of the organization and of any and all institutions that may come under its control or jurisdiction." By the foregoing the reader will note that the work as assigned to the Board is quite extensive, and its aim is to make it equally as intensive.

This organization, usually spoken of as the "General Board," has not yet celebrated its ninth birthday. Though young in years, it has been commissioned by the Church to bear great responsibilities, and assume very important work in the way of extending its mission and charitable interests.

Five or more District Conference Mission Boards have been organized, these with the local boards of the various mission and charitable institutions, are auxiliary organizations co-operating with the General Board in looking after the local work in their respective fields.

The general organization is composed of forty or more members, known as trustees, appointed as follows; Three by General Conference, eight by this organization. One by each of the district conferences, including the presidents of the district conference boards, and the chairman of each local board of the various local institutions. These trustees are expected to work for the best interests of the General Board, and its various phases of work, in their respective districts and stations. They are also expected to represent their respective conferences and institutions at the annual meeting of the Board.

The officers of the Board consist of a president, vice president, secretary, treasurer, field worker, financial agent, and three district treasurers. To each of these officers is assigned some special and definite work, the faithful performance of which means much in the way of inspiring, building up, and extending the mission and charitable work of the Church. The reader is asked to refer to the "Mission Manual" to ascertain the duties of aforesaid officers. The writer will cheerfully mail copies of said "Manual" upon application.

The burden of the work falls to the lot of the Executive and Mission Committees; the former has the management and general oversight of the work assigned to the Board, said Executive Committee has been given the authority to exercise all the functions and perform all the duties of the General Board, subject to such restrictions as said Board may from time to time prescribe. The work of the Mission Committee is to examine the physical, intellectual and spiritual qualifications of applicants for home and foreign mission work, and suggest to the Local Boards the names of such persons who can be used to advantage at the various home institutions, to investigate and advise as to locating and establishing new mission stations, also to ascertain the needs of the mission stations and report the same to the Board.

There are at present in the home land ten mission stations and three charitable institutions under the jurisdiction of the General Board, with a force of about seventy workers including the superintendents. Various phases of Sunday school, mission, and charitable work is carried on in the institutions referred to. In addition to the work that is carried on in the home land, there are four main mission stations and a number of out-stations established in the vicinity of Dhamtari, Central Provinces, India, which are also under the jurisdiction of the General Board. The work in India consists of orphanage, medical, industrial, educational, colportage, evangelistic and other lines of mission work. With about a score of missionaries in charge, and about four score native workers to assist in the work, much is being accomplished in extending the borders of Christ's kingdom.

In the matter of systematizing and extending the work of evangelization the Board has accomplished but little as an organization for the simple reason that the congregations as a rule prefer to make their own arrangements in the way of securing evangelists, and fixing dates for their evangelistic services.

The opening up of work in rural districts and the appointment of workers to take charge of the same is being looked after principally by the district mission boards.

The foreign work, the city mission and charitable work in the home land is under the direct oversight of the General Board. To give a detailed report of what has been accomplished by this organization in the past eight years would be no easy task, suffice it to say that during this time various phases of work have been extended; many of our young people have been called to active service; hundreds of unsaved ones have been led to accept the Gospel of salvation through direct missionary effort; considerable over a half million dollars have been raised for mission and charitable work; over one hundred and fifty-two thousand dollars of that amount has been given to carry on the Lord's work in India. Eternity alone will reveal what the Mennonite Church is doing in extending and building up the kingdom of Christ through the Board as her agency in promoting missionary activities.

The General Board with its various officers, committees, and auxiliaries is aiming to do intensive work along the following lines:

1. By making appeals to the young people to prepare for active work in the Master's service; to organize Mission Study classes, and make a study of missions; to keep in line with the Church and be in readiness to step into the open doors when the call comes.

2. By urging all our ministers to frequently preach mission sermons; to give their congregations such mission information as will inspire a missionary spirit; to encourage mission activities both at home and abroad.

3. By encouraging the various congregations to "lift up (their) eyes and look on the fields;" to "pray . . . . the Lord of the

harvest, that he will send forth laborers;" to adopt methods of systematic giving; to cheerfully supply the necessary funds to liberally support the various phases of mission and charitable work of the Church.

4. By entering the open doors to establish mission and charitable work, to the extent that the funds and workers are forth-coming; looking to the Holy Spirit for guidance and direction in every phase of the Lord's work which has been entrusted to the Board as an agency of the Church.

The General Board as an organization is still in its infancy. Its work in the past has been quite limited, and far from the standard of perfection. Its responsibilities are great, but its capabilities are quite limited. Its opportunities are many, but the where-with-all to take advantage of them is often sadly lacking. With Paul we can say, "To will is present with" us; "but how to perform that which is good" is often quite difficult. With a **great** God to help and direct us, we press on in the **great** work, with **great** hopes, for **great** results.

Freeport, Ill.

WORK OF THE CONFERENCE DISTRICT MISSION BOARDS

S. B. Wenger

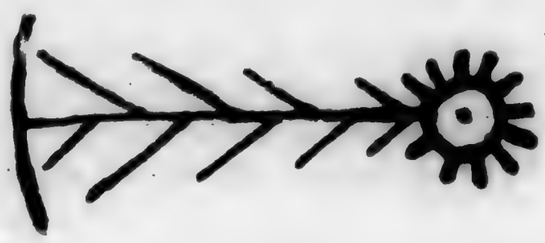
I am so accustomed to getting the idea of a wheel when I think of a mission board that I feel I cannot write intelligently of it without an illustration. The illustration here given represents a district board which is a part of the General Board, reaching out into its particular portion of the field. If all the district boards were in proper relation to the General Board it would form a complete circle resembling a wheel, each district board being a spoke with local congregations as branches, and, in relation to the mission of the Church, would cover the entire field of the Lord's great harvest.

A number of years ago during harvest while driving the binder, I was studying the mission cause and I thought of the Lord's great harvest field and of what relation the Christian bears to the harvest of the world. I studied the reaping machinery and the more I studied it the more interesting it became. I noticed the grain as it was gathered by the reel and cut down by the sickle, and I followed it till it was gathered into the shock. I thought of how nicely the grain harvest compares to the Lord's harvest. Then I thought of our responsibilities and duties, that the Lord of the harvest would hold us responsible for the ingathering of His golden grain, and how He said that the "harvest truly is great and the labourers are few" and that He commanded His disciples to "pray the Lord of the harvest to send forth more labourers," and that He commanded us to "go into all the world and preach the Gospel to every creature."

I thought if praying was all, the harvest would soon be completed, but I noticed that laborers were to go and that we are to "pray the Lord to send more labourers." Since man is the laborer and man is to do the praying and the going, and that the Lord through the Church is to send laborers, it brings the entire work into the hands of Christ's followers. It is also in the hands of Christ's professed followers to provide the means for sending laborers into His harvest.

The mission board is an instrument in the hands of the Church for supplying the needs in its territory, as well as to watch for and supply all openings where work could be done. The workings of the mission boards is the Church at work. The mission board system, if completely carried out, is the finest machinery in the world and the only system commissioned by our Savior. Upon it hinges the enlightenment of the world, the destiny of lives and the salvation of the lost.

The district boards should suit themselves to meet the demands and the various conditions in their respective fields. We could not lay down certain rules that would apply to all. To successfully meet the demands the fields must be studied,



and means and plans devised that are best suited for this or that particular work.

With a member of the district board in each congregation, as represented by the branches of the spokes in the illustration at the head of this article, it, through the General Board, puts the Church in a position to more effectively carry out the Great Commission. Can we imagine the magnitude of the work the Church would be enabled to do if the entire system of its mission boards were completely carried out? It brings each member from every congregation in the entire brotherhood in direct line with the work that the Church is commissioned to do. If we are destitute of the means for making our prayers more practical we can at least enter into our closets. We can in some way give encouragement and inspiration to those who have means. What the Church needs is whole-hearted co-operation that more Holy Spirit power be given her, and then Spirit-filled laborers will be found ready to go into the harvest.

Returning to the illustration of the binder, I notice that every part had its work to perform no matter how small or insignificant it seemed to be. I noticed, too, that the machinery had to be adjusted to meet the conditions of the grain. Some grain leaned one way, some another, some had fallen to the ground, while in places it was tall and others short. Do I mean by this that the Gospel should be adjusted to suit the people? Not in the least, I mean that the means for bringing the Gospel to them must be suited to meet their condition.

Does it cost too much to run the machinery of the Church? The Lord's work is self-sustaining. We only give back to Him for the support of His cause of the means with which He has blessed us. The more the borders are enlarged and the work extended, the more means there will be for its support. The work is left to the judgment of His people to handle discreetly. It is through the district mission boards that the work is distributed and more equalized and the weaker places strengthened. By this means the Gospel seed is sown and churches are established where her doctrines were formerly unknown. To the extent of the interest and co-operation of its members the Church through its mission boards is enabled to extend the borders of Zion and to fulfill her mission in the world.

South English, Iowa.

A Ruler of Promise

The Maharaja Holkar of Indore bids fair to become a ruler of whom India may well be proud. He is twenty-four years of age, having attained to full sovereignty in his State three years ago. At the end of his first year Lord Hardinge visited the State, and on the occasion of a banquet in his honor the young ruler made a speech in which he said: "It is now twelve months since I was invested with ruling powers; during this time I have devoted myself to getting a grasp of the details of administration, and have only been able to make a beginning with a few important reforms, which, God willing, should produce beneficient results in time." The regulation of the age of marriage for girls, education, and the opening of public libraries in all the important centers; the improvement of the capital of the State with a view of the prevention of plague, and also looking to increasing the beauty and comfort of the city; the foundations of municipal government under the guidance of British officers, and experiments in the introduction of silk culture; these are the reforms desired by the Maharaja. The young ruler has fitted himself by study and travel for his difficult post—difficult if successfully filled.—Indian Witness.

"Better make a mistake in working than make the mistake of not working."

There are fifty-nine Japanese missions and churches in the United States.

RELATION OF THE BOARDS TO EACH OTHER

D. H. Bender.

The Church is a great working family. There is no other activity so important and so prominent in the Church as that of its mission interests. It may be said with pardonable satisfaction that the Church is normally alive to this great field of activity. That the work of her mission interests may be properly fostered and successfully propagated she has organized and established (1) a general board or head, and (2) various local boards to have immediate oversight of the institutions placed under their care. The question I am asked to answer in this discussion is: What are or should be the working relations between this General Board and the local boards?

The General Board the Head.—Keeping in mind the idea of the family, the General Board would naturally take the place of the head of the family. As such, its relation or disposition toward the local boards should be that of responsibility, sympathy, love, concern, protection, helpfulness and discipline. On the other hand, the disposition of the local boards toward the General Board should be that of respect, recognition of authority, obedience, confidence, consultation, appeal and general helpfulness and submission. There should be a mutual working together, such as you would expect in any well-regulated family.

Finding and Appointing Workers.—Each local board is primarily responsible for the working success of its particular institution, while the General Board is in turn equally concerned in the success of each local institution. The first requisite of importance in assuring this success is the locating of qualified workers. They are not plentiful. There are, however, a sufficient number in the Church. God never allows His work to suffer for the want of workers. He gives native quality and conviction, both to the individual and to the Church. It remains, however, for the Church to find them, or rather, lay hands on them and submit to the dictates of the Holy Spirit. "Separate unto me . . . . for the work whereunto I have called them." In this work of "finding" both the General Board and the local boards have a part. No worker should be selected by the local board who is not approved by the General Board and no worker should be appointed by the General Board who is not approved by the local board. No worker should under any circumstances be selected or appointed whose soundness in the faith and consecration to the cause is not convincingly clear to the General Board. It is impossible to be over-cautious in this matter. The Church needs to steer clear of the spirit of liberalism and commercialism that everywhere threatens the life and work of the Church of the Lord Jesus Christ, and the Mennonite Church is no exception.

Local Control.—The local board should have direct and practically complete control of the workings of its special institution, but that control should be in full harmony with the rules and order laid down by the General Board. No innovation, or change in the order of management, introduction of expedients, or any other means or methods vitally aside from the regular prescribed and customary practices and usages should be employed without the full knowledge and consent of the General Board. The General Board is directly responsible to the Church and whatever is done in and by our local institutions the Church holds the General Board answerable. Our local institutions are surrounded by all classes of people, all forms of religious usages are pressed upon them. The workers are directly responsible for the work and are eager that it be successful and under this pressure of circumstances are not always in the best position to decide or to choose. Here the general wisdom and experience of the General Board may help materially. Lest we guard closely our local institutions and help them in their struggles for advancement and uplift, we leave them exposed to questionable appliances and methods that may seriously affect their usefulness to the Church. Internal organizations, orders, clubs, musical instruments and other questionable expedients knock loudly for entrance. Let every worker and every member of the board stand loyally by the Gospel and the Church and these questionable features will lose their potency over our institutions.

Finances.—Each local board should see that its institutions are properly financed. Wherever possible, the local board should care for the financial needs of its own institutions and at the same time gather for other needs. This could not be applied to isolated institutions or to foreign mission stations. Even then, those directly in charge of these institutions should feel the first and the last responsibility for that institution financially. But the General Board should keep in touch with each local board and have such a paternal relation with each that when there is a real need it comes promptly to the rescue. A local board should not be hampered in the collection and application of its finances, but the local board should work under the direction of, and in full sympathy with, the General Board in this vital feature of mission work. There should be no serious changes or additions of any kind involving any material expenditure made in an institution by a local board without the full consent of the General Board. There should be frequent communication between the General and the local boards on all matters affecting the working of either board with regard to the work of the local institutions.

Mutual Helpfulness.—If the true spirit of our Master workman is imbibed and applied in all our work, there will be no question as to results. The General Board has the appointing power. When an institution is in need of a superintendent, a worker or an accessory of any kind, there should be a prompt response, a careful investigation, and an earnest effort made to supply such need. The local board should keep the General Board informed as to conditions and needs. Both General and local boards should constantly keep in mind that they are the servants of the Church of which Christ is the Head, then faithfully guard their trust and loyally stand together in faith, in doctrine, in service so that all may unreservedly and truthfully say, "We are laborers together with God."

Hesston, Kans.

RELATION OF THE CONGREGATIONS TO THE BOARDS

C. Z. Yoder

The mission boards are servants of the Church, the body of Christ, which has many members, but not all the members have the same office. The mission boards have charge of but one department of Church work just as the other boards have charge of their respective departments of work.

Jesus Christ, the Head of the Church, founded the Church and has given her authority such as no other organization has in this world. The authority vested in the Church is expressed in the words of Christ, "Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven." After Christ had completed His great mission of redemption by the shedding of His own blood, and just before ascending to His Father, He committed the Great Commission to the Church, that of "going into all the world," to teach all nations and baptize them in the name of the Father, Son and Holy Ghost, and teach them all the things He had commanded them. This commission was followed by the promise that He would be with them even to the end of the world, which implies that the command was not only for the disciples then, but for all the believers from that time until Christ shall come again as the heavenly Bridegroom to receive the Church, the true Bride, unto Himself. The Great Com-

mission, then, consists of preaching the Gospel to the lost, begining at home and extending to the uttermost parts of the earth; teaching the children; feeding and shepherding the flock.

The relation of the Church to these various activities is like that of parents to their children. The parents call their children, assign their work, support them, and see to it that they are loyal to God and His Word and to the Church.

The most efficient and successful way to carry out this Great Commission is for the Church to set apart brethren with the scriptural qualifications to serve in these various duties, and who can be held responsible as faithful stewards in these several departments of Church work. The mission boards consist of brethren chosen by the representatives of the Church in Conference session. Because of the responsible position they occupy this selection should always be made carefully and prayerfully. When any of the Conferences fail to appoint their representatives on the General Board this body then appoints such brethren who, to the best of their knowledge, have the scriptural qualifications to properly represent such Conferences that failed to appoint any.

In order that the congregations may fully realize their relation to the mission boards, they need:

1. A vision of the Savior of the world, how He gave Himself a ransom for all mankind, became our substitute for sin and made an everlasting atonement for all mankind.

2. A vision of the value of a soul as the Lord Himself taught us that its value is greater than anything this world can give or even the world itself is, and that there is no salvation for the lost outside of Christ.

3. A vision of the field as it exists with its millions of souls who know nothing of Christ, the only Savior of the world.

4. A burden for the lost is highly essential. This the believer will receive by the reading of God's Word and receiving proper instruction therein. A knowledge of how the Savior and the inspired Apostles were so heavily burdened for the lost and the sacrifices they made to evangelize the world is necessary.

5. Earnest, fervent prayer that God might send forth laborers into the great harvest field, as the Lord commanded that we should do seeing that the "harvest truly is plenteous and the laborers few."

6. A consecration to God and His service. Sons and daughters, time and money, must be laid upon the altar to carry on this great and important work. Rom. 12:1, 2; Jno. 20:21.

Whenever congregations are educated to this extent that they will have a true vision of Christ, of the world and its needs, and the value of a soul as God would have us value souls, they will receive a burden for the work and laborers will come forth so that the mission boards can place consecrated workers into the needy places. Then, also, will the Church support the work by their prayers and by their God-given means to carry the Gospel into the uttermost parts of the earth, as well as in the homeland, into the cities and into the rural districts.

Again it is the privilege and duty of the Church to see that the mission boards are faithful in discharging their duties. Its members are human, fallible beings, liable to make mistakes as they endeavor to solve the many perplexing problems that confront them from time to time.

There may be individuals who severely criticize the boards. It is for the Church to investigate and find out whether there are grounds for the criticisms or not, whether the motives of these critics is pure and unselfish or prejudiced. Judgment should never be passed until matters are investigated. The books of the various institutions and the work of the boards is open for inspection. Let the proper authorities, the representatives of the Church assembled in conference, look into such matters.

One of the most essential conditions for the Church to be in to evangelize the world is that of unity. This was the burden of the great heart of Jesus Christ that His followers might be one even as He and the Father are one so that the world might know and believe that the Father sent Him. To promote and maintain this unity of the Church may require as much grace and faith in God to resist the enemy of our souls and our own carnal nature as it does to resist any other device of the devil. Divisions generally are the result of pride, self-will, envy, a lack of charity, forbearance, long-suffering and true forgiveness. Seldom is it that all the fault lies on one side. One division seems to open the way for another and then another.

Sad to say, but this has been the experience in past years in the Mennonite Church. May the Lord help us to see the evil of such conditions that they may never occur again. I speak of this because it is one of the greatest hindrances to the work of the mission boards in the spreading of the Gospel. In order that we as a Church may do aggressive work for the Lord we need to be united to fight the enemy. However, I have observed that as the mission spirit grows in the Church the spirit of unity also increases. We know that there is such a close relation between the Church and the mission boards that whatever hinders the progress of the Church also hinders the work of the mission boards.

In conclusion, we praise the Lord for what He has done through the Church in supporting the mission boards with workers, means and prayer. We hope and pray that the Lord will continue to bless the feeble efforts that may be put forth in the future to evangelize the world, and to so unify the force of workers that much more may be accomplished in the next decade to extend the borders of Christ's kingdom than has been done in the past.

Wooster, O.

THE GENERAL TREASURER AND HIS WORK

G. L. Bender

In October, 1882, the first organized effort in mission work was started. At that time the office of treasurer was an unimportant and not very arduous one. The entire receipts for the first twelve months were recorded upon five lines of the first page of the cash book, and amounted to a total of $27.36. The expenses were one item of forty cents, the cost of the cash book. However, this effort, though small at the time, again proves the fact that we should not despise the day of small beginnings. It never entered into the hearts of the brethren who organized this work that thirty-two years afterwards the receipts for twelve months should be considerable over $100,000.

At first there was but one fund, the evangelizing fund, now there are forty-eight funds. Then there were no institutions whose finances were under the management of this organization, now there are at least fifteen with property valuation of about $150,000. Then there were no annuities and no endowments or special funds to be kept invested, now upwards of $75,000. These are but some of the marks of growth of the financial phase of the missionary endeavor in the Mennonite Church.

During the last twenty-three years the writer has been connected with the finances of the Board and has seen the growth from a few hundred dollars a year to over $100,000, the past year (see last annual financial report published in the Gospel Herald.) Many have been the criticisms and accusations of misuse of the funds during this time, but God has graciously kept us and our conscience white and tender during all this time, realizing the sacredness of the trust as a faithful steward of the Lord's treasury. Through all these years we can see the hand of the Lord upon the work of the Board.

Today the office of General Treasurer is quite a responsible one. The office of Financial Agent has been added to the Treasurer so that now the entire finances are entrusted to him. The finances of the Board are safeguarded by a by-law which restricts the treasurer in the matters of contracting debts, a splendid but at times inconvenient one.

One of the greatest hindrances to the financing of the different charitable insti-

tutions and mission stations is the lack of system, especially in the matter of supplying the expenses. Often the emotions are appealed to instead of the intelligence. The first produces spasmodic giving, while the latter systematic giving. The Board's policy of economy in the management of expenses has hindered the development of the mission finances of the Church.

It has been discovered that the economy was not true economy, and in this way actually hindered its own work. When men have to give their best time to the support of their families and only their spare time to the work of the Mission Board, the mission cause will not get the attention it should. Today the Board has less than $100 invested in equipments, and nothing at all to protect its holding of records, neither has it a place where it can say, "Here are our headquarters." However, active steps have been taken to remedy this last serious condition, and we hope before the end of another year to be properly equipped, and the Board's holdings and records properly safeguarded in a fire-proof vault.

The Executive Committee also realizes that it is necessary that some one give all his time to the work of the Board. But perhaps the Church does not see it that way, and would not be willing to go to the necessary expense of supporting such an one. Here again the Executive Committee has awakened to the fact that true economy demands this as more can be saved than it will cost to give some one a living while managing the Board's finances. There is a great leakage at present which the Board has not been able to stop under the present policy for want of time.

Great opportunities are knocking at the door of the Mennonite Church. The Christian world is awakening to the fact that the doctrines non-resistant churches have been clinging to for centuries are the doctrines of Christ, and that these lowly people instead of being a back number are 500 years ahead of the rest. Will the Church embrace the opportunities she has to advance her interest through the Mission Board? I believe she will if those in authority will do their part. The Church has the **finances,** all that is necessary is to get at it in a systematic way and marshal them.

Our heart sickens when we see how swindlers come along and capture thousands, yea hundreds of thousands of dollars of good, honest money of our Church people and but little efforts are being made to get at least some of this money into the mission channels of the Church. All these conditions and great opportunities have so vividly presented themselves to your unworthy General Treasurer and then when he sees the lack of time at his disposal his heart becomes faint.

Under the present system it is almost impossible to finance the numerous institutions of the Board, and no chance for further development. The Church in general little realizes the magnitude of the work of the General Treasurer and the responsibility he has been carrying. This is partly our own fault as the Church in general has not been informed by us. Numerous calls have come to the General Treasurer for information and statistics along financial lines stating, "I want to give a missionary talk or write an essay for Young People's Meeting." Many of them had to be turned down for want of time and because the Board has not got the subject matter in such shape to readily give the information desired. The General Treasurer should be an information bureau for the Church in financial matters of missionary work. He should have things so arranged that the information could be readily given when called for. He should keep the Church posted through the Church periodicals as to what is being done and what ought to be done. But all this takes time. So far all we could do was to get away with the work thrust upon us in the simplest way possible and often while others were enjoying sweet slumbers we were toiling upward in the night.

We are looking forward to better conditions and greater opportunities in the future for the proper care and development of the mission finances. We are developing some plans now and hope we may be able in the near future to present them to the Church. It depends largely upon the attitude of the Church through its agency, the Mission Board, at the coming annual meeting. May God's guiding hand direct the affairs of the Board and especially that of the General Treasurer.

Elkhart, Ind.

WHAT I EXPECT OF OUR MISSION BOARDS

I expect our mission boards to reach out more into the rural districts where perhaps more could be accomplished with the same amount of money and energy than we can accomplish in many of our cities. Some of our declining churches in the country could be saved and built up if the proper efforts were put forth. Persistent, organized work is needed there same as in the cities.

Ministers should be well informed as to conditions of the field and keep their congregations posted as to the present needs by occasional sermons on the subject. A knowledge of the real needs would be a great incentive to greater and more united efforts.

Most of our congregations need a more systematic method of giving. They would give more if they had a system of giving and if they knew the real condition of the field.

We need also to more seriously consider our method of enlisting workers. The great problem before the Church today is, How to get the proper workers to their posts of duty, and how **to keep them there** after you have them enlisted? By many mission work is too lightly regarded and they leave the field for too trivial causes.

A. Metzler,
West Liberty, O.

There are at least three things that I expect the Board to accomplish.

1. **To supply funds.** I expect the Board to supply the funds needed to do effective mission work. But this they are unable to do unless the entire brotherhood contributes sufficiently. This desired end will be the result of systematic giving. The Board should therefore adopt some system or plan by which each congregation may know their portion to contribute monthly. This plan should have the approval of the General and local conferences.

2. **Require trained workers.** A missionary training school should be inaugurated somewhere, somehow. Every prospective worker should be required to know the general setting of the Bible, its fundamental principles and doctrines, as well as the doctrines and practices of the Church.

3. **Train nurses.** Since some of our missions realize the need of trained nurses, and since a number of sisters are willing to take training, and since there is danger of losing them while in training in city hospitals, the Board should provide a way out. Having observed the work at the Sanitarium, this seems to be the proper place for such a school. A few are in training at present. Will the Board come to the aid of the many who desire it in the future?

T. K. Hershey,
Youngstown, O.

The fact that the experiences of the past have proven a help to the Boards in meeting and avoiding difficulties and safeguarding and advancing the interests of the missions, as well as that the improved organizations and facilities and means, leads us to expect **better things.**

Let the Church know more about the Boards, and the Boards more about the supporters and their aims. A few **experienced** mission workers on the General Board. We expect **more mission work.**

S. F. Coffman,
Vineland, Ont.

When our blessed Lord has risen from the dead, and before He ascended into heaven, He commissioned His disciples to "Go" and preach the Gospel to every creature, and be witnesses for Him "in Jerusalem, in all Judea, and in Samaria, and into the uttermost parts of the earth." When the results of their preaching became so marked, and the number of disciples increased, their responsibilities as-

sumed such proportions as to require the appointment of deacons to look to the welfare of those in need.

In like manner it seems to be the part of our mission boards to anticipate and supply the needs of those who are in want physically and spiritually—not to usurp the duties of the duly chosen officers of the Church, but in broader scope to conduct an intelligent and well directed distribution of monies and supplies to those in need, carefully investigating every object of their charity, judiciously husbanding whatever means may be put into their hands, and if sanctioned by, or organized under the direction of any Church Conference, to carry on their work subordinate to that body.

Peter R. Nissley,
Mt. Joy, Pa.

Generally. To be a standing committee for the detailed management of the missionary interests of the Church. As such, to regard the Church as the real missionary agency, and endeavor to be an accurate representation of the Church in her obedience to the command and heart's desire of Christ, her Head, in teaching "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Boards (both local and general) should be this with all that is involved with the definition, in personelle, in organization, in proceedings and in life.

Specially. To create and maintain an intelligent missionary interest throughout the Church. To keep in sympathetic parental touch with all the missionaries working under its auspices. To "set apart" consecrated and trained men and women for active service. To secure and economically expend the missionary finances of the Church by thorough and comprehensive study and investigation to keep itself informed of missionary activity in general and of our own missions in particular.

M. C. Lehman,
Dhamtari, India.

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1. To be fully awake to the great apostasy from true orthodoxy in general religious work of our time and see that at any cost our mission stations are kept free from its blighting influence.

2. That the pressing need of workers does not lead to the passing of such as are unsound in the doctrines and principles of the Church.

3. That the mission energies be concentrated upon the point of making the heathen understand the Gospel message and not to fall into the popular error of spending consecrated means in civilizing, educating and reforming the heathen people.

4. Not to pile the funds too high in one place lest they do not reach as wide as God wills.

5. Expect our workers to endure hardness with such as Paul for a pattern rather than the missions and workers of other churches.

6. To spread a **full** Gospel as **far** as possible with the means and workers furnished.

7. To keep the Church informed as to what new steps you take and why.

Geo. R. Brunk,
Denbigh, Va.

The Mission Board being the medium through which our mission work is carried on I expect that the Board will keep in touch with both the mission workers and the congregation.

The gap between the Board and the congregation seems large and I think we might expect a more personal touch with the Boards. Could not the mission letter plan as it is at present carried on with workers and volunteers be also adopted successfully on the other side by keeping in touch with congregations through their ministers by giving information and suggestions for better support, etc., of the Board's work?

Could we not also expect reports of executive and other meetings apart from the Annual Board Meeting? We at times must ask the question, What action has been taken in regard to certain mission problems? and remain in ignorance.

Leslie D. Witmer,
Preston, Ont.

The supplying of the needy churches with competent workers by the solution of the following problems:

1. **The financial problem.** We have been trying to locate workers in the needy places in the middle and western part of Ohio Conference. Brethren may be willing to go "if the way is open." But where will they move? How will they support their families? They will quote I Tim. 5: 8, and say we have not even money to move, etc. Can the Mission Board suggest a plan, or encourage or provide for the purchase of homes owned by the Mission Board for such ministers? Ministers or workers are expected to be an example in paying their debts, educating their families, as well as socially and spiritually. If they have not these qualities they are not equal for the occasion.

2. **The social problem.** The question presents itself to parents requested to move into new fields. Can we risk our children in the existing social conditions? Our children need social development and cannot be what God intends them unless they have the proper social environment. Possibly the parents confess they are naturally weak and never make much effort to cultivate these Christian qualifications. Possibly they say they can be sociable enough with their kind, but cannot mix nor draw on the social life of the outside world.

What does this say to us as a Church?

John Blosser,
Rawson, O.

As individual members of the Church we have a right to expect that the various boards of the Church do all in their power for the extension of the Gospel in their various fields. The one particular line of work which I deem most neglected is the establishing of missions and churches right at home. If the various boards are properly supported by the conferences they represent, there is no reason why this work should not be greatly enlarged. So many small towns and communities do not have a place of public worship and no one to preach the Word. Let those in authority empower their boards to investigate conditions as the need is found, let prompt action be taken to have those needs supplied. This means more workers and preachers of the Word. What is the use of us praying the Lord of the harvest to send forth more laborers into his harvest, if we do not do our part? This must be brought about by unity of action between the conferences and boards, and not the shouldering of the work by the one body on the other.

John H. Mellinger.
Lancaster, Pa.

I expect three things of our Mission Board:

1. **To Gain an Intelligent Vision of the Field.** This means systematic study. It means travel. It means that the Board should have men on the field continually, home and foreign, studying the field and its problems. It means that the Board should publish a Missionary magazine the purpose of which is to give missionary information.

2. **To Adopt Definite Plans and Policies for Operation.** Thus far the Board has been busy taking care of emergencies. It has not been laying plans for the next fifty years. No definite campaign has been laid out. There should be a plan for the century; at least for this generation. Each year should be planned both by way of work to be done and money to be raised and used. Work on the budget plan. Let your superintendents know what you expect them to do this year. And then let them know how much money you have for them to do that work.

3. **To Execute Its Plans and Policies.** A superintendent should be prohibited from canvassing money under any circumstances. The heads of institutions should not be allowed to canvass funds through the country. No soldier that warreth entangleth himself with the affairs of getting money. The men on the battlefields of Europe have no time to plow corn. The Board must arrange for and advocate systematic support for the worker and the work. Support is the only preventative for salaries. The Board dare not allow a few individuals to hinder and overthrow their plans and delay their undertakings. This breeds distrust on the part of our best supporters. The world must be evangel-

ized and the man who will not enter in himself must not be allowed to hinder the man who would. The Board must not wait to move until she is forced to. The Board must lead. In other words she must stay "on top" of her job. If the job gets her down she will have a hard time ever getting up again.

J. E. Hartzler,
Goshen, Ind.

A Church unorganized is powerless. The more thoroughly organized the greater the power. Organization is not power. The Holy Spirit working in a body of believers, consecrated and bound together by love, with the purpose of seeking God's glory and the salvation of souls, is the power. Organization harnesses the power and hitches it to the load. So I expect the mission boards of the Church to hitch the power to the load.

The mission fields need workers. The Church has the men and women. The boards should get the workers to the field. It also requires money to carry on the work. The Church has the money. The Board should work out a system to get the money. The expenses for the year should be estimated. Then let each congregation know its proportional share, and I believe the congregations would more than meet their share.

The rural districts are a great mission field. We need better organization along this line to get the work in hand and make it a special work of the Church.

S. G. Lapp,
South English, Ia.

WHAT I, A MEMBER OF THE MISSION BOARD, EXPECT OF OUR CONGREGATIONS

A Recognition of the Need.—No one will or can support a work properly who is not fully informed of the purpose, place and need of that work. There should be sufficient teaching in our congregations—from the pulpit, in auxiliary meetings, in the home—to properly acquaint every member of the congregation with the work of the Board. The importance and need of the work should find recognition—in the heart, from the lips and by the attitude taken toward it.

Loyal Support.—It is not enough to be informed. Knowledge is important, but knowledge means responsibility. The debt of responsibility can be met but in one way—paying what that responsibility demands. This will solve the support problem. Pray, help, give—a trinity of loyal support.

D. H. Bender,
Hesston, Kans.

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1. That the congregations will receive a better knowledge of God's Word so as to receive a greater vision of Christ our Savior and His mission while upon this earth.
2. That they will learn to estimate the value of souls as God wants us to value them.
3. That they will lift up their eyes and behold the great harvest field of lost souls as never before.
4. That they put forth greater efforts and make a greater sacrifice for the spreading of the Gospel for the salvation of the lost.
5. That the congregations may heed the prayer of Christ (Jno. 17:20) and become as one in Christ.
6. That there will be a sufficient number of faithful volunteers to enter into this great harvest field.
7. That there be no lack of funds to carry on this important work of rescuing the lost while it is yet called today.

C. Z. Yoder,
Wooster, O.

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1. I expect our congregations to withhold their criticisms, even though the Board does not make as rapid strides along some lines of mission and charitable work, as may be considered necessary to the best interests of the mission cause.
2. I expect the congregations to pray earnestly that the Lord may give each member of the Board grace, discretion, and wisdom that they may be divinely directed in all their work.
3. I expect them to imbibe the mission spirit through missionary information acquired through reading, teaching, and preaching. And that efforts be put forth to stir up the young people to prepare for active mission work.
4. I also expect all our congregations to adopt some systematic method of giving by which each member will be led to give cheerfully, frequently, regularly and bountifully; to the degree that the Lord hath prospered.
5. In conclusion, I expect the congregations to loyally stand by the Board with their prayers and sympathies. In giving helpful suggestions and counsel. In supplying the needed workers and the necessary means to carry on the work according to God's plan.

J. S. Shoemaker,
Freeport, Ill.

The active members of the Board devote much time and thought to that work and they have a right to expect that the Church will support it, (1) By their prayers. If she will not support it in this way, it is almost sure that she will not in any other way that is effective; (2) By good wishes and words. What does your neighbor get from you in regard to the activities of the Board? (3) By her money. He who holds his money so close that he will not give sacrificingly can not claim to be interested in what God is interested; (4) By giving her best young men and women to further God's work away from home. They are His, will you take them from Him for your own selfish interests?

J. S. Hartzler,
Goshen, Ind.

Perhaps a more striking question would be, What does the LORD expect of every congregation? In I Cor. 16:2 the exhortation is, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Systematic giving should be the standard for every congregation. Every congregation should endeavor to be as punctual in this means of grace as in expecting punctual and regular attendance of each member on all the services of God's house. The Lord's cause needs your life and your gifts. The words of the poet are suggestive:

"I gave, I gave my life for thee,
What hast thou given for Me?"

That our congregations may be informed as to the needs of the Lord's work, every minister ought frequently to preach a missionary sermon after informing himself of the conditions that prevail, and cooperate with the Mennonite Board of Missions and Charities in arranging for the maintenance and extension of the mission work.

Aaron Loucks,
Scottdale, Pa.

As a Church we are yet in our infancy in mission work. Our rural, city and foreign missionaries who have been spending several years in actual missionary work, the Mission Board, which has had general supervision of all our mission work and has therefore been in contact with the varied problems which our limited mission work has called us to, yea all of us have as yet a very limited knowledge and conception of the great mission movement in the world. How about our congregations? How does their knowledge and interest compare with that of the missionaries and the Board? As our knowledge of the actual needs of the field, the problems, experiences and results of the labors of the missionary and the Mission Board increases, so likewise will the interest in the good work increase. I expect, then, of our congregations that they avail themselves of every opportunity to learn more of the needs, problems and plans of the missionary and the Board. Then as a result I am confident there will be a response of fervent prayers, of larger contributions, of more helpful, friendly advice, counsel and criticism, and of more united effort on the part of the congregation, missionary and the Board that the best results may be obtained.

D. D. Miller,
Middlebury, Ind.

GOSHEN COLLEGE LIBRARY.

First, and above all other things, I expect of the congregations to support the mission work of the Church by their prayers and watching thereunto that they will not be too particular just to what special phase of the work their gifts are applied. That the Board might have the privilege to use the funds on hand for the purpose in which, according to their mind, it is most needed, and the greatest good could be accomplished. Again may it not rightfully be expected that the congregations should grow in interest and liberality that by their means there might be a stronger and more efficient support. In this some congregations could do what they have failed to do, by having a more systematic way of giving and **very** possibly **all** by a deeper consecration.

D. J. Johns,
Goshen, Ind.

That each congregation become a thoroughly missionary congregation. That each congregation vitally connect itself with the active missionary movements of the Church. That each congregation, or individual, adopt some system of regular support, financially, of the institutions and mission stations of the Board. That regularly missionary information be gathered, either through the Board, or other reliable sources. That the minister in charge preach at least one mission sermon each year. That they inform the Board of any brethren or sisters in their congregation with the talent to do active missionary work. That they keep the General Treasurer informed regarding the possibilities of writing annuities, endowments, or wills in favor of the Mission Board, and to daily remember the Mission Board at the throne of grace.

G. L. Bender,
Elkhart, Ind.

I should expect ministers and congregations to avail themselves of the sources of information regarding the missionary activities of the Board. I think it is not too much to ask of them to read the reports published in our church publications and thus keep informed as to what is being done through the Board as an agency. I expect the members of the Church to advise the Board in regard to its work and to offer criticism wherever it may seem profitable to do so. I expect congregations, and especially ministers, to keep a sharp lookout for persons who could be used in active mission work and to lend them every encouragement to enter the work. I expect the congregations to welcome regular, systematic contributions to the mission interests of the Church, and to respond liberally when such opportunities are presented. The Church and not the Board is the real working body. The Board can be successful only as the Church supports and directs.

J. A. Ressler,
Scottdale, Pa.

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

V Industrial Work with Girls

M. Elizabeth Brown

Close personal contact with Jesus is the beginning of all true service. One cannot know Him personally without feeling that warmth of soul that led Him to look with compassion on the multitudes who were "as sheep without a shepherd." We feel the constraint of that love, and catch His Spirit for others. Ways and means without number have been used by as many workers to come in touch with men and women, boys and girls, with the ultimate aim of leading them into fellowship with Christ. Christian workers generally, and city missionaries especially, have been asking how can we most successfully gain our end?

It is admitted that the majority of men and women who are Christians at fifty, have accepted Christ in their "teens." For this reason the early years of life is the period of greatest opportunity for the worker. If there is not a definite decision for Christ made during these years, the chances grow less and less that there ever will be.

The "Boy and Girl problem" has provoked much study and discussion, and is gradually being solved by the introduction of manual training and domestic science classes, industrial and fine arts, gymnasium, etc., etc., into some of our schools. But in the more crowded sections of our cities, and in the districts where most missions are stationed, the boys and girls at an early age are sent to work. Consequently they are deprived of advantages which others enjoy. They associate all day with men and boys and girls older than themselves, and often, sad to say, their environment is such as will wreck them morally. Just the other day I listened to the pitiful story of the downfall of a young daughter from the lips of her own mother. She traced her present deplorable condition to the fact that a few years ago, as a girl of fourteen she was exposed to the constant insults of a man twice her age in the factory in which she was employed. These are some of the conditions we must face, and by the grace of God, and every possible legitimate means help our girls to meet. To help her meet them we must begin our work before she commences to earn her livelihood. We must help her lay the foundation of her character by helping her to **think right thoughts,** helping her to **form right habits,** and by helping her to **desire right things.** In other words by helping her to become acquainted with Jesus—to know Him.

We must come into personal contact with her during the "formative" or preadolescent period of her life (ranging from three to about twelve years of age.) The dispositions which charcterize this period of every girl's life may help us determine the nature of our efforts on her behalf. Of course we have our opportunity in the Sunday school. But if she attends Sunday school regularly we cannot learn to know

A group of girls organized for work. The attendance record board is seen in front of the group.

and help her as we can by associating with her during the week.

She places all confidence in her teacher, whether school teacher or Sunday school teacher. Everything they say or suggest is accepted with respect. The natural tendency of the girl during this period to be with other girls, and do as other girls do, makes an organization comparatively easy; and this confidence in her teacher gives her her opportunity to make the organization what her time, patience, and originality may suggest. It adds dignity to her organization to select a committee from among the girls to consult with the teacher in deciding the plan of work. It is well too, to have a secretary who records the work of each meeting, and keeps an accurate record of the attendance of each member.

The pre-adolescent girl cannot **reason out things** so we teach her **to do things** with her hands. Almost every girl is anxious to do the things her mother can do, and still more anxious to do what her mother has never learned. A little outlay of money will supply sewing needles, cotton, knitting pins, wool, canvas or scrim, darning needles, muslin and silkine, and it is surprising how soon the young girl will learn to sew, knit, darn, and do simple little patterns on muslin. At the same time the tactful teacher takes this opportunity to teach habits of cleanliness, accuracy, punctuality, self-control, etc., etc. Reverence for the house of God, and the things of God are created by the opening of each class meeting with song, prayer and repeating of scripture texts, and closing with prayer. A few enforced "rules of conduct" will help greatly. These classes should meet once or twice each week, and only one kind of work done each day.

Not only do we want to help her to **be useful,** but also teach her the spirit of the Master in being helpful to others; so it is advisable to devote at least one day in the month to "doing something for somebody."

Last year our junior girls made several quilts which were sold, and this year we invested that money in wool, and have made twelve or fifteen scarfs for the Belgian refugees on our "missionary" days. The girls had earned the money, and have knit the scarfs. They are proud of the fact that they have done what some of their mothers could not do, and happy in the thought of helping others. The smaller girls are making scrap-books. These are made from large sheets of white kitchen paper cut into convenient sizes, on which are pasted pictures. Many of these pictures have been cut out and sent to us by Sunday school classes in the country churches. The books are covered with art paper and distributed by the girls themselves among sick children in our district.

The adolescent girl (ranging in age from thirteen to eighteen or twenty years) presents a different problem. She is no longer the open-hearted, credulous girl of a year ago. Her individuality is beginning to assert itself and she asks whence she came, why she is here, and dreams of what she will do and be. Besides being dreamy she thinks; thinks along practical lines, and discovers new things every day. In fact they are so new to her she thinks no one else can know them, consequently she is quite free to give advice. She is hard to please, but delights in being admired, and giving others pleasure. She resents strict discipline, and calls for an unlimited patience in the training of her will and desires, because the training process is a slow one. It is at this time she must be taught to **see** the right, and pure, and noble, and helped to desire the same.

A carefully selected library at her disposal as she gradually reveals her passion for reading will greatly aid in directing her mind into proper channels. Biographies of good women are most fascinating and specially helpful. Who of us cannot recall the time we stole away (from our duties) with the life of our heroine under our arm, to some quiet secluded spot, a safe distance from the sound of mother's call, and there as we read of love and sacrifice blended in service for the Master, we pledged our allegiance to the cause they represented. Decisions were made which have influenced our whole lives.

"Lives of great men (and women) all remind us
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time."

The peculiar characteristics of the adolescent girl make it more difficult to interest and at the same time instruct her. Especially is this true of the city girl. Anything however that she can be convinced will add to her personal appearance or accomplishments will appeal to her. She takes a delight in making her own clothing, usually, or in making anything she thinks may be useful in her own home in a few years. She is anxious to learn to cook (there are exceptions of course). Where dress-making, needlecraft or domestic science classes can be introduced into a senior organization as a means of coming in touch with the older girl, and keeping her off the streets, and under the influence of some good consecrated worker the "girl problem" in the city mission is on the way to solution.

Toronto, Ont.

THE CROSS AND THE CRESCENT IN TURKEY

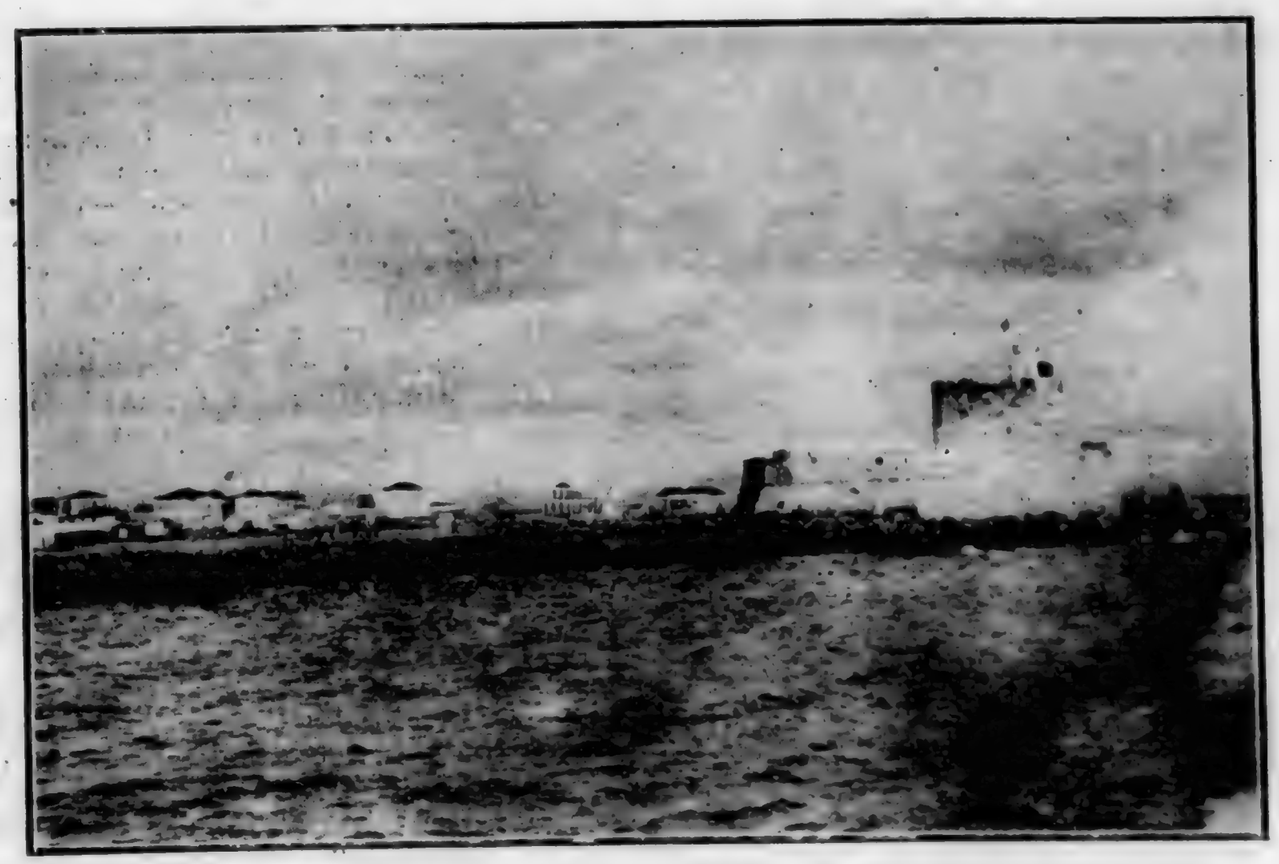
III (3) Conditions in Turkey and Our Return to America

Nora M. Lambert

We were advised by the Consul and missionaries to make no delay, for one knew not what new difficulties a day might reveal. "Today it is possible to leave, no one knows that it will be tomorrow," was quoted by many.

Several checks on English banks, which we had been unable to sell in the interior, were still in our possession. Through the advice and assistance of an American we were successful in selling these at a slight discount. This helped us out very nicely, but knowing that in case we would not be able to make good connections in Naples, our money would not be sufficient for all of our party to travel second class all the way to America, three of us volunteered

(Concluded on page 159)



Island of Rhodes —

BIBLE STUDY

ROMANS

XXVI A Study of the Epistle

Grace, the Foundation of Christian Character and Growth

4. In Relation to the Ministry of the Gospel.—Rom. 15:15-33.

The Apostle ceases with his spiritual admonitions and doctrinal dissertations somewhat abruptly, at the close of the fourteenth verse of chapter fifteen; but continues his thought and the connection with the previous passages in rather a personal message to the Church at Rome. In this part of his letter he makes no effort to discourse on principles of faith nor on the duties of believers toward each other. His theme is a personal one, in which he endeavors to enlighten the Church at Rome as to why he has not made a journey to them and what his expectations are concerning making them a visit in the near future.

But in this personal section of the epistle there is a very subtile argument set forth on the important subject of the Christian ministry, and its connection with the Jews and Gentiles. It is a remarkable commentary on Paul's conception of the effect of grace on the relation of the Jew and Gentile in Christ and the duty of the servants of Christ in their ministry to these two members of His family. In this light the following analysis of the chapter is made:

a. The ministry to the Gentiles.—vv. 15-24.
  (1) Paul a special minister to the Gentiles.—vv. 15, 16.
    (a) A special grace given to him of God.—vv. 15, 16.
      a1. To be a minister of Jesus Christ to the Gentiles.
      a2. Given special boldness to write to the Romans, who were Gentiles and hence the revelations of this special gospel concerning the truth of salvation by faith.

      Note. This may be the key to the whole epistle. The **sort** of boldness and also the **sort** of writing is that special kind that sets forth this epistle as the masterpiece of Paul's expositions of the truth of the gospel of salvation. In it he sets forth in a marvelous way the special grace that had been given to him of God.
      a3. Ministering the Gospel of God.
    (b) A special work to be accomplished.—v. 16.
      b1. Make the Gentiles an acceptable offering to God.
        x. Proven by their sanctification by the Holy Ghost. This special testimony of the acceptableness of the Gentiles was first witnessed by Peter at the home of Cornelius.—Acts 10. There is no evidence given that each special conversion was accomplished by the special witness. Peter referred to only one occasion of special witness when the acceptance of later converts was questioned.—Acts 15.
  (2) An occasion of special glorying on the part of Paul.—vv. 17-22.
    (a) The work of God, wrought through Jesus Christ in making the Gentile obedient.—v. 17. (Cf. Rom. 1:5).
      a1. Things not to be spoken of.—v. 18.
      a2. Words and deeds.—v. 18.
      a3. Signs and wonders by the power of the Spirit.—v. 19.
    (b) The work of God resulting from his ministry.—v. 10.
      b1. The Gospel fully (faithfully completely, in all truth) preached from Jerusalem and round about Illyricum. This may refer to the borders of Illyricum, a Roman province north of Macedonia. The extent of Paul's ministry was from Jerusalem to Illyricum.
      b2. Gospel preached where others had not preached.—vv. 20, 21.
  (3) Rome a special object of ministry.—vv. 22-24.
    (a) Hindered from Rome because of preaching to others.—v. 23.
    (b) A privilege to go to Rome, having fulfilled mission to others.—v. 24.
    (c) Spain a further object with Rome as a means to it.—v. 24.
    (d) The ministry to Jerusalem an intervening matter.—vv. 25-32.
b. The ministry to the Jews.—vv. 25-32.
  (1) The special duty of the chosen minister to the Gentiles.—vv. 25-28. (Cf. v. 16).
    (a) Ministering to the poor saints which were at Jerusalem.
    (b) Ministering for the Gentile churches of Macedonia and Achaia.—v. 26.
      b1. A debt of natural things to the Jews for spiritual things from the Jews.—v. 27.
      b2. Fruit of faith.—v. 28.
    (c) Natural ministrations accounted spiritual and equal with the preaching of the Gospel.—vv. 28, 29. Paul delayed his preaching to the Romans until he conveyed a gift of money to the brethren who were in need at Jerusalem.

In a very remarkable manner Paul showed his intimate fellowship with both the Jews and Gentiles. As in fellowship with the Gentiles he became their minister and servant on this special errand. He carried a material gift which he accounted a spiritual fruit, and the result of the Gospel which had come to the Gentiles from the Jews. His object of ministry was to the Jews, and his sense of obligation and fellowship toward them so strong that he would not turn aside to fulfil what to him was a special calling and at a time when opportunities were greater than ever before. He would "seal" to them as a spiritual gift the money received for their benefit, because they had imparted the greater spiritual blessing upon the Gentile world. Paul was an equal partner with each, but he respected the Jewish brethren for the riches of grace that had come to the world through the faith of Christ, which they were the first to accept and preach to the world.

  (2) United prayer for a successful material and spiritual ministry to both Jews and Gentiles.—vv. 30-32.
    (a) Request for the prayers of others.—v. 30.
      a1. For the sake of Jesus Christ.
      a2. By the love of the Spirit.
      a3. Pray for the success of the ministry to the Jews.
      a4. Pray for further services to the Gentiles.

It is a matter of some interest that the Apostle here links with himself the Church at Rome and enlists their interest in things in which he is interested. They may have heard of the conditions of the Church at Jerusalem, and may have known the poverty of many there, but, by this epistle and by Paul's especial request of them they are made to be parties directly interested in the ministration of the means of giving relief to them. He not only enlists their interest and sympathy in his cause, but places them as a congregation on an equal with the other churches which had ministered these gifts. Their standing in faith and in fellowship is thus decided and recognized. It was thus a comfort to them as well as an advantage to Paul to have the Church at Rome accounted in the faith of the saints.

c. The benediction.—v. 33. This epistle has in it four benedictions. (See ch. 16:24, 26, 27.) The first three benedictions are in the form of a blessing pronounced upon the Romans. The last is a form of adoration directed toward God. The third seems to be a benediction from Tertius the writer for Paul.

It is evident that at the end of chapter fifteen, the Apostle ended the main body

of his letter. The following chapter being occupied with numerous greetings and salutations with personal admonitions and some special warnings to faithfulness.

The conclusion of this study will follow in the next issue of the Christian Monitor.

The Workers' Column

VIRTUOUS YOUNG MEN.—I Jno. 2:13, 14

May 9

1. Worthy of attention.—Written to.
2. Important factors in the Church—classed with the fathers among the believers.
3. Successful against the greatest adversary of the Church.
4. In them lays the hope of the Church—they are strong and have overcome the wicked one.
5. "Overcoming the wicked one" is the key note of future successes.

MEMORIZING THE WORD OF GOD
Deut. 11:18-21

May 16

1. Love the Word.—v. 18.
2. Think of the Word.—v. 18.
3. Read the Word—keep it before the eyes.
4. Talk of and tell the Word to others.—v. 19.
5. Continually repeat the Word.—v. 19.
6. Write the Word.—v. 20.
7. Wall mottoes.—v. 20.
8. By diligently keeping the Word, the learning of it will be eternally profitable.—vv. 21-25.

MAKING A FEAST FOR OTHERS
Rom. 12

May 23

1. Giving self for a sacrifice.—vv. 1, 2.
2. Feasting in the presence of God.—v. 2.
3. Making a feast for the whole family of God.—vv. 3-6.
4. Each supplying a special gift for the benefit of others.—vv. 6-8.
5. Every evil thing rejected.—v. 9.
6. Each sharing himself with, and for others' sake.—vv. 10-16.
7. Make all the world happy.—vv. 17-20.

If you have no blessings to share with others, make yourself a blessing.

A REVIEW OF THE FIELD AND THE WORKERS.—Col. 4

May 30

1. Prayer for the directors and chief workers.—vv. 1-4.
   a. By those who are working and overseeing things at home.—v. 1.
   b. Remembering the workers and their success in the field of the Lord.—v. 2.
2. Living exemplary lives and affording the help of home testimony.—vv. 5, 6.
3. Interest in reports from headquarters.—vv. 7-9.
4. Acquaintance with conditions in the field, and keeping in touch with the workers.—vv. 10, 11.
5. Special interest in the workers from the home congregations.—vv. 12, 13.
6. The interest of the workers in the field in the congregations at home.—v. 15.
7. Keep in touch with missionary literature.—vv. 15, 16.
8. An active missionary ministry at home. v. 17.

THE INDWELLING SPIRIT
Ephesians

June 6

1. The seal.—1:13, 14.
   a. Of faith.—Acknowledging the faith in the believer.
   b. Sealing the promise.
2. The Spirit of Revelation.—1:17-23.—A revelation of all the grace and glory in Christ.
3. A Spirit of access.—2:18-22.—An entrance into grace and a member of the body of Christ.
4. A Spirit of strength.—3:16-19.—Filling with all the might of God.
5. A Spirit of agreement.—4:1-16.
6. A Spirit of righteousness.—5:1-20.

THE BIBLE IN COLLEGE

II Bible Study Related to Education

Christian men and women are the product of the Church. The work of grace which made them Christians began in the early days of childhood, continued to gather strength and develop upon the material gathered in the home and Sunday school, maturing in the atmosphere of enlightenment which came through the ministry of the Church in the years of understanding. These are the characters which will promote the interests of the cause of Christ in the school and in the world. They supply those elements of mental and moral culture that lift up and maintain the high standard of life. They will carry the Word of God into the school; establish it in the home; make it practical in the business world; make it effective in the Church and Sunday school; and, as Christian educators, maintain its standing as the inspired Word of God in the institutions of learning.

Bible **learning** is the part of the child; **study** and **understanding** are the part for the man. The proper place for the Bible is in the advanced schools—in the academy and college. It is a study for mature minds. Conversion gives a proper attitude toward Bible study, and creates a normal desire for it; the Holy Spirit demands it and must use it to reveal the truth in Christ; but mental application is the direct means of enlightenment for the soul through the spiritual understanding. Jesus placed His hands on the heads of the children, but put His Word into the hearts of men. "I have given them thy word, and they have believed that Thou hast sent me ,and now I come to thee. Holy Father, keep through thy word those whom thou hast given me." Children are blessed with the grace of **being** of the kingdom of heaven. Men are blessed with the grace of **becoming** such through the effective operation of the Word and Spirit. But meditation and study and patient investigation are constantly necessary in order to understand the applications of the Word to the lives of men. For three years the Apostles received instructions and explanations concerning the Word from the lips of Christ, and by the Holy Spirit were enabled to understand and impart it to others. Yet it seemed necessary for Peter to take somewhat of a post-graduate course in the Gospel to the Gentiles from Paul at Antioch in order to fully understand the nature of the Gospel in its power to save both Jews and Gentiles. We should in no sense slight the work with children nor lightly esteem the work of those who have not had the best opportunities for study. However, it is a fact which both reason and observation sustain that men of the strongest intellect and most constant application to reading and study of the Word have the keenest insight into its truths and are able to give the clearest expositions of the same. Such hold the Bible in highest esteem as the Word of God.

The moral and spiritual nature of the Bible, its claims that it is the highest source of such instruction and teaches the highest principles of morality and spirituality demands that it receive attention from the college. No institution of learning can afford to overlook it, although the claim that it belongs to the business of the Church is sometimes given as a reason for its neglect in such schools. To leave God and His Word out of the college would mean the denial of that great branch of learning, the neglect or loss of which cause men to drift back to natural sciences, materialism, unbelief and infidelity. The presence of the Bible in the college is God's challenge to the rationalist, or materialist. It appeals continually to man's spiritual nature and emphasizes the fact of eternal life. It awakens his moral conscience and keeps him face to face with eternity. If its moral influence were considered alone its value in college could not be estimated because of the influence upon the world in general through the lives of college men and women. Some of them may be failures in their influence for good, but the strong characters are the

ones which influence the community and affect the world.

There is no branch of education which touches, much less covers, the field in which the Bible stands alone, and hence, supreme. Since it is generally granted that the function of the Bible is a most important one, and appeals to that part of man's nature that would not otherwise be appealed to, and would be neglected, the Bible demands a place in every educational institution and in every course. Its study in some form should be required of every student instead of being made an elective.

That the study of the Bible proves a benefit to college students and that it has a decided influence on college life is proven by the efforts that have been made in recent years to encourage Bible study and which have been receiving encouragement and assistance from educators in the foremost institutions. Such organizations are prayer circles, pocket Testament leagues, Christian workers associations, Bible study groups and kindred organizations are all recognized as important factors in connection with the Bible in college. In these classes are found the best men and women who are brought in touch with the Bible and who go out from their college life better and stronger, and qualified in a fuller measure to fill responsible places in the world. Their moral and spiritual natures have received a development which makes of them the kind of beings that are able to fulfill the purpose of their Creator.

Some of the men of world wide influence have been closely identified with the Bible study movement in colleges. John R. Mott is an example of college men and missionaries who have seen the world's needs and have endeavored to meet them. The problem of supplying workers for the mission field is only a part of the benefit seen to be a result of studying the Bible in the college. Through this same means the world will be supplied with the most efficient workers in all branches of spiritual, social, educational and business life in the world.

The leaders of our Church have not been college men, but they have been men of education. They have ranked above the average in mental power and training; many have been teachers; many others have availed themselves of every advantage afforded them to prepare for the work allotted to them by the Church. Many restrained their educational inclinations for the sake of those in the Church who discouraged education; but the natural qualities of all, their mental ability and their efficient work have proven them to be men of education. They have been the strength of the Church in the past years. What we have held has been due largely to their efforts; what we have gained has resulted from their exercise of their trained minds and hearts blessed with the Spirit of Christ and a wide knowledge of the Word of God.

The resources of the educational institutions are such that the past as well as the present history of the Church may be brought to the attention of the student. To know the errors of the past and how they were met is a great advantage to the young and inexperienced Christians who will be called upon in the course of their experience to meet and overcome those same errors as they come in contact with them either in the old or new form of doctrine. It is far safer for young people to meet these errors where they have the proper assistance to help them to understand their nature and to show them the truth as it is in the Word, than to have them meet these deceptive doctrines where they are not understood and no help can be given them. In the college these questions have been met and discussed again and again. Such a question as the Darwinian theory of evolution is known by educators as unscientific and has been discarded by the highest authorities on this subject, although the wreckage has not yet been cleared away from the sea of public opinion. The principles of Higher Criticism have been proven to be unscientific, and have been refuted and rebutted in the schools of its most ardent advocates. It is true that many are still ardently following the "sceptre" of this false teaching, and many are fearful of it, it is also true that those who once supported the theories are turning from its vain deductions and accepting the truth which has been the faith of the Church through all the ages. New errors will continue to arise and our schools will be the places where they will first be detected and the warning voice be heard for the whole Church.

The ministers are called the "Watchmen upon the wall." The educators are no less so when they consider that the spiritual welfare of young people is committed to their care. They owe it to the Church to give distinct interpretations of the Word of God to the children of the Church. While other views concerning the Scriptures may be presented as a matter of study or instruction, our college teachers should never fail to give distinctly the views held by the Church and make them the standard of their faith and instruction. They owe it to the Church which has chosen them as guardians of her young people to do so. They owe it to the young people of the Church in order to clear away the doubt of uncertainty from their minds and give them a firm foundation for their faith.

The Church has a right to demand that her doctrines and practices be upheld and clearly set forth in her institutions of learning. They have been established for this purpose. She has a right to expect that the product of her schools shall be equipped both for a useful life in the world and helpful in the kingdom of Jesus Christ.

The Bible has a place in the college, and it should be kept in the college. The college should be kept in the Bible—cherishing its truths, emulating its character, fostering its aims and fulfilling its mission, thus making possible the application of the principles which divinely control the lives of men and which were illustrated and emphasized in Christ, whose life was spent in the service of uplifting and saving men for present usefulness and for eternal glory.

Plague in Picture Cards

Some young native workers from the Methodist training school in Ballia, Northwest Provinces, India, had an unusual interruption in their work one day when, after preaching in one of the villages, they proceeded to distribute picture cards to the children. Just at that moment a hostile Brahman landowner passed by. Stepping up, he cried out, in a voice of authority, "Fools! Don't you know that those cards contain plague and cholera germs, and that the teachers are sent here by the missionary to scatter them!"

That was enough. Superstitious, ignorant and full of fear, the people believed the Brahman and instantly dropped their cards. They knew that cholera had broken out in their village since these men began to visit them, and believed that the young men had been sent by the Government to wipe out the district and thus to prevent another mutiny!

Mobilization in Turkey

Letters from missionaries in Turkey give graphic accounts of the hardships incident to mobilization. One writes: "Not even in the great war with Russia a generation ago were so many men called to the colors as are now drawn away from all productive occupations to camps in the various localities. All men, Christians as well as Moslems, from the ages of 24 to 45 were called for at once. Wherever any horses or mules or camels were seen they were seized by the soldiers and hastened to headquarters, although it was the busy season of the year and the animals were needed for the life of the people, to complete the threshing of the grain and its transportation to market."

From Mardin the report comes: "Everything is in confusion, trade is utterly paralyzed, travel is impossible, transportation is stopped, schools are stripped of their teachers, money has ceased to circulate, drafts can not be cashed, grain remains unthreshed and unwinnowed for lack of animals and men to do the work; the labor market is closed, and hunger in the midst of plenty is already looking in at the door of thousands of homes whence two, three, four and in some cases five of the bread-winners have been summoned to the ranks. Our help is in the Lord and in America."—Sel.

"If you would serve God do your best to help men."

EDUCATIONAL

THE GREAT WAR

IV The Immediate Cause of the War

C. Henry Smith

In the first three papers I tried to show that for at least one hundred years the nations of Europe have in a way been preparing for the present war. The nations were all jealous of each other and always suspicious of one another's motives. The most troublesome question was the Balkan question because it was constantly feared by the great powers that some of the nations would take advantage of the situation in the Balkans and gain some new territory. All were ready to enter into the war for the purpose of preventing anyone of them or any group from gaining any advantage.

The deep-seated causes of the war of course were many. Among them may be mentioned national prejudices, racial animosities, commercial rivalry, mutual suspicions, military preparedness, the influence of the military cost in the nations where universal military service was the rule, the new methods of warfare requiring quick action on the part of the nations entering the war, and other causes.

Europe had been talking war for a number of years, especially is this true of England, France and Germany. Many were expecting a great war sometime, and the nations were preparing for it. Of course, no one expected it to come just when it did. The fact that the war came suddenly is shown by the fact that most the rulers of the leading powers were away from their capitals when the crisis between Austria and Servia arose last July. With so much of jealousy, suspicion and preparation for war, however, it is not surprising that the war was precipitated by an event that in itself had little to do with the great questions of international politics, and that it came with the suddenness of a bolt from a clear sky.

The immediate cause of the war, that is, the event which gave the European nations a chance to fly at each other's throats, was the murder of the Crown Prince of Austria and heir to the throne during a visit to Bosnia, one of the Austrian provinces. The murderers were Servians. In Bosnia there are many Serbs and for years Servia has been carrying on an active campaign in these Austrian provinces urging the Serbs in Austria to revolt and join Servia in a larger Servian kingdom. Investigation on the part of Austria disclosed the fact that the murder of the crown prince had been hatched out in Servia itself, and that several of the officials of high standing in the Servian army had guilty knowledge of the proposed assassination. This fact together with the constant Pan-Slavic agitation, carried on in Austria by secret societies from Servia, caused Austria to take radical action towards Servia.

After some preliminary negotiations she suddenly demanded of Servia within forty-eight hours a reply to a number of demands, some of which were impossible and others with which no independent nation could reasonably be expected to comply. Among these demands was one asking from the Servian government for a vigorous disavowal of participation in the recent assassination, and the recent Pan-Slavic propaganda; of the dismissal from the Servian army of several high officials whom Austria might name; and of permission to have representatives from Austria to help in the trial of those who were responsible for the death of the Crown Prince.

To all of these requests except the last, Servia immediately acquiesced, and even this one, which no self-respecting nation strong enough to protect itself could be expected to comply with, Servia did not absolutely refuse, but simply asked for more time to consider and especially that the question should be referred to some court of arbitration for settlement. Austria, however, refused to listen to the appeals of Servia and when the forty-eight hours were up she crossed the Servian borders and war between Austria and Servia was on. It is likely that Germany was consulted by Austria before she decided upon this last step and that the latter country had the assurance that Germany would stand by her in all her demands. In the meantime

Russia

was greatly interested in the Austrian-Servian tangle. As already seen, Russia, because of racial and religious affiliations, as well as commercial interests, has always played the part of Big Brother to the Balkan States. Russia early in the quarrel demanded of Austria more lenient terms for Servia. Austria replied that she must receive unqualified and unconditional assurance that Pan-Slavic agitation must cease. She further informed Russia that she would go into war only for the purpose of securing some satisfaction for the murder of the Crown Prince, and that she would not annex any Servian territory at the close of the war. Russia, however, remembering that Austria had annexed the provinces of Bosnia and Herzegovina in 1908 against her protests, did not trust Austrian promises and kept mobilizing her forces with the intention undoubtedly of helping Servia in case Austria declared war. This brought

Germany

upon the scene. As already seen Russia and Germany had been suspicious of each other for some time. Germany, either because she felt that Russia could be scared by a bluff or for some other reason, declared that Austria was right and asked Russia to stand by as an onlooker and permit Austria and Servia to settle their own quarrel which meant that Austria should be permitted to punish Servia. She asked that the war already on between the two countries should be "localized." Russia, however, was not satisfied and continued the mobilization of her army on the Austrian frontiers. Mobilization means the gathering of troops in the place where they are likely to be used in the case of war. Mobilization does not mean war, but simply means that in case of war it will be a great advantage to have troops near the border when the actual war is to begin. Germany who has always been keenly alive to the advantage of striking the first blow in case of war felt considerable uneasiness at this gathering of troops near the Austrian border which would give Russia a good start in case of war between Russia and either Germany or Austria. Finally Germany demanded of Russia that she cease mobilizing her forces and that she answer within twelve hours. Russia did not answer within the required time. Germany immediately declared war against Russia and Austria followed. Of course as soon as Russia was engaged in war, it was almost sure that her ally

France

would join her. Germany immediately demanded of France what her intentions were. France replied that she would follow the course which best suited her interests, whereupon Germany realizing the great advantage of striking the first blow declared war upon France, although Germany claims that France began the war by first invading German territory. As soon as war was on between France and Germany

Belgium

became involved also. The easiest way into France is by way of Belgium. The French frontier along the German border is strongly fortified and Germany felt that the easiest approach to Paris was through Belgium. Germany, therefore, demanded of Belgium the right to march through her country to France, promising in the meantime to respect her integrity if she complied with the request and punishment if she did not. Belgium did the only thing a self-respecting nation could do under the circumstances and refused. The Germans entered Belgium but were unexpectedly delayed for several days by the strong resistance made by the Belgians. This delay by giving the French and English time to gather their forces probably saved Paris from capture. The last of the great powers to become involved in the struggle except Turkey was

England

From the beginning of the quarrel as soon as it appeared that other nations besides the two which started the quarrel would become involved England tried hard to keep the quarrel from spreading. To the very last she suggested that the question between Austria and Servia be submitted to a court of arbitration of some sort. Germany, however, insisted that Austria be allowed to punish Servia. This policy, as already seen, brought on war with Russia.

Whether England would have entered the war if Germany had not violated the Belgian neutrality is difficult to say. As soon as war was begun with France England became involved. Before Germany decided upon the war with France, Germany asked England what her attitude would be in case of war. Germany said she would not deprive France of her European territory in case of successful war. England asked whether French colonial possessions would be respected also. Germany refused to promise that they would. This alone perhaps, would have caused England to help France, but the act that settled the attitude of England definitely was the violation of Belgian neutrality.

What is Belgian Neutrality?

There are several states in Europe, of which Belgium and Switzerland are examples, which have been neutralized by the European powers. That is, at different times during the past century the European nations have agreed that in time of war these states should not be attacked and their territory should not be crossed by the armies of any of the powers. These promises were always kept until the violation of Belgian neutrality by the Germans when they crossed towards France. The English had other reasons, too, for not desiring the Germans in Belgium. That country lies just across the English channel and brings the Germans too near the English coast. It was the invasion of Belgium, however, which England gives as her reasons for declaring war on Germany.

This is how a local quarrel between Austria and Servia over the murder of the Austrian Crown Prince spread until it swept nearly all Europe into the direst calamity known in the history of the world. The question most often asked during the early part of the war was perhaps

Who is to Blame?

This is a difficult question to answer. All of us are more or less inclined to favor one or the other side. Few of us are entirely unprejudiced. I shall here attempt to call attention to a few facts and leave the reader form his own opinion. I have my opinions of course but they are of no more value than plenty of others who dif fer from me.

In a way, all the nations are to blame, although some are more guilty than others. This much can be said about the two leading nations, that neither Germany nor England wanted war. Nor did Belgium. As for Russia and France, both seemed willing to enter war for the sake of material gain. All the nations are anxious to make it appear before the world that they are fighting a defensive war for their self-preservation. Of course, Austria started the war and is primarily to blame for precipitating the struggle. Russia insisted that Austria refrain from war. If the rest of the nations would have kept out of the quarrel it would thus have been a triangular affair between Austria on the one hand and Russia and Servia on the other, with the latter countries as sure winners. Had Germany remained out of the quarrel the war would long ago have been ended. But Germany entered the struggle and was thus responsible for the entering of both England and France. Germany more than any other nation had it within her power to prevent the first war between Austria and Servia. No other nation had this power. A word from Germany to Austria would have prevented the attack upon Servia. Germany could again have prevented the war on a large scale by remaining neutral in case Russia should help Servia. She preferred not to remain neutral.

England is the nation most hated by Germany, but England entered the war only after six other nations were already engaged in a life and death struggle. England thus turned the scales against Germany, but there would have been a war among these six nations even if England had decided to remain neutral. Of course if England had decided to stay out, Germany and Austria would likely have come out victorious. With England against her, the chances for German victory are slight. My own opinion then is that if one were to list the European nations in the order of their guilt in the present struggle their respective ranks then would be Austria, Germany, Russia, France, England, Servia, Belgium.

Bluffton, Ohio.

(To be continued)

Giving Two Thousand a Chance

Rev. C. H. Bandy writes from Fatehgarh, India: "We had a boarding school for Christian boys and one for Christian girls, and in nearly all the large centers we had a day school for Christian children, but, in spite of all this, there were yet 2,000 boys and girls of school age who were not getting their chance. That is to say, there were 2,000 healthy, wide-awake Christian boys and girls living in small, out-of-the-way villages, who, unless greater effort were made to reach them, would never learn to read and write. This condition of things had grown up around us so gradually, that we had failed to be impressed by it as we should, till we returned from America last fall. As a first step we set before ourselves the task of creating within one year 500 readers of the New Testament. We began what we call the "contract" system. Suffice it to say that it is teaching boys and girls to read by the job. We pay the teacher no salary, but pay for results. Four annas, or eight cents, for teaching the letters to the pupil. One anna, or two cents, for teaching each lesson to the twentieth, and three pice, or one cent and a half for each subsequent lesson to the end of the book. At these rates, it costs $1.75 to take a boy or girl from the raw, on to where they can read the Bible and hymn book for themselves. The scheme has worked wonderfully well. At this date, we have 172 boys and girls, none of whom knew their letters in December, and who now are reading the New Testament, and passing examination on what they have read each month. Besides these, we have an equal number who are at the point of graduating into the New Testament. We examine these pupils each month ourselves. The motor car has made that possible.—Sel.

A colporter in Peru writes: "It is but a short time ago that, in a village of the interior, a priest burned alive a poor woman who was suspected of being a witch. It is only three monhs ago that the bishop of Puno brought bound the teacher of an Indian school and some others, beating them all the way from Chuito to Puno, where they were thrown into a dirty prison, for the only crime of teaching the Indians to read and write, and of preaching the Gospel to them—that Gospel which redeems them from drunkenness, idolatry, and the chewing of coca." Romanism has not changed at heart although compelled to be outwardly more respectable.

"Aim at nothing, and you hit it every time. What is the aim of your school? Of your class?"

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS

Put in practice the good thoughts and resolution of last week's meeting.

Ideal young men and young women are few enough, but that need not cause us to cease planning to increase their number. As teachers, leaders, committeemen, associates, writers and fellow-travelers we can throw in our mite as the Lord directs and look to Him for a blessing, and I know that our labor will not be in vain. Long may the godly messages of our teachers cling in our life.

Do you have Scripture in mind so familiarly that it flows from your tongue as water from the spring? The Bible memory drill is profitable for all. Plan to make this lesson an inspiration for good.

What thoughts pervade the minds of young and old in reference to their blessings? Has it seemed that these things are **yours** as a matter of course. Reconsider, and do all in your power to have your associates do likewise. In a year from now note the different way the world and life looks in your new life.

In the topic on "Our Mission Boards and Our Relation to Them" we can learn to make the lesson of May 23rd practical. After all, the every day business of the Church becomes intensely real and full of great issues if we look at it from the viewpoint of Him who died for a sin-cursed race.

And does the Holy Spirit pervade the life of each one of our workers? Let God's Word be our measure, and then let our whole being be brought into the place where God by His Spirit can use us as the instrument of His service.

A SPECIAL MESSAGE TO YOUNG PEOPLE.—II Tim. 2

Topic for May 9

MOTTO

"Hear instruction, and be wise, and refuse it not."

THE STUDY HOUR

I. Purpose of Our Topic.—In every community there are special problems, or special conditions that confront the young people. Every young person has only one passage to make from childhood to maturity. Every one ought to be glad for all the help along that way that can be obtained. This topic has been provided to give an opening for the program committee to secure some one of proper experience who has traveled over the road and who is equipped with godly counsel and words of encouragement that may be helpful to the young people in their pathway of life.

Experience is not always a sufficient counsellor, for the young man and young woman is daily in contact with lives that have passed their stage of life, but who have arrived at wrong conclusions and have perverted notions of what the real purposes of life are. We emphasize again: **seek counsel of godly experience.**

II. The Text, II Tim. 2, is the message of the aged Paul to young Timothy. It reads like the counsel of a father to a son. While it is the counsel of an aged minister to a young minister, it contains much rich food for the young person in any sphere of life. Read it as a message to yourself.

Note the following points:

1. Our personal responsibility in becoming strong in the grace of Christ.—v. 1.
2. Necessary to be free for efficient service.—vv. 3-5.
3. Danger of tampering with unsound doctrine.—vv. 7-21.
4. Need of purity.—v. 22.
5. Qualification for personal work.—vv. 23-27.

PERSONAL THOUGHT

"Consider what I say." Are we in a teachable condition at all times when our elders have a message for us from the Lord?"

SUGGESTIVE ASSIGNMENTS

For Children. —

1. Scripture Text from Timothy.
2. Hearing Those Who Know Best.

For Young People.—

Make a special study of the text—II Tim. 2. 1. Think prayefully about the value it was to Timothy in his work. 2. Consider what disaster would have come to Timothy in his life and work if he would let any of this counsel slip. 3. Call yourself Timothy and accept the message as you think Timothy should have done. 4. Select a list of Scripture passages concerning the wisdom of taking heed to good counsel. 5. Take the advice of these scriptures to yourself before God in prayer. 6. Come to the service prepared to take counsel of the one who may be chosen to give a message to young people.

For Older People.—

1. Will you spend some time in special prayer in behalf of the young people? 2. Remember yourself as a young person grown older and yield yourself to live a life of helpfulness. 3. Pray for the message bearer.

BIBLE MEMORY DRILL (JUNIOR).—II Tim. 3:14-17

Topic for May 16

MOTTO

"Thy word have I hid in mine heart that I might not sin against thee."

THE STUDY HOUR

I. The Purpose of Our Topic is to encourage memorizing Scripture. Many older people are sadly deficient in Scripture quotations, and those who try to quote do not even get the thought right. If we form the Word in our memory, it may often aid us in meditation and in getting the thought as it should be. Children and grown people can often quote isolated texts but have no idea of their connection in the Scripture. For this reason it is well to often be able to quote connecting verses also. A good help in this direcetion is to commit whole chapters or a full line of thought in any given connection. Set some aim before the children and gradually lead up to it. We have used the following stairway:

Col. 3.
II Pet. 1:5-7.
Gal. 5:22, 23.
Matt. 6:9-13.
Matt. 5:3-11.
Psa. 23.
Psa. 1.
Learn a step at a time.

Here are passages that are of choice value, not too difficult for some of the youngest or dullest, and not so quickly done but what all may work and all may accomplish definite results. Drills can first be made by calling on individuals, then as a greater number have reached certain steps, have all repeat in concert till they have reached their height.

Very useful drills can be made by the topical method. Call for verses on some topic like:

1. Comfort for those afraid.—Heb. 13:5, 6; Psa. 46; etc.
2. Help for the weak.—Isa. 40:29; Jas. 4:6; II Cor. 12:9; etc.
3. Warning for the sinner.—Rom. 6: 23; Ezek. 18:4; etc.
4. Good news for the lost.—Jno. 3:16; Isa. 1:18; etc.

These may be developed and used from time to time till children learn a number of practical passages that will be a real aid in personal work, or a strength to the individuals who know them. A practical use of the Bible itself in finding passages is not out of place in these drills. Have them learn the names of the books of the Bible and repeat them in order for each Testament separately. This is more mechanical work but of real value, and may be a means of blessing to those who learn it.

II. The Text, II Tim. 3:14-17, is a choice passage on the value of the Scripture. This contains truths that need to be remembered by all.

1. That children should learn to know the Holy Scriptures.
2. That a proper attitude toward scriptural knowledge is a means of leading to salvation.
3. That the whole Bible is given by inspiration of God.
4. That all that has been written is profitable.

SUGGESTIVE ASSIGNMENTS

Let the program committee plan work according to the needs of the boys and girls. If they have already had what has been suggested in the Study Hour, some new plan may be worked out.

1. Let everybody commit the text, II Tim. 3:14-17, as far as they are able.

2. Let one class or group prepare on one line of memory work and another on another. For example, Assign the topic, **"The end of the Sinner,"** for one group, and let another group take, **"The Reward of the Righteous."** Appoint a helper to get their work ready. Drill till they can answer back and forth from one group to the other, etc.

3. For real success this work should have a little space in each meeting from this on till definite results are accomplished.

SHARING OUR BLESSINGS.—II Cor. 8:1-15

Topic for May 23

MOTTO

"He that had gathered much had nothing over; and he that had gathered little had no lack."

THE STUDY HOUR

I. **The Topic.**—It is intended that this topic emphasize the truth that nothing is to be used selfishly. What we are by creation is designed in a way that it is impossible to live altogether alone or to enjoy blessing without some one else also is benefited. The sun that shines over us cannot be monopolized by one person. The fields that men have staked off as their own may have the sign "keep out" for special reasons, but if the owner does not use the field, which he thus makes himself responsible for, in ways that will really bless fellowmen, he is taking a great load upon himself. When God sends rain and fruitful seasons upon our fields it is that His creatures may be blessed. If He has entrusted us with a large field it is but right that we discharge our trust faithfully and use it in a way to bless fellowmen and glorify Him that gives it. Likewise in any business enterprise in which we engage. Every lawful business is based upon the needs of fellowmen. If we, by our ability to serve largely in business enterprise, thereby gather largely of profits that put much money in our hand, it simply means that so much of God's blessing is our responsibility to us according to His plan. Not only do these principles apply in the material world but in the spiritual as well. We owe it to all men within our reach to give out the blessings of God in Christ Jesus that have come into our possession. Only as we see our duty to the spiritual needs of fellowmen are we able to discharge our stewardship of natural resources wisely.

II. **Our Text, II Cor. 8:1-15.**—Here is an illustration of the spirit that goes out toward others in bountiful measure. It is large in the quality of sympathy and love. Its spirit of giving is larger than its material possession, and gladly deprives itself of comfort in order to relieve greater need (1-9). The apostle here recognized that the spirit of willingness to give was acceptable according to what a man has (v. 12). But there is a reasonable balance. It is not wise to burden one party and ease the other, but there should be an equal distribution so that deficiencies may at all times be supplied (vv. 13-15).

III. **Outline Study.**

1. The spirit of unselfish sharing.
   a. Is not stingy in giving.—Prov. 21: 26; Jas. 1:5; Matt. 10:8.
   b. Gives to a worthy cause.—Matt. 19: 21; Acts 3:6.
   c. Gives as the steward of grace.—I Pet. 4:10, 11; Rom. 12:8; I Sam. 1:27, 28.
2. Examples.
   a. God the Father.—Jno. 3:16; Acts 14:17.
   b. Christ the Son.—Tit. 2:14; Eph. 5: 25.
   c. Paul.—Acts 20:34, 35; II Cor. 1:4.
   d. Gaius.—III Jno. 5, 6.
   e. Mary, Joanna, Susanna, et. al.—Luke 8:2, 3.

PERSONAL THOUGHT

May we meditate on our place in the economy of grace that we may realize **what** we are, and **why** we are what we are. Then, as His worthy children, may we be His ministers of grace to others.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Blessing.**
2. Making Others Glad with Our Gladness.

For Young People.—
1. Count Your Blessings.
2. What can I do to Make Others Happy?
3. Compare the Rich Man with the Poor Rich Man.
4. Scattering that Increaseth vs. Withholding more Than is Meet.—Prov. 11:24, 25.

For Older People.—
1. Christian Stewardship.
2. Our Duty as Inspired by Christ's Example.

SEED THOUGHTS

"Giving the Gospel to the man who never heard is the essential business of the man who has."

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded perhaps to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is giving prompted by love.—A. T. Pierson.

OUR MISSION BOARDS AND OUR RELATION TO THEM.—II Cor. 8:16-24; 9:1-15

Topic for May 30

MOTTO

THE STUDY HOUR

I. **Our Topic** is one that deals with a practical question. We find nothing called "Mission Board" in the Bible, but if we look carefully at the spirit of its teaching, it will not be hard to find a counterpart. A Board is a body of men working together in a given undertaking. This body of men in our Mission Board are representatives of the Church chosen to carry forward certain work in reference to missions. Like the work of the seven deacons in the early Church at Jerusalem, they have been set forward by authority which God has delegated to the Church, according to the needs or emergencies that come before her. (Acts 6:1-7). In carrying forward the mission efforts it was found expedient to entrust a Board with the work, that through them the whole Church could work in harmony with less expense, and to greater success than if each individual or congregation worked separately. A number of individuals are led of the Lord to take interest in a certain field that needs help. Neither of them alone are in a position to do any effective work. By uniting their gifts and placing them in the hands of proper directors something definite can be accomplished in harmony with the faith of the Church. By this means souls are rejoicing in a Savior's love today that otherwise would not. It does not seem very difficult to grasp our relation to our Mission Board under such conditions.

II. **The Text, II Cor. 8:16-9:15,** chosen for this topic deals with one phase of Board work. Paul had interested the congregations in relieving the saints at Jerusalem. Paul was willing to carry their gift, but saw fit to have another brother **"chosen of the churches"** (8:19) with him in order to avoid any occasion for accusation of misappropriating funds (8: 20, 21). It is not hard to see what the qualification of these representatives of the churches were and should be (8:18, 23). The relation of the churches to their representatives is not hard to find. Paul was ready to send letters of recommendation where there was a possibility of their work being questioned (8:23, 24). Paul then proceeds to lay before the Corinthians the work he is expecting of them in accord with their former expression (9:1-4). He shows what the motive of giving should be (vv. 5, 7) and what blessing rests upon such giving (vv. 6, 8-15).

III. **Outline Study.**

1. Our relation illustrated.—I Cor. 12.
   a. One spirit directs every member. —vv. 1-13.
   b. Each member recognizes and respects the work of the other.—vv. 14-25.
   c. They rejoice or suffer in a common course.—v. 26.
   d. The Church needs many departments of service.—v. 27-30.
2. Missions the great work of the Church.
   a. Commanded.—Matt. 28:19, 20.
   b. Equipped.—Acts 1:8; Eph. 4:7-11.
   c. In operation.—Acts 13:1-4; Col. 1: 27-29.
   d. Its blessings.—Acts 13:52; 26:18.
   e. Obstacles.—II Cor. 4:8-10; 10:3-6; 11:23-30; Phil. 4:12-19.

PERSONAL THOUGHT

Wonderful opportunities for service to our Master are before us. What shall we answer Him in the great day of reckoning if we fail to use the talent He has given us?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Commit Verses from Acts.
2. Helping the Mission Cause.

For Young People.—
1. What is a Mission Board?
2. The Work of Board Members.
3. Possibilities of the Board Dependent on the Progress and Spiritual Power of the Church.

4. Relation of Financial Support to Spiritual Power.

For Older People.—

1. Relative Value of Gifts, Spiritual or Temporal.
2. The Need of Men and Women of Loyalty and Devotion.
3. The Place of Prayer in Our Church Work.

SUGGESTIVE READING

Read all the special articles in this issue on the Mission Board and her relations.

"BE FILLED WITH THE SPIRIT" (PENTECOST).—Eph. 5:1-21

Topic for June 6

MOTTO

"Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

THE STUDY HOUR

I. The Topic is designed for meditation on the Holy Spirit and His work in the believer. There was a supernatural effect on the disciples who were present on the day of Pentecost when the Holy Spirit was poured out upon them and they were filled with Him. Some said, "These men are full of new wine." We have no reason to think that they acted like drunken men, for the fact that the intelligent testimony concerning them says that they spake in the tongues of the people concerning the wonderful works of God (Acts 2:11). The fact that their words were miraculously supplied and their minds illuminated beyond ordinary caused mockers to thus lightly speak of it (Acts 2:13). Drunk men lose the use of the tongue and have a distorted mind and speak without sense. Such a senseless conduct is never a sign of the Holy Ghost. Notice the context of the passage which contains the words of our topic and note the contrast between drunkenness and being Spirit-filled. **"Wherefore be ye not unwise, but understanding what the will of the Lord is."**

"And be not drunk with wine, wherein is excess; but BE FILLED WITH THE SPIRIT; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:17-19).

The Holy Spirit **does affect** the mind but it is a mind that is full of wisdom and understanding concerning the will of the Lord. It causes men to behold, not distorted things of the flesh, but the glorious realities of the things of God (I Cor. 2:12). The spirit-filled mind gets real meaning out of the "psalms, hymns and spiritual songs" that are sung, and has real fellowship and gratitude in heart toward the Lord. There is an openness or clearness about the mind that is Spirit-filled. It is as if the clouds and darkness of night were removed and the full light shone in (II Cor. 4:6). The mind not thus filled has a blind over its vision (II Cor. 4:3, 4) that keeps it from beholding the glory of God.

II. The Text, Eph. 5:1-21, contains a contrast between the Spirit-filled life and the life that is still in unbelief. The old ungodly nature clings to the fleshly lusts and loves to talk and jest on such subjects (vv. 3-6). The Spirit-filled life does not indulge or partake of such things, but is occupied in the things that people are engaged in whose eyes are open to the truth and righteousness (vv. 7-10). If it does talk at all of the works of darkness it is by way of reproof, and even in reproof it is careful and ashamed even to speak of some of the unfruitful things done in secret. The life itself is such a contrast that it manifests the corruption of the life of darkness without speaking (vv. 12, 13). It is useless to spend time arguing the right and wrong of things with dead people. The thing needful for them is an awakening from death to life that they may truly be enlightened and able to understand what the will of the Lord is (vv. 14-17).

III. Outline Study.

1. What is it to be Spirit-filled?
   a. To have a mind fully illuminated and directed by the Holy Spirit.
      (1) Beholding.—II Cor. 3:16-18; 7: 55, 56.
      (2) Speaking.—Acts 4:31.
      (3) Manifesting a graceful character.—Acts 4:33-35; 6:15; 7:60; Gal. 5:22, 23.
      (4) Hearing a call to service.—Acts 8:29; I Cor. 12:7-11.
      (5) Understanding God's deeper things.—I Cor. 2:9, 10.
2. How obey the command to be Spirit-filled?
   a. We must belong fully to Jesus Christ.—Acts 2:38; 5:31, 32; Eph. 1:13, 14.
   b. Our life must be obedient to His Word.—Jno. 14:21; I Pet. 1:22.
   c. We must yield to the Spirit's voice. I Thes. 5:19; Gal. 5:25; Rom. 8:13-15.
   d. We must put away everything that causes grief to Him.—Eph. 4:30.

PERSONAL THOUGHT

Lord Thou hast shown me, the conditions to be met that Thy blessed Holy Spirit may possess my mind and heart. Help me wherein I am weak and correct me wherein I err or hinder His abiding fullness in my life.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text words, **Fill, Filled.**
2. Obeying the Lord.

For Young People.—

1. Given to Jesus.
2. Kept in His Love.
3. Filled with the Spirit.
4. Knowing His Voice.

For Older People.—

1. The Power of the Spirit-filled Life.
2. Hindrances to the Fullness of His Power in Our Life.

SEED THOUGHTS

I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Spirit will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is already full with something else.—D. L. Moody.

HOW CAN WE IMPROVE OUR YOUNG PEOPLE'S MEETING?

We have improved our Young People's Meetings in our own congregation by centering the responsibility for the work more largely in the superintendent in charge. I think the success or failure of the meetings in general depend more upon such centering of responsibility than we formerly realized. We were helped to see this by means of a careful survey and discussion carried on by our Sunday School conference a few years ago. Its recommendations can be summarized in the statement that an improvement of our leaders will improve our meetings. The Church must realize that such leadership is a man's job and that she can not afford to hand this around to men whose only qualification is that they have time to wait on it. A person should be selected who believes in the young people of the Church and who understands them most thoroughly.

The meetings will not surpass the leaders in charge as a rule and it becomes the problem of the Church to locate and train the desired men for the work.

A superintendent should make himself responsible for the entire meeting and be ready to support at any moment where help is needed. He needs to know equally well when to keep quiet, and make it a rule never to do himself what he can have others do fully as well. The live superintendent is inclined to talk too much and when interest runs high on some point to prolong the meetings. This always deadens the general interest in the long run. "Be prompt and prepare a variety" should be the motto for the leader in charge.

S. E. Weaver,
Middlebury, Ind.

First, the meeting ought to be conducted by one that takes interest in the welfare of the meeting. Second, depending on the Divine power for help through prayer. Third, the leader ought to be there before it is time to start and when time comes to start to open the meeting promptly even though there be only a few present. The best meetings and the best attended are those which are opened on time and closed on time. Fourth, the singing should be hearty, some life in it. Also the chorister ought to correct the audience when he sees any mistakes (regarding discords, notes not given their proper time, or rests being sung through, etc.). And last, it all should be done to advance Christ's kingdom.

Ezra Baer,
Petersburg, Ont.

We can improve our Young People's Meeting in several ways:

By proper methods of election. When more than one person is nominated for any office they should be voted for by ballot, then each person feels free to vote

exactly as he wishes. We have tried several times to vote by acclamation but it has always proved to be more or less a failure. By inviting new converts and putting them to work, because this is the only way in which they will become interested. By having good music. We have found that a half hour song service before the meeting proved to make the meeting more interesting and was beneficial when assisting in the song service in Church, because we try to learn especially the unfamiliar and most difficult songs. By everybody taking part in the general discussion. This which should be the most interesting is oftentimes a drag because we as individuals do not do our part. At the next meeting let each one of us honestly try, by the help of Him who gave us our reasoning powers, to think of something worth telling.

Myra S. Kendig,
Millersville, Pa.

First, have a good leader. Some leaders by tagging a little sermonette on explanation on the end of each speaker's talk spoil what would otherwise be a good meeting. A **good** leader says very little himself. Have a good chorister. Do not think some certain person must be given the privilege of acting as chorister if you know he cannot sing or lead a song. A good, live chorister beats time some way. If he acts like a statue he will have as much effect upon the audience as a statue in song leading. Avoid the rut of **always** having the programs carried out exactly alike. Have a little variety. Avoid the mistake of having a favored few **always** appear on the program. Perhaps some one else **could** help. Have older people help occasionally. Make assignment of present day problems, and do not dwell so much upon things of a thousand years ago, or a long ways from home.

B. J. King,
Hesston, Kans.

Prayerfully select a good leader, which means a brother who has consecrated his life to the service to such an extent that the fruits can be seen in his every day life. Once a leader is chosen it is necessary that all interested in the work stick to and help the leader in every way possible that the Y. P. M. may be of the greatest value to both old and young, converted and unconverted, by taking an active part if called upon by the leader, or by offering suggestions, at the same time being careful not to offer any suggestions that you would not put into practice if called on to do so. Such speakers should only be chosen who teach nothing but the doctrines of the Church which are supposed to be grounded on the Bible.

N. L. Dettwiler,
Reist, Alta.

It is easy to theorize on ideas of improvement, but to give practical suggestions is another thing. One problem which presents itself is that of useless argument. This can be cured by skillful and tactful action of the leader. As the work of Bible Meetings continues so becomes greater the duties of the leader. We say the leader ought to do this, and he ought to do that, and forget that each and every member is as responsible as the leader for interesting discussions. Occasionally we question whether we ought to put in office a timid brother or one that is not as capable as others, fearing that dull meetings will be the result. All ought to have the experience. New leaders must be initiated but they should be supported. This brings up the grand principle of co-operation. We should labor to have each and every person feel a personal responsibility that it is their business to give a never-failing help at each meeting, and that the meeting is for the benefit of all in spiritual welfare and growth.

Chester K. Lehman,
Lancaster, Pa.

One of the most essential elements for a successful Y. P. M., aside from the presence and direction of the Holy Spirit, is an earnest Spirit-filled **leader.** A leader who realizes the responsibility of the work intrusted to him, who sees the present evil tendencies at work in his community and realizes how they will finally affect the Church, who is willing to sacrifice time and talent for the work, and, above all, one who has a real burden for souls. An old proverb says, "As the master so the pupil." This can well be applied to the Y. P. M. As the leader so are those whom he leads, in promptness, in attendance, in preparation, in conduct, in Church loyalty, in efforts to win others and in service to God. This does not take any responsibility from the members of the Y. P. M. We all must do and be our very best in order that the meeting may accomplish the most for the cause of Christ.

Harry A. Diener,
Proctor, Mo.

Let us consider this subject as a personal one. How can **I** improve our Y. P. Meeting? **We** are usually ready to suggest ways to obtain success, and so we should be. But have you done that for which Paul commended the Church, "First gave yourself?" Here lies a great obstacle in the way of progress. One of the difficult problems is to get all members to do that which the Spirit suggests. Oh, the meetings that have been cold and lifeless for the simple reason that the devil was doing his work under the guise of modesty. He whispers, "If you say something the audience will think that you want to show off." "It is unmannerly for young people to speak first." "Some other one can do it better." Thus the good seed that was sown in the heart in by-gone days is snatched away by the devil as it is about to bud, blossom and bear fruit. Hence, by yielding to such suggestions, we lose the personal benefit a... rob God of praise. Have you been wishing and praying for a better meeting? If so, ask yourself the question, **"Have I done my best."**

C. A. Graybill,
Schenburg, Pa.

I am convinced that it is not the activities on the part of those opposed to such meetings that retard their progress and hinder them from reaching their highest point of efficiency. Neither is it always the silence and indifference on the part of those who do not pretend to take any part, although they should; but the **inactivity** of the **active** invariably kills a meeting, and the deadly influence of a series of such meetings will soon be felt in a community. Begging for some one to just say a word whatever the Lord might give them, or wild enthusiasm on the part of the leader or some other person during the meeting, will not go very far toward making them efficient. To make the meetings what they should be, the subjects must be practical, attention should be called to the practical points of the subject before the meeting. It is essential to a good meeting that an interest be aroused before hand. Some one **must** prayerfully consider the subject and be able to make the practical applications to the people of the community. Call attention to the next meeting and its subject, then study and pray until the time for the next meeting.

P. R. Lantz,
Marshallville, O.

Manifesting a deeper interest in the Y. P. M. is one of the greatest needs of our young people. We need more consecration and active young people and our Y. P. M. needs faithful and earnest young people, young people that are willing to work. What can we do to get the young people interested. One of the first things we must do is to become interested in the work ourselves. We as young people should lead prayerful lives and show by our lives that we love God with all our heart. Every soul that knows Jesus will long to work for Him. Let us with love for our Master, who died for us, be a worker and not a loiterer in the Y. P. M.

Katie Nussbaum,
Apple Creek, O.

The most potent agent in any religious work is the Spirit of the living God. Hence the importance of more Spirit-filled lives. This must be the first aim. For this we must pray. I wonder how many pray definitely and availingly for the Y. P. Meeting? "More things are wrought by prayer than this world dreams of." But, assuming these two pre-requisites, there are at least three elements which go to make up the "better" Y. P. M., viz., interest, co-operation, and organi-

(Concluded on page 158)

FARM AND HOME

THE IMPORTANCE OF THE CLOVERS IN FARMING
II

Herbert Groh

So far we have dealt more particularly with the nitrogen phase of the subject. But while this is the outstanding advantage of the clovers, their influence upon the supply of mineral elements is also considerable. Most of them have long, stout tap-roots, which forage in the subsoil at depths not reached by ordinary plants; so that here again is a special function of the natural economy lodged, to quite an extent, in this valuable group of plants. The subsoil is usually rich in the mineral elements such as potash. Besides, much plant food is washed down to these depths by rains; and would be lost, but for deep-feeding plants like these. The amount of phosphoric acid, potash, and lime which they bring up and store in the stalk and larger parts of the roots, is quite appreciable.

The effect of clover culture upon the physical condition is another point which must not be overlooked. That due to the humus has already been mentioned. Humus makes soils more capable of retaining moisture, more porous to air, warmer, ameliorates the extremes of sands and clays, etc. The clover roots piercing the soil thoroughly, to an amply sufficient depth, leave channels at their decay. In this way they give the soil a more porous and mellow texture, admit air, facilitate the escape of gravitational water, aid the other water movements, and make the soil more accessible to roots. The amount of subsoiling which can be accomplished by this inexpensive means is indeed more than is commonly conceived.

As a hay crop the clovers again possess important advantages. The common red variety is now extensively grown for this purpose, but we must say that farmers in general are slow in transferring their allegiance from timothy, which seems to many to be the only hay plant. Nevertheless, red clover is undoubtedly a more valuable hay crop, for modern methods of farming. Ordinarily the yield is fully equal. The residue, as we have seen, is of much more benefit to the land. As part of a mixture with timothy, it is perhaps the most generally satisfactory. A mixture of crops is commonly found to give better yields than the same crops would, grown separately. The clover forms the bulk of the crop the first year. Then winter killing and the natural death of some of the cover is made good by a greater proportion of timothy in the second cutting; and this, stimulated by the decay of the clover residues, yields more heavily than it would were it alone.

Hay containing a large percentage, or consisting entirely of clover, is highly palatable to all kinds of stock if it has been carefully made. Cattle, horses, sheep and even swine eat such hay with avidity; while the poultryman finds it relished by his fowls and makes use of it accordingly. For cattle, and especially for dairy cows, clover hay has become a standard feed. There is a widespread objection to its use for horses, and timothy brings a higher price in almost all localities. Dusty, mouldy, badly-cured hay is undoubtedly likely to prove injurious; and I believe that inferior quality, backed by prejudice has been largely responsible for the unmerited opprobrium which has been borne by clover hay. The composition of clover is such as to give it a superior value on that score also. Being rich in the pro teids its nutritive ratio is high for a coarse fodder. This makes it valuable for balancing up a carbonaceous ration. To do so with concentrated feeds and grains is far more expensive than with the use of material as easily and cheaply produced as this. Besides, for some classes of stock at least there is a decided advantage in having bulk. Clover and corn for cows has become a slogan among intelligent feeders.

There are many other points which are well worthy of discussion, but the nature of this paper will not permit of more than mere mention of a few of them.

Clover of some variety makes the best possible autumn cover crop for use in orchards. It serves well the purpose of fixing plant food formed during the late season, and when plowed down the following spring is of the greatest use to the soil. Likewise it is often a commendable practice to seed down grain crops with clover, to appropriate the plant food prepared after the grain is harvested, and make an addition of humus when it is incorporated with the soil.

Another function of some importance for which these plants are particularly well designed is that of choking down weeds. A mat of luxuriant clover foliage is the most effectual means possible for smothering out the host of more or less objectionable weeds, which find it possible to exist with timothy. Care must be exercised, however, to avoid importing new and noxious weed seeds through the easy medium of cheap clover seed, for enough will always find a chance to grow to make this a danger.

Clover for seed is a rich source of revenue on many farms, because high prices can be obtained for the seed. Often a second growth is let grow for the seed, and in such cases the crop interferes but little with the regular cropping of the farm. If the second growth is not used in this way it makes excellent pasture or can be turned under. For pasture, also, the little white clover which grows by roadsides and in meadows is a useful complement of the native blue grass.

Finally the adaptability of the clovers to farm conditions must be considered. Though they have all these advantages much of their usefulness is cancelled if they can be successfully grown. An apparently strong fault is the difficulty so often experienced in getting stands. It has prevented many farmers from partaking of the benefits of clover culture. Realizing in only a slight degree the advantages of growing the plants they have been too easily discouraged from persisting in their endeavors to succeed, and to learn and remove the obstacles to their success.

Failures to get stands are usually unnecessary. Frequently the seed is sown too sparingly, or too late in spring. Very often the young plants perish in the heat and drought of the summer because the land was insufficiently prepared. Such causes of failure should be at once removed. Sometimes clover will not thrive because the soil may be acid or wet; for clover is partial to a rather alkaline nature of land. Liming will usually remedy such a case. In rare cases the clover root bacteria may be lacking. By innoculating the soil or seed with these micro-organisms, in the form of a prepared culture called Nitragin, or with soil from a field which has grown clover, this difficulty can usually be removed.

Different species of clover can be selected for the various conditions where each will give best satisfaction. Red clover proves successful under a wide range of conditions. Where there is considerable moisture alsike clover is valuable and furnishes good yields of excellent hay. For arid lands, which are irri-

(Concluded on page 158)

CURRENT EVENTS

The fall of Przemysl was perhaps the most significant event in the eastern theater of the war during last month. This is a strong fortress in Galicia, the key to Hungary. Since early in the war this fortress was besieged by the Russians, and only when the garrison was weakened by a lack of food and was starving, without hope of assistance from the outside, did the fortress surrender. A last desperate effort was made by the commander to rally his men to attack the enemy and try to break through the ring of steel, but only a comparative few responded and they were soon driven back by the enemy. Before the surrender some of the forts and ammunition still on hand were destroyed. The garrison that surrendered numbered nearly 120,000 men and officers. It is claimed that the fall of this fortress does not make so great a change in the strategic situation as it first appears. It will serve to encourage the Russian army and also releases the investing army of about 100,000 men for service in other fields and gives better railroad communication with their armies operating against Austria. However the defense of Hungary is the Carpathian mountain range which Russia is trying to pierce. The capture of the fortress does not weaken the forces of Austria as the defenders had virtually been prisoners and of no service to the Austrian army in the field and their imprisonment now by Russia will simply be a change of location and at the same time make Russia responsible to provide provisions for the captives. Some desperate fighting has been done in the Carpathian mountains. The Russians, it is said, have gained ground and captured several of the mountain passes. If the Russians can pierce these mountain ranges the plains of Hungary lie before them and permits them to invade the richest agricultural regions of Hungary. The Germans and Austrians express confidence in their ability to check the Russian advance.

There has been considerable discussion as to the efficacy of lightning rods on buildings. An official of the Weather Bureau has made an investigation of the matter. He addressed a circular letter to mutual insurance companies throughout the country, and especially in the rural districts, asking for "information as to the damage done to insured farm buildings by lightning in comparison with losses due to other causes, the distribution of such damage between rodded and unrodded buildings, etc." In 1912 and 1913 about 200 mutual companies had 1,845 buildings struck by lightning. Of this number only 67 were equipped with lightning rods. "So far as could be learned about 31 per cent. of the buildings insured by these companies were rodded; hence, if the rods had furnished no protection the number of rodded buildings struck should have been 572, instead of 67. Thus the efficiency of the rods in actually preventing lightning strokes appears to have been about 90 per cent." Five other companies with over 18,000 buildings insured, of which more than 50 per cent. were rodded, reported that not one of the rodded buildings had been burned or materially damaged by lightning. It was also discovered that a rodded building if damaged by lightning but not burned, the average damage is much less than in an unrodded building, viz., "$10 in the former and $2200 in the latter."

The first American submarine disaster occurred in Hawaiian waters on March 25th when the submarine F-4 failed to return to the surface. The crew of twenty or twenty-one men went down in the fatal plunge. For several days hope was entertained for their rescue, but the delay in locating the submarine and the lack of the necessary equipment to raise the vessel compelled the abandonment of all hope. The cause of the accident is unknown. Different theories are advanced, among them are, an explosion, striking of an obstruction and asphyxiation of the crew by chlorin-gas. The submarine will be raised by the Government and an effort made to determine the cause of accident. It is reported that the United States has under construction a submarine with an improved electrical battery that will remove all possibility of danger from chlorin-gas, and will be able to remain submerged for 100 days without danger to the crew. The value of the submarine in naval warfare is demonstrated in the present war, and this phase of naval warfare no doubt will be more highly developed in the future by the nations.

The Indian uprising in Utah, of which mention was made in the preceding issue, has been quelled by the employment of peaceful methods. General Hugh L. Scott, Chief of Staff of the United States Army, was sent to the scene of trouble and accomplished single handed what scores of armed men could not effect. Unarmed with an interpreter and one other companion he got into communication with the rebellious Piute Indians and held several conferences with them in which their grievances were discussed, and soon persuaded the leaders of the uprising that it is better for them to surrender and promised that they would be justly dealt with. He brought back the four leaders wanted and turned them over to the proper authorities. This is not the first time that Gen. Scott has succeeded in adjusting what threatened to be a serious uprising among the Indians by peaceful means. The surest guarantee of peace is not armed force, but an expression of love and unselfish interest which manifests itself in seeking the good of others.

Another German sea-raider, the Kronprinz Wilhelm, quietly slipped into Newport News, Va., on April 11, several days after the other German ship, Prinz Eitel Friedrich, interned. The Kronprinz Wilhelm for eight months sailed the south Atlantic seas eluding the enemy and succeeded in destroying fourteen merchant ships whose value with cargoes is estimated at $7,000,000. While on her cruise she received much of her provisions from the captured ships. When she entered port she only had about twenty-five tons of coal and a limited amount of provisions for her crew. To enter the harbor she stole past three or four of the enemy's cruisers who had been lying in wait for the Prinz Eitel Friedrich. The Kronprinz Wilhelm will also likely be interned as she is leaking and in need of considerable repairs. However her commander states that he intends to put to sea as soon as repairs are made.

Confusion and chaos reign in Mexico. In several of the states there is anarchy. In another section the chief of the Yaqui Indians is in control and is collecting heavy taxes and is looting. In several other states independent groups of soldiers or bandits are robbing and killing the people. Refugees from Mexico City relate appalling stories of outrages committed by Zapata's men. An American citizen was killed in his home and the American flag over the doorway torn down and shot full of holes. Every man seems to be a law unto himself. Considerable fighting has taken place recently, but no decisive battles have been fought. With all the different factions and the lawlessness now extant it is difficult to see how Mexico can succeed in establishing a stable government without the assistance of some stronger nation.

Scientists are hopeful of discovering a cure for the dreaded malady pellagra. Various causes for the disease have been given. The relation generally supposed to exist between Indian corn and pellagra is now declared to be a mere fancy and without any foundation. An Italian physician has made a special study of the disease for some time and comes to the conclusion that the sickness is contracted only by drinking water from a soil containing clay. Rainwater and the clay by a reaction forms silicic acid. This silica, a mineral salt, in the body eventually causes the disease. By correcting the acidity of the water by the use of a harmless alkaline, it was reasoned, pellagra could be avoided and possibly cured. Experiment showed that in every case tried excellent results followed without the least change of conditions of life, surroundings or diet.

"By command of the king: No wines, spirits or beer will be consumed in any of his majesty's houses after April 6." This is the text of an official decree issued by the king of England. English statesmen recently awakened to the fact that alcohol was their greatest enemy and to be dreaded more than the Germans. The declaration of the king and other high officials to abstain from the use of intoxicants during the present war has given the prohibition movement a great impetus, and thousands of men are pledging to abstain from liquor. While the motive prompting this action is not of the highest, the action may nevertheless result in such benefits that the close of the war will mark a decided advance in prohibition sentiment so that ultimate prohibition may soon become a reality.

For several years England has had some serious labor difficulties. To have such difficulties arise in time of war is annoying to the extreme. To have shipyard workers, coal-heavers, stevedores, etc., to refuse to work when naval and military stores need to be manufactured and transported to the front for the support of those in the actual conflict is distracting to government officials. It is stated that Lord Kitchener, Secretary of War, has taken the matter up personally and has threatened drastic action if his appeal to the patriotism of the strikers is of no avail. The strikers want higher wages. It is alleged that the prices of necessities have considerably advanced since war began, and that their wages are not a sufficient compensation under present conditions.

Physicians who have just returned from war-stricken Europe, and who have served in the hospitals in Servia, give an awful picture of suffering and misery. The dreaded pestilence of typhus fever is raging in Servia and hundreds are dying daily. The medical profession is virtually helpless because of a lack of equipment and supplies of all kinds. Typhus fever is also spreading over Europe and not only the soldiers are succumbing to it, but the civilians in those sections swept by the armies are dying by the hundreds. These physicians express fears that typhus fever may be carried to the United States and urge the Government to take all necessary steps to guard against it. The actual conditions and awful suffering as a result of the war are said to be beyond description.

The Presidential Bee is beginning to Buzz. The Presidential election is still distant about eighteen months, but different men are being groomed by their friends for the race. The general opinion seems to be that President Wilson will again be the candidate of his party despite the fact when he was nominated at Baltimore the Democratic party went on record as favoring only one term for a president. Among the Republicans the following names have been mentioned as possible Presidential timber: Gov. Whitman of New York, Gov. Brumbaugh of Pennsylvania, Governor Willis of Ohio, Senators Borah, Weeks, and Cummins, and ex-Senators Root, Burton, and Justice Hughes of the Supreme Court.

One of the great losses sustained by France in the present war is the destruction of many of her beautiful forests. In the regions where the armies have been deadlocked during the winter months the forests in many sections have been virtually obliterated. The timber is cut for strategic reasons and for permitting the more effective use of artillery; for building trenches, shelters and roads; for firewood for the military kitchens and warming the shelters, and damaged by projectiles and fires. It is asserted that it will be thirty years before the forests not wholly destroyed can be made to yield a revenue.

Thousands of men, women and children are said to have been killed in Persia by the fanatical Kurds and Persian Moslems. The withdrawal of Russian troops from northwestern Persia left that section without protection with the result that Christians are being slain. Seventy villages about Urumiah have been burned, men put to death and the women carried away as slaves by the tribesmen. Fifteen thousand Christian refugees are sheltered in the American Presbyterian mission at Urumiah. But they are not safe. One American missionary was beaten. There are fourteen American missionaries in Urumiah besides their children, and the danger of a general massacre is great.

There has been a lull in the activities of the Anglo-French fleet that is trying to force the Dardanelles since the desperate attempt on March 18, during which three battleships were sunk and a number of others badly damaged. Some fighting has been done but not of any consequence. The fleet has been re-enforced by a number of other warships. The fleet is determined to fight their way through as it is believed to be the quickest way to crush Turkey. Turkey is confident that the fleet can be kept from forcing the strait. Troops have been landed on the Gallipoli peninsula to make an attack on the forts, but these will be opposed by a large Turkish army.

About 70,000 victims of the drug habit in the United States, is the estimate given by the United States Health Service. These consume annually about 850,000,000 doses of narcotic drugs. The increase of the drug habit has spurred some states to enact more drastic legislation to regulate the sale of habit-forming drugs. The basis for the large majority of cure-all patent medicines is alcohol or a narcotic drug. All such medicines should be studiously avoided as great danger lurks in them.

EDITORIALS

fire of evangelism. Consequently it is of utmost importance that the minister be reached with suitable missionary information, and that he be set on fire for God. The General Mission Board should put forth special efforts to reach every minister with special literature especially adapted to his needs and work so as to arouse every one of them to become intensely missionary at heart so that they will talk and preach missions at every opportunity in a way to arouse interest on the part of their congregation. They should become so interested that they will ever be on the alert to direct the young life of their congregation and all the means possible into missionary channels. To help the ministers do this the Mission Board should keep them well supplied with missionary information and suggestions suitable for missionary sermons and talks. He must have a constantly increasing fund of missionary knowledge if he is to become an effective missionary-spirited worker in his congregation, and the Mission Board is largely responsible for supplying the same.

IMPORTANCE OF CLOVERS

(Continued from page 155)

gated, and for any land which has the water table at some distance from the surface, alfalfa, a plant closely allied to clovers and with similar properties, is the standby. It has proved of inestimable value in reclaiming arid lands in the Western States. It has also been grown to some extent and advantage in the East, but as it is a perennial it does not fit well into our short rotations. The yields are remarkably heavy, and the hay is good if carefully made.

In the light of these facts, then, there can be no doubt as to the very great importance of clovers in present-day farming. Certain needs and conditions must be met, and they largely enable us to meet them. As we have seen, they are important because they add free nitrogen to the available supply, affect the supplies of other plant foods, influence the physical condition of the soil, furnish most excellent hay, and are, moreover, crops which almost anywhere farmers can hope to grow successfully. Probably no plants fill any more essential places in the natural economy than do the legumes. To them and their co-workers on their roots is entrusted almost entirely, so far as is now known, this great work of returning nitrogen to replace that lost. But for their services the nitrogen supply in the soil must diminish until ultimately plant life and animal life with it could no longer flourish. It would be only a comparatively short time until farming would have become extremely difficult. Therefore it must be quite plain that the importance of the clovers has not been over estimated and it is to be hoped that farmers will more and more learn to appreciate them in proportion to their full value.

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E. H. Brunk, Denbigh, Va.

HOW IMPROVE OUR Y. P. M.

(Continued from page 154)

zation. Interest cannot be driven, it must be led. We are interested by means of novelty, intensity, special adaption and things which bring to us peculiar benefits. These various avenues must be employed in **leading** attention. Once, interested, a working together is necessary. Absence or poor preparation on the part of speakers is deadening. Refusal to take part in the meeting is an undertaker's contribution. Don't forget to pray, then you will work. Co-operation is most effective through organization. The function of organization is to include all in the work ... to provide for continuity of purpose and effort.

Paul Erb,
Hesston, Kans.

By being well organized, with a superintendent that is wide awake and interested in his work. By having a program committee that has tact in arranging the programs that each member has something to do. By preparing the programs at least a month in advance, so as to give each one time to make a thorough preparation for the work. By regarding it a sacred work, and give our best thoughts. By making much of the singing, noticing the words of the song, getting the feeling of the writer and entering into the spirit of the song. The chorister can do much in bringing the inspiration to others that they will unconsciously join in the singing. By having a leader that has made a careful study of the entire subject. By each one having a **purpose** in our meetings, and that purpose be to honor and glorify God, and help others into the kingdom.

S. R. Good,
Sterling, Ill.

Our own Y. P. M. could be greatly improved by having a more complete organization. We began about three years ago with very little or no organization and have continued about the same since, but are planning for a better organization in the future. The work will be more beneficial and effective if we have weekly meetings than to have meetings only every two or four weeks. Programs should be varied. We are so apt to fall into a rut and stay there unless removed by an explosive. Special attention should be paid to the music. All selections should be appropriate for the topic under discussion.

J. E. Martin,
Chambersburg, Pa.

Better leadership would help to improve many a meeting. A leader should spend much time in study. It is preferable to have one who is naturally gifted for leadership, and able to sympathize with young people and understand their problems. A good chorister also is important. He should select the hymns and see that they bear on the subject under discussion. It is deadening to a meeting when a hymn is called for and no one makes a selection at once, and when a selection is made it does not bear on the subject. Special meetings are of value. While this is a new line of work in our district, I nevertheless believe it to be important. Let those in charge of the Y. P. M. arrange for a number of special meetings during the year. Arrange to have these special meetings addressed by a Christian physician, missionary, or some one engaged in a special line of work. Ask them to speak on some special subject of value to the social, moral and spiritual welfare of the young people. Many Y. P. M. are not what they might be because of social conditions. If these hindering conditions can be removed the spiritual side of the work can better be developed.

Oliver Snyder,
Preston, Ont.

THE WOMAN IN BLACK

(Continued from page 131)

homes and surroundings in the East. Now, you think I despise California, don't you? No, I do not despise it, but I do pity many of the people in the West for their poverty of soul. I have learned since that most of South America possesses much the same sort of ideals as California. I am afraid I could not love South America.

"But where am I going you asked? I am on my way back to old Ireland. I shall pass on around Cape Horn stopping at several ports on the eastern side of the continent and then on home. I have enjoyed this journey very much, but travel is becoming tiresome. I am glad to be going home. I shall love my home more than ever now, especially its old fashioned simplicity. I have seen many sides of life. To me, the best is that which reveals a hearty, wholesome human soul—I mean the kind that is not shriveled by the grasp after earth's baubles."

The conversation closed after this recital of her experiences. I saw her only once after this. It was the morning of our arrival at Valparaiso. She was on the upper deck watching the passengers getting off in the little boats which were to convey them to the land. She was still dressed in black and her bright Irish smile spoke a pleasant farewell to all who had met her.

I have often thought about this woman since and have tried to describe to myself her character. She was not a remarkable woman in any way. Though she was a natural conversationalist, she was not overly bold. It was just that sort of natural conversation which never intruded upon anyone. She bore the marks of the simple life and yet there was a certain natural refinement about her. The best lessons from her character came through chance expressions she made. When she appreciated the beauty of Nature, I knew she could appreciate the same in human life. When she studied, in her own individual way, the pulse of the American nation, it was evident that she did it because of her interest in moral values. In these things she was a student of life. She saw and appreciated the good and in this way she was helping to make the world brighter.

La Junta, Colo.

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CROSS AND CRESCENT IN TURKEY

(Continued from page 145)

to go third class as far as Pireus, the seaport of Athens, Greece.

The steamer "Scilla" was due Saturday afternoon at 3 o'clock. We waited anxiously. It finally got dark and there was still no steamer in sight. The sea was getting rough and some were beginning to fear that it had passed on without stopping. At 7 o'clock we were informed of its arrival. Wanting to assure ourselves that it was a fact, we hurried to the veranda facing the sea, and there saw a small ship anchored some distance from the shore, being rocked to and fro by the dashing waves. It was impossible to board the steamer after dark in this storm, so it waited until morning.

Although it is not ordinarily the case when leaving a country, our baggage was searched in the Custom House. For several days each person leaving the seaport was allowed to take only 10 Turkish liras ($45) in cash with him.

We walked to the end of the pier where the row-boats were waiting to take us to the steamer. There was a blockade. We found a new law had taken effect and everyone's clothing was thoroughly searched before we were allowed to pass on. We encountered no special difficulty here and soon were in the row-boat, which took us safely over the large waves to the steamer. Long stair-steps were lowered at the side of the ship for us to ascend. Unpleasant as this manner of boarding a steamer when the weather is calm may seem to some, it is a much more difficult and serious an undertaking when the sea is rough. The steamer rocked from side to side, and the row-boat in which we were, was tossed up and own by the waves—one moment lowering our boat three and four feet below the lowest step, and the next moment lifting us above it. We could trust our boatmen for they were experienced. They took us by the hand and when they gave the sign, we made a quick bound and landed safely on the step. One by one we boarded the ship in this way.

The ladies with the children were conducted to their cabin in the second class while the rest of us—third class passengers—tried to make ourselves comfortable in our new surroundings. We must have looked like refugees, sitting on our baggage at one side of the deck where we tried to keep out of the rain. Our experiences in Turkey, however, made it easier for us to travel in this way than it would have been had we come straight from America. Had it not been for the kindness of the stewards and officers in granting us special favors, that five days' voyage to Pireus would have been almost unendurable. Almost everyone was sea-sick and I considered myself very fortunate, indeed, to be able to care for the members of our party.

Among some of the stops made was at the Island of Rhodes. We recalled some of the experiences Paul had on his third missionary journey when he stopped at this same island.

It was through a mistake on the part of the officers, and, we believe, through the prayers that were being offered for us in the homeland that we—especially the Canadian missionaries—were able to get out of Turkey, for orders had been given at all the Turkish ports to hold all British subjects and not allow them to go on board any of the steamers. But somehow this small port had not been informed of these orders and so we made our escape.

From Pireus we sailed on the Italian steamer "Bosnia" to Brindisi, on the east coast of Italy.

Two days before reaching Brindisi, we had rather an exciting experience. It was a pleasant afternoon and the sea was calm. Several of us were sitting on deck looking out over the water when we saw something in the distance. We supposed it was a steamer, but judging by the pictures we had seen, soon recognized it to be gunboats. There were three—one following the other very closely and were coming in our direction at a tremendous speed. We knew nothing of the progress of the war and it was quite an anxious time for us until we recognized the French flags and knew they were no enemy of ours. They commanded our ship to be stopped at once. Officers came on board and searched the cargo. All passengers were lined up on deck to be inspected, and after being detained for a couple of hours, two young men—Austrian subjects—were taken prisoners, and we were allowed to sail on.

Because of the war, upon our arrival at Brindisi, we were detained for sometime by officers who recorded the name and final destination of each person who landed. Medical certificates were also given without which we were told some Americans had very much difficulty in crossing and getting out of Italy. In a few hours we boarded the train and after twelve hours reached Naples.

This was the first train we had boarded since leaving Turkey, and the first that some of our party had seen since going to Turkey over five years ago. It was an entirely new experience for the children for they were born in the interior of Turkey and never knew any way of traveling except on donkey and horse-back and in wagons. In fact, we all enjoyed it, for it seemed as though we were getting back into the world again, and were getting nearer our dear homeland.

We reached Naples at midnight. As usual at European and Oriental stations, there was a crowd of porters ready to snatch our baggage and expect you to follow them, but no one was to be found at that hour who could speak any language familiar to us. Through our ability to motion like the Orientals, we made ourselves understood and were taken to a very nice and inexpensive hotel for the night.

(To be continued)

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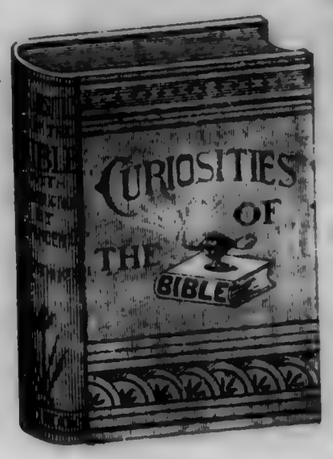

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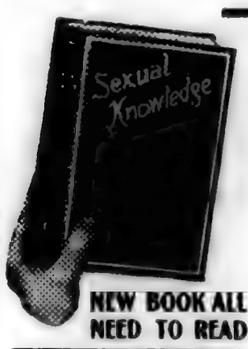

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CHRISTIAN MONITOR

JUNE, 1915

Day Nursery Children in Playground, Youngstown, O.

(See page 171)

SELECT READING

HOW GOD USED A WILLING MAN

Several years ago I heard Mr. Nathan, at that time a missionary in Morocco, preach a sermon in St. Louis on "The Hidden Minister." In illustrating his subject he told of a young Swede who was converted in one of Mr. Moody's meetings in Chicago. After his conversion the Swede came to Mr. Moody and wanted to know what he could do for Jesus. Mr. Moody looked the young man over, for he was awkward and illiterate. Finally Mr. Moody said, "How would you like to be a sandwich?"

"Anything, anything, for Jesus," said the young man, not knowing what it meant. It was arranged that he should report the next day for duty. The young man came at the appointed hour, and they placed two boards strapped together on his shoulders. On one board was printed John 3:16 in full; on the other was printed the notice of the meetings then being held.

"Now," said Mr. Moody, "you just walk up and down these streets for Jesus and advertise the meetings," and the Swede went off smiling, happy that he could do something for one who had saved him. As he was walking down Clark Street, the boys throwing stones and mud at the board, a traveling man saw him and stopped to read the sign and watch the happy Swede. The result was, the man attended the meeting that night and was converted.

This traveling man had a splendid voice, and after his conversion he made it a rule to sing in the missions of the cities which he visited in his travels. One night he was in the Bowery mission in New York City, singing the gospel. Presently he noticed a young Jew come in and take a seat in the audience. Attracted by the singing, he had stepped into the hall, not knowing the character of the meeting. When he heard them singing about Jesus, the Jew became restless, for he had been taught to hate that name. The traveling man was watching him, and when finally the young Jew started for the door he was there to meet him. He led him into an adjoining room and spoke to him personally about Jesus as his Messiah and Savior. The result was that the Jew ultimately accepted Christ and found salvation.

In closing Mr. Nathan said: "The young Swede lies in an unknown grave in Chicago; the traveling man, too, has gone to his reward; but I am that Jew, and am now a missionary in Africa, winning souls for Jesus. When we all stand before Him to receive our rewards according to our service, shall I receive all the reward for the souls won in Africa? How about the traveling man who led me to accept Christ? How about the Swede who did what he could for Jesus? Will he not receive his full reward because of his faithfulness?"

Surely, personal work is progressive. If one is faithful, his work will continue long after he has departed from this life. Some lives will bring forth thirty, some sixty, and some an hundred fold. Five per cent. is considered good interest by this world's financiers; but our God promises to give us much more than this, and will if we abide faithful with Him in doing personal work. Shall we not do it?—Religious Telescope.

WHAT MANNER OF HUSBAND?

It has fallen my lot to be away from home much of the time. I am a pilgrim and a wanderer. But recently I chanced to be at home during the spring house cleaning. One afternoon I noticed my wife dusting some old papers or letters and tying them in bunches with bows of ribbon.

"What are you doing, Mary?" I asked.

"Dusting the letters you wrote me before we were married, and putting them away again."

"Mary Brown, you don't mean to tell me you still have the letters I sent you before we were married?"

"Yes, every one of them," she answered; "and all you have written me since."

"Let me read one of them."

The little wife selected a square envelope at random from the packet she held, and handed it carefully as if it were a priceless piece of fragile glass. We have been married twenty-two years and the paper was somewhat faded, but the writing was unmistakably mine. I unfolded the sheet and fixed my eyes upon the superscription. When I saw what I called her, I almost fell over. I had not used a term of endearment like that for years and years. Indeed it had been so long that I had forgotten I ever used it. Why was this? Was she not as dear to me now as in the days of our courtship? Assuredly so. To be sure, I see some faults in her now that I did not see then. Perhaps she is not altogether an angel; but on the other hand, I can now see virtues, yes, angelic qualities, in her which I had not so much as dreamed in my wildest fancies of the days of yore. Her goodness has proven to be not merely superficial, of the kind that shows on the outside, but of substantial, bedrock type that has made her a friend and helper in the hour of need. But in the stress and strain of the day's work, I have been forgetting to take her in my arms and tell her so. I wonder how many heartaches my neglect has brought her?

I began to read the letter. It all sounded familiar, yet how had I ever dared to write such things? What I had promised to be for her and what I had promised to do for her, if she would marry me, was astounding! There was such a chasm between what I had promised, and what I had really been and done, that the thought of it nearly took my breath away.

Then came to my heart the cutting question, "If she could have looked down the years and seen what kind of a husband I was going to be to her, would she have married me?" I had to go off into another room by myself and think it over. Because the more I thought, the more intense became the pain in my heart and the deeper became my doubts. Would she really have married me? I did not dare ask her.

For me there was a deep heart-searching, and when I came out of the room where I had gone alone with God and my own conscience, I had registered a vow that I would be, not what I had promised in those letters, for no man could be that, but a much better husband than I have been during the past twenty-two years. I shall strive to live close enough to my ideal that it may not get clear beyond the field of vision.—The Watchword.

WEALTH

Poor, am I? Nay, I am rich, though penniless. I have my wish—can all your wealth buy more? You own the land. I own the landscape. It is well. I would rather hear the laughter of my little boy, the song that springs involuntarily to his mother's lips; I would rather be cashier of a bank of kisses with a billion in reserve; I would rather direct a syndicate of smiles paying daily dividends of honest joy; I would rather be treasurer of a trust company having a paid-up capital of splendid hope and a charter perpetual in this world and the next—I would rather own these dollarless resources of content than to be able to draw my check for a million with which I could purchase neither love, happiness, nor immortality.—Burritt Hamilton.

CHRISTIAN MONITOR

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Vol. VII SCOTTDALE, PA., JUNE, 1915 No. 6

LESSONS FROM REAL CHARACTERS

III A Missionary Mother

J. W. Shank

The Bible study hour in the Girl's Mission School was nearly over. The missionary "mother" was giving her last impressive words to the class. Every girl sat with her eager eyes intently upon the speaker. To them the words were sacred and full of life.

"And here, girls, we have the beautiful lesson from the life of Job. It is that strong, clinging trust. 'Though he slay me, yet will I trust Him.' O, my girls! how I want you to feel what that means." As the "mother" said these words she leaned toward the class stretching her arms toward them as though making an appeal. "Listen, girls, and I will tell you a story. It is about Maria, that little girl who came to us from the mountains five years ago. She had found the Jesus whom we love. During the summer she went back to her home in the hills. She wept so pitifully when she went away and yet she said, 'I must see my mother again.' I watched her as she started on the long journey. I almost felt that I must go and bring her back, because I knew her mother was not a Christian. But I did not know what Maria would have to suffer. Girls, I did not know until her brokenhearted brother told me a year later. Maria would not give up her Jesus and her Bible though often threatened by her mother. 'Mother,' she said, 'I will die before I give up my Savior.' How little did that mother think that Maria could keep her word! There came a day when this foolish mother lost her reason in a violent temper. Before she knew what she was doing she struck Maria with a stone and the little Christian heroine fell dying to the ground. 'Though he slay me, yet will I trust Him.' Our own little Maria trusted Him even to death. Shall we not trust Him more, girls?"

The girls listened to every word. Some of them were weeping. As they passed out of the room one could see that the morning's lesson was burned into every heart.

* * *

After the morning and most of the afternoon had slipped away I found a chance to visit with the missionary "mother" and to catch another glimpse of her character. She was a large woman in body and her features were massive, but the kind expression that always lit up her face gave to it a softness that was comforting. Her hair was snowy white. It was indeed like a crown of glory to that kindly face. She was explaining to me the work of her school, a task which she seemed to thoroughly enjoy.

"We have forty girls in our school now," she said, "and we are so proud of all of them. It is a great joy to find in our girls the beautiful possibilities of character, and we find such possibilities oftener than you may imagine. Think of the cruel homes from which they come! Yet from the most wretched of them we find some of our most priceless characters. Look here on the wall. This is a group of our girls who have since gone from us as strong Christian characters. There is Rosa, who has gone back to the hills where she is teaching school among her own people. Here is Eloisa who has married a noble Christian man from Santiago. And this is our own Miss Polonita who has remained with us as teacher of domestic science. There are many, but I can tell you where all of them are today. My girls do not forget me when they graduate from the school. I hear from them often.

"You ask about the kind of subjects we teach? Well, we are careful to teach every subject that is recognized as belonging to a standard school. But we teach one subject that is not considered necessary in most schools and this is our strongest course by far. It is the Bible. Oh, I could not teach in a school where I could not teach the Bible! They tell me there are some schools managed by Christian people where the Bible is not taught as one of the school subjects. But I could not endure the thought of keeping a school like that. It is the Bible that builds the character of our girls. Nothing else will do it. Our influence counts much, but it is the Bible that gives them the foundation for a character. I want the religious element in my school to be the greatest thing about it."

I wish I could describe her expression as she gave to me those heart convictions. Her face was a glow of motherly warmth. She felt deeply, and she spoke as she felt. She had a tender religious conscience. The girls were to her a precious charge, shall I say almost as precious as the child is to its mother? The greatest purpose of her life was to work for the unfolding of human characters, for bringing out the purity and sweetness that lies hidden within the human breast.

The most beautiful characteristic a woman may possess is the mother instinct. When this instinct takes a woman into such a work as the missionary "mother" was doing she is finding a high calling indeed. God give us more "missionary mothers" who are willing to give the best of their lives to the work of character building!

La Junta, Colo.

KEEPING AT IT

There is a very old but a very good story about a boy who was engaged one winter day in putting a ton of coal into a cellar. His only implement was a small fire shovel. Noticing this a benevolent old gentleman expressed his surprise and commiseration. "My son," said the old gentleman, "you surely do not expect to put in all that coal with that little shovel?" "Oh yes, I do," replied the boy thoughtfully. "All I have to do is to keep at it."

There is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that the best work of all the world is done by people of great strength and many opportunities. "Keeping at it" is the secret of success.

Never be in too great haste. Too many boys spoil a life-time by not having patience. They work at a trade until they see about one-half of its mysteries, then strike for higher wages. Such men are botches and slouches.

When learning a trade, my boy, don't move like a rusty watch. Act as if your interest and the interest of your employer were the same. Employers will not willingly lose good employees. Be honest and faithful. There is the secret of success, my boy, and that is the thing lacking with too many.—The American Boy.

"The Lord uses those who see themselves little in their own eyes."

EDITORIALS

COMMENCEMENT:—The term Commencement as applied to the graduating exercises of a college or university indicates an ending as well as a beginning. It signifies the completion of a prescribed course of study and the commencement of another undertaking, be it an advanced course of study or some other pursuit of life. It may mark a step in, or the completion of, intellectual training.

At this season of the year thousands of young men and women are graduated from our institutions of learning. They are leaving the shelter and atmosphere peculiar to college halls to enter the various professions and vocations of life in which the stern realities of life are met. They come forth with enthusiasm, high aspirations and ideals, anxious to go forth to conquer. Their entrance upon their chosen work will be closely watched by their friends and others, who, for various reasons, are interested in them. By some they will be considered as the product of the American educational system, while by others as the distinctive product of some particular institution. In no small degree the character and standing of a college or university will be judged by the success of its graduates in the particular line of work for which they have been trained. Institutions are judged, and rightly so, by the character of the product they turn out. The life, spirit and ideals permeating a college are reflected in its graduates, and consequently they are a reliable index to the character of the school. Consequently not only are the graduates on trial when they enter upon their particular line of work, but also in a very real and vital sense their Alma Mater.

This is especially and peculiarly true of denominational schools which are supposed to stand for certain distinctive and particular principles not found in other schools. The one thing, more than any other, that convinces a Church of the character of her schools is the character of their product. It is the fitness of the graduates to adapt themselves to the immediate needs and conditions in the Church that determines whether her schools are accomplishing their mission.

In so far as these graduates are better fitted and trained to adapt themselves more readily and freely to the present needs and conditions in the Church; in so far as they show a disposition to apply their training to the practical solution of the lesser and greater problems of the Church; in so far as their loyalty to the distinctive principles and ideals of the Church is increased; in so far as their loyalty and devotion to Christ, and their spiritual life is deepened, are the schools of a Church a success in accomplishing the mission that gave them birth. On the other hand should the product of the schools be such that the Church can readily assimilate but a few, others with difficulty only, and others not at all, in so far as this is true, her schools are failing in ministering to her needs and consequently not accomplishing their mission.

What is the fundamental reason for a Church to have her own schools? If a Church cannot secure properly trained workers for her needs by sending her young people to other institutions of learning, the only recourse she has, if she wants trained workers, is to found and support schools of her own where the desired product may be secured. The primary purpose of a Church school is to educate and train her young people in accordance with the distinctive and particular principles and ideals she holds so that they will be able to more readily adapt themselves to the present needs and labor more efficiently, effectively and loyally for the Master within the Church. Consequently the Church has a right to expect that the principles and ideals that gave birth to her schools should pervade and permeate the atmosphere of the schools. Other educational ideals should be made subservient to the immediate educational needs of the Church. If a school does not stand loyally and solidiy for the principles and ideals of the Church it represents it forfeits the right to the claim of being a Church school. A school, or any other institution of the Church, to be true to its intended purpose and mission must foster her ideals and teach with conviction the principles that gave it birth.

Commencement, therefore, attracts anew the attention of a Church to her schools. The graduates coming therefrom as they take up their new pursuits will, in the degree that they succeed in adapting themselves to the present requirements and needs of the Church, either strengthen confidence in, or create suspicion of, their Alma Mater.

THE STUDY OF CHARACTER:—A fascinating and never-tiring study is that of character. All of us are interested in the lives of others, either personal acquaintances, historical characters, or both. There are some individuals whose conduct we observe closely, whose utterances we note carefully, whose every act we scrutinize and try to analyze, all for the purpose of getting a better understanding of their character. We endeavor to approach as near as possible the mainspring of their conduct, and the closer we get the more forcefully we are attracted or repelled. To get a proper estimate of a man's character intimate association is necessary or a careful study of the records of his whole life. The fact that in the study of character we are dealing with life makes it intensely interesting and profitable.

Of special interest is the life of one who has made a success in some noble and worthy undertaking. The lives of those who labored and sacrificed unselfishly for the

good of their fellowmen are especially of interest. The difficult and heroic appeal to us, and we become fascinated with a life that gives evidence of the heroic and successfully surmounts difficulties. Young people respond more readily to an appeal to work where sacrifice and difficulties await them than to a work where ease and selfishness have a place.

There is a period in youth when the reading of biography of those who have achieved success against great odds appeals very forcibly. There is a time in youth when the rising tide of energy desires to undertake the difficult task and accomplish it. At such a time the reading of the biography of noble men and women comes with a forceful appeal and is no mean factor in helping to shape the destiny of a life by the formation of high ideals of service. The biography of some successfui missionary brings a strong appeal and gives an ideal worthy of imitation and one that clings through life and may eventually lead to the choice of a similar work or awaken a permanent and valued interest in the missionary enterprise.

Missionary biography should be bountifully supplied and our young people encouraged to read it. Sunday school libraries should have a liberal supply of the best missionary books on their shelves. Every Christian home should have an abundance of such literature, and especially so if there are any young people in the home. Every minister should have them in his library. Every possible legitimate means should be used to get this kind of literature into every Christian home.

In this number appears a sketch of the life of a missionary pioneer whose devotion to the cause of Christ has been an inspiration to many. It is our purpose to publish other similar sketches in future issues. We encourage a wide reading of this sketch and trust it may awaken a purpose in many to dedicate their lives to the Lord's work.

THE LORD'S DAY:—The institution of the Sabbath—one day of rest out of each seven—is one of two institutions that antedates the fall of man. It is of divine origin and its proper observance is of vital importance to humanity. The one who does not properly observe this divinely appointed day of rest suffers physical, mental, moral and spiritual degeneracy. It is a day to be kept holy and wholly unto the Lord; it is a day for the study of God's Word and meditation thereon; a day to go to the house of God to worship and to render service to man. The day should be regarded sacred by all believers and observed in accordance with the clear teachings of Holy Writ. The day was made for man, and that man does well who recognizes this fact and allows the day to minister to him that which is in accord with the mind of God.

The desecration of the Lord's Day is a distinctive and notable characteristic of the present time. This desecration is in accord with the spirit of these "latter times" as prophesied in Holy Writ. Not only do we note the desecration of this day among unbelievers—we do not expect anything different from them—but it is noticeably increasing among those who profess to be followers of Christ.

Many can go to church in the morning as a result of habit and spend the remainder of the day "joy riding" in an automobile or some other conveyance. There are those who will solemnly and devoutly go to the Lord's house and spend the rest of the day in talking over purely secular things, such as crops, live stock, their business, or gossip about their neighbors, etc., etc., without apparently a sign of any compunction of conscience. Among such if a spiritual conversation is broached their fluency in conversation is suddenly turned into profound silence. The temptation is to follow the line of least resistance, to satisfy the longings of the flesh. So long as God's people are not earnest and zealous about the Lord's work daily, and especially so on the Lord's Day, there is little to give encouragement and hope for greater spiritual power. The pressing need is for a fuller and more devout observance of the day in the home, church and country.

MONEY LENDERS:—Numerous are the money lenders. Many are the hard bargains made whereby the highest possible rate of interest is exacted. Money lenders whose prime purpose is to secure the highest possible rate of interest and mercilessly insist on having the last cent may derive some miserly satisfaction in noting an increase in their wealth and a growth of their financial credit, but such satisfaction is usually short-lived and one that does not abide.

"They that give to the poor, lend to the Lord," is the way the Bible puts it. The crying need of the present day is more of this kind of money lenders. They who freely lend of the means entrusted to their care to the Lord that it may be used in His service have the assurance of reaping a larger and more satisfying interest in the currency of Heaven than the one who lends primarily for personal gain. What a satisfaction to know that dividends await you in heaven, dividends the result of the money you lent to the Lord and which was used to bring the Gospel to the lost and help along His needy children. These dividends surpass earthly dividends to a degree that there is no comparison. They are some of the treasures we have laid up in heaven, treasures that are secure. Oh the joy of the consciousness that we have been faithful stewards for our Master in the material things committed unto our care! Oh the regrets that must come to the one who is conscious of the fact that he has not been a faithful steward but miser-like has hoarded up his gain or squandered it instead of lending it to the Lord!

APPRECIATED:—We believe in leaving our friends know before they pass into the great beyond that we appreciate them. Therefore we desire to express our appreciation for the prompt response by many of our subscribers to our request that if possible they forward their renewals before April 30. This response has made it possible for us to record the largest receipt of any year since the Christian Monitor has been launched. We thank all those who had a share in making this report possible.

We are also grateful for the many words of appreciation and encouragement that accompanied the renewals. These expressions make us feel the more deeply our personal responsibility, make us more keenly conscious of the possibilities of this work and are encouraging.

CHRISTIAN LIFE

PERSONAL WORK

III

Clayton F. Derstine

A word of warning as well as instruction will be in place here. Many honest souls are often hindered by unpractical workers. An abundant supply of Scripture references may be like the contents of a drug store. It requires a pharmacist to make its contents useful to humanity, so a few Scripture verses and words well directed are better than an abundance of arrows shot at random.

One thing should always be known before speaking much to any one, and that is whether Christ has never been shown to them as their Savior, or whether they are unbelievers because of difficulties. An important Scripture is Jno. 20:31, "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Were the same unpractical methods used by many honest Christians in their business or on the farm there would be many more sheriff sales. Be wise as serpents in the use of Scripture. Let the Holy Spirit guide you. Do not be overanxious. Be patient. Be gentle. Do not deal with angry disputations that will not work the wisdom of God.

In the following list will be found popular excuses and also some of the difficulties experienced by inquirers. While dealing with souls ever keep before you these four facts: (1) Ruin and total depravity of the natural man; (2) redemption by the blood; (3) regeneration by the Holy Spirit, and (4) the reception of salvation by faith.

"I never did any harm in my life." Did you meet God's perfect standard? Matt. 22:37. If you failed in any point you are guilty of all and a sinner. Matt. 5:19. The soul that sinneth it shall die. Ezek. 18:4. The wages of sin is death. Rom. 6:23.

"I'll turn over a new leaf." What about the leaf you spoiled? God requireth that which is past. Eccl. 3:15. Would cash payments in business cover past debts? If it will not with man, neither will future obedience blot out past transgressions.

"God is too merciful to punish for eternity." Is He a God of justice? Is He so unholy as to tolerate sin? Sin must be punished or atoned for by Christ, for He will by no means clear the guilty. Ex. 34:7. Is it possible for God to lie? Why not flee from the wrath to come?

"If a man does the best he can he will be saved." Have you done the best you can? Can you meet God's perfect standard, Christ, in doing the best you can? God says, "There is none that doeth good" (Rom. 3:12). "All we like sheep have gone astray" (Isa. 53:6).

"It is too difficult to become a Christian." "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Cease trying to do an impossible task to save yourself. To serve Christ is liberty; to serve Satan is bondage. Many who serve Satan have more tribulation to get to hell than God's saints have to get to heaven, and they have an eternity of impossibility to get out of hell.

"I cannot give up the pleasures of the world." Could you give up dross for gold? God gives the unsearchable riches of Christ, and expects us to be willing to sacrifice eating husks. Do you know that sin's pleasures are only for a season? Heb. 11:25. Don't you want joy that addeth no sorrow, but gives an eternity of fullness of joy and pleasure for evermore? Psa. 16:11.

"So many hypocrites." Judas was a hypocrite, but that did not dam Peter. The unbeliever as well as the hypocrite will have his part in the lake of fire. Rev. 21:8. Jesus lived a spotless life with a hypocrite. The counterfeits always bring out the genuine the more vividly.

"So many different opinions." "Thy word, O Lord, is settled in heaven forever" (Psa. 119:89). Man changes his opinion; Jesus Christ is the same yesterday, today and forever. Heb. 13:8. In God there is no variableness or shadow of turning. Jas. 1:17. Certainly with such a base as the "Rock of Ages" you need not heed the shifting sand of human opinion.

"It does not matter what one believes if he is sincere." There is a way that seemeth right, but the end thereof are the ways of death. Prov. 19:12. The Baal prophets were intensely sincere but perished. I Kings 18:40. A man felt sick, took poison thinking it medicine, his sincerity did not save him from effects of poison. "He that believeth not shall be damned."

"I have always believed on Jesus and yet I cannot say I am saved." You may have believed lots of things about Christ. To have believed that He died in your place would have saved you. God says, He that believeth in Him hath everlasting life. Jno. 6:47. If you believe as you profess to then you surely are saved.

"I don't believe in the right way." Do you believe in the right Savior? One woman touched the hem of Christ's garment, she was healed. It is not the quality of your faith, it's the reality of it. The right way to believe is simple, "Believe on the Lord Jesus Christ." Do you do that?

"I am too great a sinner." God does not say that Christ came to save respectable sinners. "Him that cometh to me I will in no wise cast out" (Jno. 6:37). Christ saved the **chief** of sinners, so he will be able to save the tribe. I Tim. 1:15.

"Can a man be saved at once?" How long does it take you to change your **mind?** Conversion starts where rebellion ceases. How long does it take to believe in Christ? Believe on the Lord Jesus Christ and thou shalt be saved.

"I have not repented enough." If you mean by that to be sorry and grieved, you are mistaken about repentance. Repentance means a change of mind. Matt. 21:29. Change your mind, believe the glad tidings of the Gospel in your heart and the Spirit of God will produce sorrow. II Cor. 7:9.

"I could not hold on." "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. 4:18). "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). "And give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (Jno. 10: 28, 29). "Now unto Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy,—" (Jude 24). Could you accept and trust so powerful a Savior?

"I don't feel a change." God does not ask us to feel saved, but to believe. There is only one case recorded in the Bible of trusting in feeling, and Jacob was deceived by it. Faith first, feeling next. To reverse it is to fall into doubt. Be my feelings what they will, Jesus is my Savior still.

"How am I to come to Christ?" By faith, not by sight. As a lost sinner. To a crucified Substitute who died in your stead. "As many as received him (Christ) to them gave he power to become the sons of God" (Jno. 1:12).

"Those things don't bother me." You are a great sinner before God. You must reap the awful consequences of sin. Rom.

6:23. The greatest sin possible to commit is to be an unbeliever in Christ. To be eternally lost all you need to do is not to "bother." Christ "bothered" to be crucified at calvary for you.

"Lots of time yet." How do you know? God says, "today." "The devil's 'bye and bye' leads to the town of Never." Lot's wife took lots of time when God said, "Make haste," and she perished. "The day is far spent and the night is at hand." "The judge standeth at the door."

Altoona, Pa.

NONRESISTANCE

J. L. Stauffer

"Resist not" (Matt.5:39).

Perhaps the doctrine of nonresistance is best defined by the above quotation, "Resist not." A nonresistant person is one who is gentle, mild, harmless, etc., etc., etc. The doctrine of nonresistance is a stumbling block to professing Christianity. Most professors are ardent advocates of nonresistance in reference to nations. Scriptures teach it to be a characteristic of individuals. Nations can never put such a doctrine into practice during this dispensation. The reason is that God is dealing with individuals and not nations.

This subject is a truth deeply rooted in Scripture. The doctrine covers more ground than most people are aware of. Christ is the best example of nonresistance that we can find. His whole life was an unfolding of His nonresistant character. He was subject to His Father and resisted no one but the devil. Nonresistance is the characteristic of every JUST person. "The "just he doth not resist you" (Jas. 5:6).

Nonresistance does not merit salvation, but God's salvation stimulates the practice of nonresistance in all its phases as we desire to notice.

Many people who despise the thought of nonresistance have resisted the very person who could illuminate their lives with the worth and blessedness of nonresistance. **This person is the Holy Ghost.** This is our first point. Deeds of violence belong to men having not the Spirit of Christ. The first lesson of nonresistance must be learned in connection with the Holy Ghost if we would progress further. It is said of the men who stoned Stephen, "Ye do always resist the Holy Ghost" (Acts 7:51). Jude in describing the last days and the scoffers that should arise, states the reason for it: "Having not the Spirit."

Nonresistance then is a doctrine that is only applicable to Christian people who learned their first lesson of **nonresistance** in yielding to the Spirit of God. It seems, however, many are slow to learn the full lesson. Paul had to earnestly admonish some to "yield their bodies," "present their bodies," "ye are not your own," etc., etc.

Nonresistance and the Tongue

The tongue perhaps needs the nonresistance doctrine more than any other member of the body. If some people were as resistant physically as the tongue sounds, there would be many Abel's slain. Surely the tongue is a "little member and boasteth great things." It is the cause of strife and "where no talebearer is the strife (resistance) ceaseth." "Who when he (Jesus) was reviled, reviled not again, when he suffered he threatened not" (I Pet. 2:23). "Let your speech be always with grace seasoned with salt (non-resistance)" (Col. 4:6). Also Phil. 1:27; I Pet. 3:2; I Tim. 4:12; I Pet. 1:15; Jas. 3:13.

In the Home

Some people who believe in certain doctrines think them good things with which to go visiting. The best and most practical place to begin with the doctrine of nonresistance is in the individual himself (the tongue), then his immediate surroundings (the home). As God's servants we are to be "gentle to all " (II Tim. 2:24). Gentleness is a characteristic of those possessed of heavenly wisdom. Jas. 3:17.

On the Farm

The location of most of the Christian Monitor readers we presume is on the farm. Have you ever seen the man who professed to be a nonresistant individual (who possibly defended the doctrine very zealously) who showed very little of it around his horses and cattle? I fear if many of the animals on the farm could speak they would give a message something like Balaam's ass who was given speech to say, "What have I done unto **thee** that thou hast smitten me these three times" (Num. 23:28)?

"The righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel" (Prov. 12:10).

In Business

In dealing with all kinds of people in a business way the Christian has many opportunities to exercise the doctrine of nonresistance. Adversaries, enemies and law complications arise continually. Perhaps without any just cause from our standpoint. How shall we treat them. The world suggests "fighting to a finish," "settling by law," etc. Jesus says, "Agree with thine adversary quickly . . . . and if any man sue thee at the law and take away thy **coat,** let him have thy **cloke** also and whosoever shall compel thee to go a mile, go with him twain. Love your enemies, bless them that curse you, do good to them which despitefully use you and persecute you" (Matt. 5:25, 40, 41, 44).

In Society

In our contact with people apart from business we need to be on our guard. We may be falsely accused. We may be persecuted. We may be reviled. Our duty is to "rejoice," "revile not," and "threaten not." Matt. 5:11, 12; I Pet. 2:23.

"But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). Jesus said this. Read also Rom. 12:17-21.

In the Church

Paul's rebuke of the Corinthian brethren needs reiteration quite often these days. "Why do ye not rather take wrong" (I Cor. 6:1-8): This principle Jesus taught and the Apostles practiced. Christ has shown how this method is better. God will repay. Prov. 20:22; Rom. 12:19; Tit. 3:1, 2; I Thes. 2:7.

What a paradox is witnessed today. Men become embroiled over some little difficulty and determine to settle it by law. They agree to step out of the Church and fight it out. If you say, "What a shame for Christians to do this way," they soon answer, "Oh, I don't profess to be a Christian." After they have taken vengeance, they come back to the Church and say, "We're sorry," call themselves Christians and profess to believe in nonresistance until something comes up again that tries "their doctrine." We say "their doctrine" because we do not believe it is the doctrine Christ taught. He practiced His doctrine.

And the State

As Christians we are admonished to be nonresistant towards the powers that be. Be obedient to laws, levying of taxes, etc., etc., obeying and paying without grumbling or resort to law to evade some unjust matter. Apostolic practice and Scripture teaching allow resistance of the state on the ground of conflict with the higher revealed will of God. When they demand something that is contrary to Scripture we should "obey God rather than men." Christ readily paid His taxes and Paul admonishes us to be subject to powers, magistrates, etc. Tit. 3:1, 2; Rom. 13:1, 2; Matt. 17:25-27.

And the Devil

We bring this person in here for discussion for the reason that nonresistance is overdrawn when it comes to him. If people would "resist the devil" more, they would resist their fellowmen less and the doctrine of nonresistance would not need to be rehearsed continually. The Bible exhorts us to **"resist" and "stand against"** Satan. Jas. 4:7; I Pet. 5:9; Eph. 6:11. We want to emphatically state again that every person who resists their fellowmen whether via the tongue, fists, feet, or law have given place to the devil to that same extent.

And Nations

There is no nonresistant nation in existence now. There never has been. Some communities have exemplified it for a while. Jesus said that till He comes there shall be "wars and rumors of wars," "nations shall lift up the sword against nation." Nonresistance shall yet take hold of nations. The Sermon on the Mount can only be practiced by the Lord's children now. When Jesus comes He shall "speak peace to the heathen" as nations and all shall be disarmed and "learn war no more," swords being beaten into ploughshares and spears into pruning hooks. Zech. 9:10; 14:9; Isa. 2:4.

Until Jesus comes and not until He comes will the glorious doctrine of nonresistance as so beautifully pictured in the Sermon on the Mount become a reality with nations. The nations know not how to resist the devil until he (Satan) is taken out of the way, they will continue to resist and war against their fellow nations. The Christian does know how to resist the devil (I Pet. 5:9) and "beloved we are persuaded better things of you."

RESIST NOT THE TRUTH

Altoona, Pa.

WHEN THE EXTRAS CROWD OUT THE REGULARS

There is no subject of conversation more frequently heard than people's amazement as to what has become of their time. Many have come to doubt whether it is any longer possible to control it and accomplish what they intended. As they look into the next week or month and remember their past failures they almost feel defeated in advance, and come to speak as if they no longer expected to carry out any program. One talks today with many who have simply thrown up their hands and "are living at the mercy of the next five minutes."

What is at the bottom of much of this disappointment is that oftentimes in the wish to lead a larger life and have a great usefulness we take on extra duties, and in order to do them we little by little let up on the regular duties that make the staple of every life. It has come to be a point of honor with most men that they should render some service that is quite beyond what they are pledged to. But there is no real gain to the world if that extra service is rendered by taking the material for it out of other services, on which other people are already dependent.

One's regular task in life is almost certain at some time or other to seem a rather tame affair. It comes to all men at moments to look with honorably envious eyes on those who seem to be doing more good in the world, and in a twinkling their own task looks mean and dispiriting. One hardly realizes the heroism that is hidden in this world in the millions who hold themselves to their task. But the new enterprises that allure us are taken on; we feel that our usual obligations will be met, for we are so familiar with them that many of them will now almost do themselves. If for a little we have to slight them we say to ourselves that we can soon catch up with them once we get back to them. Pretty soon the extras are gouging into our covenanted duties so heavily, and so many of them have had so little attention, that they rather haunt us and we dislike them. An uncomfortable and unwholesome feeling begins to pervade our life. The new duties are fresher and more exhilarating, and it may be they bring us into contact with a fresh set of people, and we return to our ordinary engagements with something of a sigh. No one can estimate the number of men who have lost their grip and lost their positions, and at length lost their bearings altogether, through these fascinating extras which promised to make their output larger and their influence greater, but did so only in appearance, because they robbed the very core of the regular enterprise that was the main strength of these men.

How often we plan out our work, the work that has the first claim upon us, and resolve to give the week to it and give it the right of way. It seems easier already now that we have planned it out. Then there comes along some enticing claim which makes us feel that if we put on a little extra pressure we can do that as well as what we planned. The first we know the thing planned goes over into the next week, and once more the extra has crowded out the regular. These stipulated duties may seem to be very good-natured things and they will take a deal of slighting from us, but at last they make themselves felt. They have a strange way of affecting our whole morale.

One sees how often worship gets crowded into the background and we hardly know how it has happened. Of course no man ever in so many words says that he means to give it up. But many a man by the very inspiration of his worship has been moved to take on other forms of service to his Master and as they become exacting he is apt to say "Work is worship," and to substitute the work for it. Still engaged in Christian service of a very direct sort, he is apt to think that sufficient and to forget that worship and prayer were perhaps the hardest and costliest work that our Lord and Master ever performed. What we have to deal with today as a very disappointing phenomenon is the number of people who have given up worship and the church on the ground that they are rendering their service in another way when this was the way they were pledged to. One cannot believe that ultimately the two lines of worship and social service are to be far separate from each other, but just for the moment the new duty has in many cases made men deal slightly with the old.

The snare of over-occupation is one into which we easily fall. But the extra thing can never be well done by the man who has behind him the haunting memory of something slurred and neglected. There is much loose talk today that is calculated to make an earnest man feel that he can do anything and everything, but it is very misleading. John Wesley said that he accomplished his vast work by never laying out for himself more than he could do, and one who watched him said that he was one of the slowest workers he ever saw. Wesley was always taking up side-issues and striking out in new directions, but the side-issue was never met until the main issue was well taken care of. When he took up an extra it was a real extra

Nothing builds up our morale like doing the thing we intended to do and being well forward with our work. To live under the weight of piled-up arrearages of duty takes all the heart and courage and hopefulness out of us. We soon feel that God has made the burden and perplexity of life more than we can bear, when God has nothing to do with it. When this confusion and dispersion has gotten into our spirits, we need to go humbly back to our main duties and get our bearings through them again. They are quite likely to be distasteful for a time. They will seem to draw us to one side from the great current of life in which we would like a fuller share, but they will give us our true North. Other things will fall into their places when the first things fall into theirs. And once more we shall be in shape to do some real extra services for the world, because of the liberty and confidence that come from first things finished. To do much in this world necessitates the paradox of limiting our work. Pascal determined to become a learned man, and became one by resolutely shutting off the attractions of all kinds that appealed to him so strongly. It is Spartan business. One of the hardest things to do in this world is to do one thing and do it well, and never leave it till it is finished.—Sunday School Times.

"Yes, I do the same thing. The Lord Jesus has taken me up in His chariot, and I rejoice to ride in it. But very often I carry on my back that would ride just as well if I put it down. If the Lord is willing to carry me He is willing to carry my cares."—Mark Guy Pearse.

"To those burning with a desire to see themselves in print, it should be said, 'Don't take down the shutters until there is something in the window.'"

"Some men feel awfully good when they learn that the bank cashier who absconded was superintendent of a Sunday school."

MISSIONS

THE CROSS AND THE CRESCENT IN TURKEY

IV (4) The Conditions in Turkey and Our Return to America

Nora M. Lambert

In Brindisi and Naples we were again obliged to pass through the Custom House. Turkey being noted for its fine (?) cigarettes people coming from that land often try to smuggle some through with them. We assured the officers that we had no use for any form of tobacco whatever, but they searched some of our baggage before they felt certain they could take our word for it.

The Americans have the reputation abroad of being total abstainers. Is was a common occurrence on the steamers when our fellow-passengers offered and even urged us to take wine, and we refused assuring them that we never touched anything of the kind, for them to look up surprised and say, "Oh, you are an American, a teetotaler, are you not?" We were thankful to say we were, although we were sorry to find Americans—even ministers and missionaries occasionally—who were not worthy of the name.

We again met with disappointment upon our arrival in Naples, but by this time we had learned to wait to see a way opened, for God had been so faithful in planning for us all through our journey.

Our tickets were for passage on the Italian Line and we found an Italian steamer, with our Hadjin missionaries, had sailed three days before our arrival and it meant to wait eleven days for the next steamer. While we were becoming reconciled to this, the agent came to our hotel to inquire if it would be possible for us to be ready to leave in two hours, in case he would be able to transfer us to the steamship "Patria" over the Fabre Line, which would sail that afternoon. There was a great deal of red-tape, but as the Americans are usually favored we were very comfortably arranged in our cabin when we sailed out of the harbor at dark.

The "Patria" floated the United States, Italian and French flags as it carried passengers from these three countries. We stopped at Palermo, Sicily, and Almeria, Spain, and then sailed on until we reached New York.

Many warships were seen near Gibraltar and they saluted us with the report of a cannon as we passed.

We were supposed to reach New York in eleven or twelve days but on account of the high sea and terrific storm were delayed two days. As soon as we entered the ocean it began to storm. Each day it got worse until one day, within two days of New York, some of the experienced officers and sailors said it was the worst they had ever witnessed at sea. We found that it was not only in exciting stories where there were waves like mountains and valleys, but that it was a stern reality. Our 17,000 ton steamer was rocked and tossed by those angry, dashing, roaring waves like a toy and it would creak and lean first to one side, then to the other, until we sometimes wondered if it could ever straighten up again. All was confusion in the steamer. Dishes were smashing and crashing; waves were forcing water through the closed port-holes; people

The Steamship Patria

were thrown by the sudden and peculiar movements of the ship, women were hysterical and children were screaming and crying. People who seemingly had thought very little about their devotions during the voyage were praying. Even the Catholic priest, who had spent his time like most of the rest in card-playing and drinking, appeared in his priestly robe counting his beads. We were in our cabins trying to keep calm and reconciled for whatever the next moment might bring to us. For a half day the engines were stopped and we were driven with the storm. How comforting it was when at night it began to calm and we were able to once more lie down and sleep without constantly propping and holding ourselves in our berths.

Having spent nearly six weeks on our journey we arrived safely in New York on Dec. 14, 1914. As we neared the pier we strained our eyes to see some one we knew, and we were not disappointed, for we soon recognized Bro. Barker to be one of the many who were waving to friends on the steamer. Oh! the feeling of gratitude that wells up in one's breast as one again steps upon American soil and realizes that one is in a land of liberty.

"Out of the land of the Sultan,
Back to the land of the free,
Out from oppression and bondage
Back where there's liberty."

Living those last days in Turkey would have crushed any human heart. The little orphan boys were quite cheerful about our leaving, but it was the older orphans and workers (several young widows who lost everything in the massacre of 1909) who realized the uncertainty of their future. We divided a few of the remaining food supplies among our poorest workers and children so they would have something for a while at least. They were sent back to their relatives and friends in their native towns and villages.

Our joy of being at home is mingled with sadness. Yes, we are glad to be with loved ones again, thankful to be able to relieve our friends of the anxiety they have had for us during the last few months, but surely it would be a hard-hearted person and one with a very selfish motive in life that could be glad to leave their work under such circumstances. I believe I am expressing the mind of each of our missionaries when I say that we have never been called to pass through a harder experience—to flee for our own safety, so to speak—and leave our orphans and friends whom we have learned to love to face a dark and unknown future—death for many and suffering for others.

Some friends may wonder whether it has paid to invest so much money, sacrifice the lives of several missionaries and in the end be obliged to turn out our children and return to our homes. Ah, I am sure if you could have had the privilege of seeing the bright faces of our children, could have heard them sing the Gospel songs and pray, and have learned of the transformation that has taken place in their lives and homes through the influence of the Gospel and the training received in our institutions, you would no longer question whether it has paid.

Our property has been unmolested and we have reasons to believe it will be properly protected by the Consul and those we have appointed to attend to any business matters that may arise during our

absence. A committee of trust-worthy Armenians has been appointed both in Hadjin and Everek, and since reaching America we have been able to arrange a plan whereby it is possible to send money to these committees to be distributed among our poorest orphans and workers according to our instructions. A monthly report will be sent us.

Letters from our native workers are received frequently, but as all mail is censored they are unable to give any details. They are praying and longing for the day when we will return.

Will not all who know the value of prayer pray that this war—this is the sole cause for our return—may soon end and we may be permitted to again take up the work that lies so near our hearts?

(To be continued.)

Elkhart, Ind.

MARTYN: A LIFE "BURNED OUT FOR GOD"

Ida Ligo

"Now, let me burn out for God!" Such were the words with which Henry Martyn began his ministry. His frail body, indeed, "burned out" after less than seven years of service, yet God made out of him one of the greatest instruments in history for the evangelization of some two hundred millions of the human race. His meteor-like spirit burned and flamed as it passed across the opening years of the nineteenth century on Africa, South America, North India, Persia, on the loneliness of the Armenian high-lands, and, finally, on the exile grave in Turkish Tokat is written the name of Henry Martyn. Mathematician, Orientalist, linguist, traveler, missionary—all these and much more he was; but supremely he was "a man of God" who longed and strove to make God known to those who knew Him not, especially to the follower of Mohammed, the "Prophet of Arabia."

Martyn, the Student

The son of a merchant's clerk, he was born at Truro, Cornwall, England, Feb. 18, 1781. He was a sensitive, passionate youth with a delicacy of constitution that prevented him from joining the rougher games of his fellows. He soon gave promise of a brilliant future. From the Truro Grammar School, at the age of sixteen (Oct., 1797), he entered St. John's College, Cambridge, and, in 1801, had capped his brilliant career by winning the highest honor the University could confer, that of senior wrangler. Meanwhile he had passed through a remarkable religious experience. He had entered college a restless thoughtful youth, ambitious only for intellectual victories. The character and testimony of a godly father and sister, especially the urgency of the latter in pressing the claims of Christ upon him, began to stir his heart; and the sudden death of his father, while Henry was still at Cambridge brought the question to an issue and led to a definite acceptance of Christ and a complete surrender of life to His service.

The chief formative missionary influence in Martyn's life was that which came from reading Jonathan Edwards' memoir of David Brainerd, our great missionary to the American Indians. At this time he came under the influence of Charles Simeon, one of the deeply spiritual leaders of a reform movement within the Church of England. It was a sermon of Simeon's pleading for missions, and calling attention to the fact that Carey was the only missionary witness for Christ in India, that induced Martyn to make the foreign missionary decision, and to offer himself to the Church Missionary Society for Africa and the East. In the end, however, owing to changed financial conditions, he accepted an appointment as chaplain from the East India Company.

The brilliant, ambitious student did not make this decision without a struggle. The same ambition which had stimulated him to his college successes, had made him resolve to study law. "I could not consent to be poor for Christ's sake," was his own language at a later period. But Christ Himself changed all that as effectually as when the young lawyer Saul was stricken down after the martyr testimony of Stephen.

He was only nineteen. This gifted young student was giving up all for God and now another problem faced him. Back in Cornwall not far from the old home in Truro, there was a young woman, Lydia Grenfell, whom he greatly admired. He hoped to woo her some day and win her for his wife. Must he add her to the other sacrifices he had made? Manifestly he could not ask her to share his uncertain fortunes as once, so he bade her farewell, hoping that she one day would join him in India, which however was not to be.

On a Nine Months' Sail to India

Turning his back on brilliant prospects at home and perfectly aware that his delicate physique promised him no long life in service abroad, he sailed July 17, 1805, at twenty-four years of age, for India and its unknown trials and triumphs.

His state of mind may perhaps be best inferred from a brief extract in his diary written on board the vessel as it was passing out of sight of Europe.

"We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it. Ah, no; farewell, perishing world! To me, to live shall be Christ, and to die, gain."

During the dreary nine months' voyage Martyn lost no opportunity of presenting the Gospel to those on board his own and other vessels. During a brief stay in Brazil he took possession of that country for Christ; in South Africa, on his knees, he prayed for the day when missionaries should spread the Gospel in the Dark Continent. On reaching Calcutta he found warm friends in the famous missionary trio, Carey, Marshman, and Ward. Carey wrote of him:

"A young clergyman, Mr. Martyn, is lately arrived, who is possessed of a truly missionary spirit;" and a little later, on the question of sending a Baptist missionary to Patua, "Wherever Mr. Martyn is placed, he will save us the expense of a missionary." Outside of these friends he found little sympathy. He was admired for his intellectual attainments, but his evangelistic efforts were treated with contempt and even open opposition.

Mastering a Language for Christ

Martyn was chaplain at Dinapore, Patna, and, Cawnpore. He filled his office faithfully, working among the English troops and civilians whom he found in an almost godless condition; but the most of his tireless energy was devoted to giving the Gospel to the natives and to establishing schools. Here after days of deliberation and prayer he wrote a long letter to Lydia Grenfell asking if she would join him in his work. At Dinapore, he waited for months for his answer, the heat was excessive, the work heavy, and strength beginning to fail. Here her answer finally reached him, a refusal on the ground that her mother refused her consent. It was a crushing blow and broke Martyn's heart, yet he accepted it as a trial of his Father's appointing.

Before he had left England he had taken up the study of Hindoostanee which he continued increasingly during his stay at Calcutta and on the dreary boat journey up the Ganges to Dinapore. He added Sanskrit, Persian, and, Arabic to his study of the Greek and Hebrew Scriptures, and kept two teachers, a Hindu and a Mohammedan constantly busy. This was done not only to acquire fluency in the native tongue, but also for translation purposes.

Before he had been in India a year, he had completed a translation of the Book of common Prayer, followed by a commentary in Hindoostanee on the Parables. Two years later (March, 1808), when only twenty-seven, he completed a Hindoostanee translation of the New Testament, which has been the basis of all revisions since then. His Persian translation was rejected as being too Arabic and not idiomatic Persian.

Added to this tremendous work was his unceasing personal work and preaching which was rapidly undermining his strength. His journal (from April, 1807) has frequent records of sickness, of loss of appetite, of pain in speaking finally re-

sulting in loss of voice altogether for a time.

In his zeal for the work he had entirely forgotten himself, and while at Cawnpore (1810) the break came. On his return to Calcutta, after four years' absence, he seemed a dying man to his friends. At first, he thought of returning to England to recuperate but the rejected Persian version of the New Testament suggested Persia and Arabia as a region for rest and change. "He desired to prolong his life but if only until he should give the Mohammedans of Persia and Arabia the Word of God in their own tongue."

In Jan. 1811, he started for Shiraz, Persia, where he spent his time in as exhausting labor as ever before; not only translating the New Testament and Psalms into Persian, but also carrying on spirited discussions with the learned Mohammedans and Jews in that city. These discussions were not in vain. The charm of Martyn's personality added to the keenness of his arguments and the saintliness of his character made a lasting impression on the Mohammedan city, whence he departed a year later amid the blessings and tears of many a Persian friend. Through all his inner life, sanctified by his spiritual experience and intensifying thought, continues the love of Lydia Grenfell.

His health had improved but slightly when he started for Tabriz to present his translation before the Shah of Persia. He was little fitted to withstand the hardships of that terrible journey across the tablelands of Persia. Several times he despaired of his own life, fever and ague racked his emaciated form, he sends a last farewell to Lydia—again telling her of his undying love. From Tabriz, Martyn faced toward Constantinople thirteen hundred miles away as the only road to Europe and health.

For a time his health seemed better, then fever again began to waste his strength, sleepless and shaking with ague he found progress all but impossible. His Tartar guide with brutal cruelty now began to harass the weakened man. His journal at this time is a pitiful record of a dying man forced to travel night and day "through rain and darkness that could be felt until almost expiring I sat on the ground and refused to go farther." Another day of awful weakness hurried on by the merciless Turk brought him to Tokat where on Oct. 16, 1812, he breathed his last.

Martyn, the Man

Henry Martyn is first of all a spiritual force. The saintliness of his character led one admirer to say of him, "If ever there was a saint on earth it was Henry Martyn; and if there be now an angel in heaven, it is Martyn."

Mrs. Sherwood thus describes him: "He was dressed in white and looked very pale," she says. "His hair, a light brown, was raised from his forehead which was a remarkably fine one. His features were not regular, but the expression was so luminous, so intellectual, so beaming with divine charity, that no one could have looked at his features and thought of their form. He was as remarkable for ease as for cheerfulness, and had a rich, deep voice and fine taste for music." In his journal written with all the frankness of private friendship, we see the consistent and ever watchful saint, but at the same time, the lively talker, the brilliant scholar, and, above all, the genial companion and even merry comrade.

When the fierce flame of his love and his service had burned out his frail body his picture painted at Calcutta the year before he died spoke thus to Chas. Simeon, "Be serious, be in earnest, don't trifle—don't trifle."

To few men has it been given to leave so rich a legacy from so short a term of service. He died before he was thirty-two, and labored only six and a half years in India and Persia. The legacy—not only the changed character of men and women whom he led to Christ; not only the foundations of religious literature for two Mohammedan languages; but above all, the inspiration of a life of consuming faith and devotion and zeal. Henry Martyn gave himself to God and to the evangel of Islam.

Volant, Pa.

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

VI City Missions Doing Charity Work

T. K. Hershey

There is no iron clad rule as to how a city Mission can best perform its duty along the line of charity. We shall therefore confine ourselves to some workable plans, criticisms, warnings, suggestions, and the like.

Dare not be Too Sympathetic

To do the best charity work a worker dare not be too sympathetic. That is he dare not allow existing conditions to so affect him that he would hurriedly give

A Back Alley, Youngstown, O.

charity without having first considered the cause of the condition, or the effect it may have on the applicant asking for relief. To always give charity where it is apparently needed may destroy, rather than foster self-efficiency. A lady member of a board of an old relief society after she realized the situation said, "We thought we were such a great blessing to the city, but we have been a curse. We are aiding the third generation of paupers, the children of the families we first began with." If this be our experience we need to change our system of doing charity. Another has said, "To give relief as result of observation only often makes tax-eaters instead of tax-payers." The unfortunate should be given the help he needs, but it could and can be given in such a way as to strengthen instead of weakening character

Should Work with Organized Charities

In many of our larger cities charity organizations which are controlled by the city have full control of relief work and are responsible for the charity work of the city. City Missions should therefore work with and under their general supervision. They should not go very far in relief work without co-operation and advice from the associated charities. Relief giving often embarasses a mission. It establishes a wrong relationship between the mission and its district. The hold on the people is more nearly ideal if the Mission instead of administering to the people direct stands as a friend in all sort of trouble, at the same time uses its influence with the regular poor officials and charitable societies, to secure relief.

In correspondence with C. I. Bell, Assistant Superintendent of the Associated Charities of Cleveland, he writes as follows: "In Cleveland we are fortunate in having many churches register their problems in our charities clearing house or confidential exchange. Personally I feel very strongly on the subject of the need for a closer mutual understanding between those interested in giving relief from the standpoint of its effect on church membership, and that of giving relief for the purpose of fostering self-reliance and self-support." I think this is true and believe we can safely give relief to our members, or to those who need relief at once, without breaking with the poor officials. Beyond this, however, we should act as a representative agent of the organized efforts of the city.

Sewing Circles

From the above statements some may ask, If the Missions should work with the

poor officials why have the sisters in the rural district to sew for them? We would not be understood that Missions are to entirely dispense with distributing clothing, provisions and even money when it is absolutely needed. There are members of the city church who have drinking husbands and many little ones to care for. We would not want to see such apply to the city for help. There are those that may become members, and a little aid may encourage them. Again there are times help is needed without question and relief is needed at once. At the time of the flood in Ohio many of the Missions experienced this. Such charity or relief work independently is all right. But we do lift our voices against working entirely separate from the city organizations.

When we do give relief a small sum should be charged. The individual would not feel then that they are on charity. We have known of sewing circles that objected to this. They think it wrong for them to make garments to be given to the poor, then the workers sell them, instead of giving them. We do not sell the clothing for the purpose of making money. God forbid. It is done to prevent making beggars. It is absolutely wrong teaching to let the poor spend their last nickels at the nickelodians, and for tobacco, chewing gum, etc., and let them come to the Mission and get all the clothing they may want for the asking. The price charged is never more than a few pennies, and, if very poor, are given without charge.

Safeguard

As a safeguard against the host of poor people taking advantage of the relief agencies, in some cities a central council of social agencies have been formed. This council consists of one or more representatives from each agency of the city. At their meeting which convenes once a month they discuss many problems that the various stations have to do with. The charity or relief work plays a prominent part in these discussions. This council hires a Secretary to whom are sent the names of those depending on charity. This way duplication is avoided and charity is given where it is most needed. Before this council came into existence in Youngstown, O., we know of one family in particular that received on Christmas either a basket or some clothing from every agency at work in the city. It cannot be done now, for each agency through this Secretary knows where the applicant requesting aid is being helped.

Channels through which to Work

The best way to do charity work is to destroy the cause and educate the people to depend on themselves, and not on the good will of the people. The way to do this is by beginning with the children. Teach them that work is essential to good health and well furnished homes. This teaching can be carried on through many channels, a few of which we here mention.

Day-Nursery. Here the child is received and cared for by good Christian workers. During the day stories of such nature that tend to elevate, and develop character are told them. As a result of the Day-Nursery many homes from which have come the most needy children have changed very materially. The idea of cleanliness, self-respect and good management is observed by the mother who begins to mend her ways and change the condition of her home, consequently is not so dependent on charity.

Kindergarten. In the kindergarten children are taught how when big they can work and earn a living for themselves. Stories of the beautiful, nicely equipped and convenient homes are in a very practical way held before them. The cause for dirty, filthy and ungodly homes are explained in detail. The spirit of right and wrong, the result of sin and the like are all planted in the little lives from three to six that make lasting and effective impressions. Here again is an avenue through which future homes are made, thus eliminating much need for relief.

Manual Training. To teach a boy how he may provide for himself as well as those who may depend on him; to make him see the latent talent and the possibilities that are wrapped up in his own little being, will certainly tend to lessen the need of charity. In manual training, physical training, basket weaving, as well as how to buy, sell, manage and do business in a general way and yet be honest, will all hasten better conditions in the future homes of the poorer districts.

Sewing Classes. Here the future mothers are taught not only how to sew, but how to buy, and cut new goods to an advantage. Also how to make smaller garments from old ones. They are taught that on them will depend the conditions of the future homes, and that unless desperate effort will be put forth by them, that the homes of tomorrow will be no better than the homes of today. In connection with hints on house-keeping and home-making by means of stories, the ideal mother is constantly held before them. This method of work can not help but strike a very destructive blow at the cause of the conditions that bring about relief begging.

Domestic Science.—This is a very good channel through which charity can be greatly reduced. Girls of the present time need to be taught to spend their income wisely. So much in the poorer uneducated homes is thrown in the garbage cans that might be used up some way if the mother knew how. Through the Domestic Science this leakage is shown. Methods of cooking so as to retain all the food value, general house-keeping, as bed-making, dish-washing, cleanliness, care and responsibility of the home, are special courses given in Domestic Science. One can readily see that by educating along these lines, not only the present homes but the future ones will depend more on themselves and less on the public.

Mothers' Meetings. In these meetings the mother is taught the care and proper training of the child. The ideal home and how to attain to this much desired end is constantly held before them. The mother who is poor not because of her own fault, but because she may have a drinking husband, is left a widow, or is deserted, and upon whom many little lives depend for a living finds much joy, comfort, consolation and good wholesome advice in the Mothers' Meetings.—All these channels and many others that might be mentioned tend to eliminate charity or relief giving. The greatest channel however through which to destroy pauperism, laziness and the don't-care spirit, is to get men and women not only well trained along the above mentioned lines, which are essential, but to bring them to God our Heavenly Father, and Jesus Christ as their personal Savior.

Bible Classes. If the Bible has such an effect on the lives as we know it to have, then it ought to have the most prominent place in a City Mission. In it men are

Bread Line, Bowery Mission, New York

taught not to steal, beg, cheat, lie, or be idle. They are taught to work with their hands, be honest in their dealings, plan well before they venture, figure the cost and to provide for those depending on them. When men in the poorest districts or elsewhere become acquainted with Christ and accept Him as their crucified Redeemer, and God as their Heavenly Father, the above conditions are the result. All these and many more things will a community experience when the teachings of the Word is made the most prominent.

The Only Place to Sleep

There is nothing that will put a man on his feet, clothes on his back, and his home in order, as does the Bible. Therefore, Bible Classes where the Word is taugn will greatly destroy pauperism, careless attitude and relief giving. This is the greatest channel through which to work, all others are auxiliaries.

Some Essentials

In doing charity work in the city several things are essential:

1. Investigations should be made so that intelligent action may be taken.
2. Refer the individuals to the proper agency for immediate relief or for proper friendly treatment according to the need.
3. Keep full records of investigations made, they will come handy for future reference. This is essential if help is to be given discriminately and efficiently.
4. Seek co-operation of all agencies at work, for in unity there is strength.
5. See to it that the applicant for relief is doing all he can before charity is administered.
6. Never give promiscuously.
7. Unless the ones asking for aid are very poor and you know they can't pay, make a small charge for clothing and provisions that you may have.
8. Make if possible your relief work conditional upon good conduct and progress.
9. Study the problem of charity from all angles.
10. Spend much time in talking to God over the complex problems that are constantly confronting you.

La Junta, Colo.

THE HOME CHURCH AND FOREIGN MISSIONS

XV Home Leadership—The Ministry

H. Frank Reist

"The success of the missionary enterprise under God must rest with the efficiency of the leadership at home. If the leadership is strong, aggressive, and effective, the cause will prosper; if it is hesitating, half-hearted, and weak, the work of foreign missions will halt. The key to the situation is in the quantity and quality of the leaders in the Church."

The Commission that investigated this subject carried on an extensive correspondence with officers of numerous missionary organizations, ministers and laymen of different denominations, missionary experts, and from every available source secured information. What follows is a brief summary of conditions as they found them.

It is generally conceded that the progress of the Church along any particular line of legitimate activity is determined by the nature of its ministry. "As the pulpit, so the pew," is a common saying. Is it a fact that the ministers hold the key to the missionary situation? If so, are the ministers, as a whole, awake to the possibilities of their leadership?

On this point the Commission received a variety of replies. One denominational leader reported that only 5 per cent. of their ministers were vitally interested in missions. Others reported that the interest ranged from 10 to 75 per cent., only one, however, reporting the last figure. Some declared that the interest "is only beginning," "some of the younger men are interested, but not the older," "better in the city than in the country parishes," "not wholly awake," "a few are." More than one-fourth of the laymen reporting state that their pastors are not interested and so "exercise little effective leadership," while a number report an increasing interest. We give a few quotations from denominational leaders on this point:

"I regret to write that I fear many of our ministers are not sufficiently interested in world-wide missions . . . . In a number of instances lately in America the laymen have been far in advance of the minister in determination to have the Churches to which they belong do larger things."

"To a very large extent both clergymen and ministers are realizing the necessity of their being leaders in missionary work, and more and more are they beginning to realize what leadership by them will mean for their congregations."

"The clergymen and ministers of the various Churches are not seized by the prime importance of their leadership in missionary work."

"The vast majority of the ministers do not appreciate the importance of their leadership. Too many seem to work with little thought beyond their congregational environment, and are satisfied with mere local progress."

These quotations represent the tenor of contents of the large number of replies received, and come from the leading denominations of the world. Some see evidences of improving conditions in their denomination. But the fact remains that a large number of ministers are not yet possessed by a vital missionary vision.

It would be of interest to know what percentage of our ministers are taking a vital interest in foreign missions and who are exercising effective leadership along this line in their respective congregations. Are there still those among us who do not see beyond the confines of their little "Jerusalem?" **A vision that does not embrace the whole world as a field of labor for the Church, a vision that does not give a vital and compelling interest in the spiritual uplift of the heathen in foreign lands, as well as the unsaved at home, springs from a perverted and erroneous conception of the mission of Christ and the task assigned the Church by Him.**

Since it is evident that the ministers, as a whole, are not deeply interested in foreign missions and consequently not exercising their full power of leadership in the interest of missions, there must be some cause or causes responsible for this condition. The replies to this inquiry were numerous and very suggestive. Among the most prominent given are: "pressure of local work," "lack of proper

training," "indifference and selfishness," "lack of the true conception of the contents of the Gospel," "timidity," and "improper sense of obligation."

We again quote from leaders of mission work who have studied the problem, and who were questioned by the Commission:

"A failure to have received a missionary vision at the period in life when life ideals were being formed. Concession to, or compromise with, the non-missionary conceptions of the average congregation or Church."

"The fear upon the part of many ministers that, if they press missions too hard, they may interfere with the prosperity of the local Church and so lose their hold upon it."

"The failure to see clearly the chief and supreme business of the Church."

"Lack of information. A lack of a true conception of the spirit of the Gospel in its breadth and entirety."

"A failure to realize the benefit, financial as well as spiritual, that their congregations will derive from helping on Christ's work outside."

"Contentment with things as they are; reliance upon machinery; decadence of personal earnestness and devotion."

"The failure upon the part of the Board to furnish the pastor with systematic and necessary information."

Among other reasons given are, "lack of funds with which to purchase missionary books and magazines," "lack of natural capacity for leadership," "lack of outlook and a tendency to move along the line of least resistance."

How can some of these conditions be remedied? Some of the conditions and causes given suggest some of the remedies and some of the sources from which they should come. The chief agency through which some of these conditions can be alleviated is the Mission Board. **The Mission Boards are probably at fault for this lack of vital interest among the ministry in the cause of missions. This is a field for study and development that not only invites but demands the diligent and continuous attention of every Mission Board if the mission work is to reach its greatest efficiency and effectiveness.** Careful investigation would no doubt reveal numerous devices whereby the Mission Boards could approach and seek to awaken interest among the disinterested ministers. Regularly information could be supplied through the Board, missionary literature could be recommended and placed within their hands, etc. "The class (ministers) is so large, and the place of leadership it occupies is of such supreme importance, that Missionary Societies may well give this subject most careful and continuous consideration until this great block to aggressive progress has been converted into a vital missionary force." If, as it is generally admitted, the ministers hold the key to the missionary situation, is this not the point that should receive the special attention of the Mission Boards? The Mission Board is the logical agent through which to reach the disinterested ministers.

All those who have made a study of the problem and observed, agree that there is a noticeable difference between a congregation having a minister full of the missionary spirit and the congregation with one who is indifferent to foreign missions. It should not require any argument to prove this point. A few quotations will suffice:

"It is possible to trace some men from church to church by the influence they have exerted in missionary enthusiasm. Unfortunately it is possible to trace some other men by the opposite effects and the deadening result of their efforts."

"Invariably a missionary pastor makes a missionary church. I can follow the trail of missionary pastors, as they moved from congregation to congregation, by aroused missionary effort and zeal."

"Almost without exception, real leadership upon the part of the minister arouses the congregation."

"Wherever the minister has been aggressive in missionary leadership, it is almost certain to bring great general prosperity to his church; and when the minister has been indifferent, the church has declined."

"The church never fails to respond when the minister gives due attention to the cause of missions."

A disinterested and inefficient minister will have a dead church; an interested and efficient one, a live and spiritual church. The Gospel of Jesus Christ is of such a nature that it cannot be confined within our own lives; to attempt to do so is to invite spiritual suicide. **A Gospel that is based on love must reach out to others if it is to exist.** Because of this fact, that individual or congregation that does not reach beyond its own borders cannot attain and maintain a high spiritual standard. A light placed under a bushel will soon be extinguished.

Since it is generally recognized that the ministers hold the key to the awakening of a larger and deeper interest in foreign missions, is it not strange that comparatively few Mission Boards are making any special efforts to arouse the disinterested ministers? Not only should schools giving Christian training, have elective courses in missions, but "officers of Mission Societies and Boards must devise measures suited to the conditions prevailing in their particular denomination and country to secure the co-operation of the clergy. **The Commission is convinced that a comparatively large expenditure of money on special literature and on conferences for pastors would be amply justified in the effort to secure the support of the natural leaders of the Church, not only on account of the new spiritual life this would inevitably bring to the Church itself, and the added contributions of money that would come in for the support of the work, but also for the sake of the young people who are so greatly needed at the front."**

There are many ministers who have caught the vision of world-wide missions and are imparting the same vision and enthusiasm to their congregations, but the fact remains that the rank and file of the ministers of the world "are not exercising the missionary leadership they should." **Unless the minister becomes deeply moved by the missionary motive we can expect little from the congregation.**

In our own Church the future progress of our missionary endeavors depends largely upon our ministry and the young people who are now shaping their life ideals. The nature of the life ideals of our young people is determined in a large measure either consciously or unconsciously by the influence of the minister. **A minister can do much to encourage or discourage missionary ideals among his young people. Unless high missionary ideals are held forth by the minister he, and not his young people, is to blame for any unwillingness or failure on their part to offer themselves for active service.** Once the ministry, as a whole, sees the vision of the world "white to harvest," their will be a hearty response from the congregation in both workers and means. The disinterested minister is an obstacle in the way of the spiritual progress of his congregation and in the pathway of the Church to perform her divinely assigned task.

Upon our Mission Board largely rests the responsibility of awakening our ministry to a larger and more compelling missionary interest. It is their duty to study the situation and devise ways and means of reaching the disinterested minister and convert him into an ardent advocate. Information and literature must be placed into their hands and definite efforts made to arouse and quicken their interest. **It is the function of the Mission Board not only to direct the established missionary activities of the Church, but also to educate their constituency, the congregations, along missionary lines in order to insure an adequate support for the established work and make it possible to enlarge the work.** The logical way to reach the congregation is through the minister. May God speed the time when more attention will be given to enlist the entire ministry in a hearty whole-souled support of the missionary enterprise.

(To be continued.)

CONTEMPORARY CHRISTIAN BIOGRAPHY

The late Miss Wirick of Tokyo devoted herself during the Japanese-Russian war to visiting the military hospital at Toyama, where 7000 patients lay in various stages of convalescence. When the war closed she still kept in touch with the men, now scattered not only over Japan, but in Sagalien, Korea, Manchuria, Formosa and Hawaii. These particular men whom she had met in the hospital in many cases organized groups for religious study, and the members of the groups as well became her correspondents.

"On one occasion," says a writer in the Japan Evangelist, "a postal came directed to "Wirick San' with (nothing to

designate whether man or woman); 'Please send me the book that says, "Come unto me all ye who are weary and heavy-laden and I will give you rest."' Though Tokyo is a city of two millions it reached her. She mailed a Testament. This her correspondent read and later became a Christian worker. He had lost an arm, and was employed as head teacher in a primary school. Although unbaptized he started a Sunday school of three hundred children."

On one of her hospital visits Miss Wirick found a soldier stone-blind from a bursting shell, with a disfigured, crushed face and a heart full of despair, who was planning to commit suicide. She went herself to the school for the blind, learned the Braille system of reading and writing, went back to the hospital, sat by the man day by day, and taught him to read the raised characters. They began on the Gospel of John. The other soldiers in the ward became interested and took turns reading and dictating to him. When the patient left the hospital at the end of four months, he and twenty-three of his comrades had decided for Christ. Later this man took a course of study in the school for the blind in Tokyo. During this period he put the whole of Hymnal No. 1—400 hymns—into Braille point. Then he asked Miss Wirick if he might come to her home to learn by ear the many tunes he did not know. She gave him her sitting room, and provided him with food, singing herself hoarse for ten days until he had learned them. As day and night were alike to him he sang whenever awake. One could at times see her whole room full of blind men spending the day by invitation.

Miss Wirick would also pass days at a time at the leper hospitals, preaching the Gospel. On one occasion a man in the Meguro hospital arose and gave her the military salute. When she asked where she had met him, he returned:

"Oh, I owe you so much. you came silently into the sick ward of the hospital and quietly laid a Gospel on my pillow. I began to read and became a believer before I knew that my sickness was leprosy. God prepared me through you to bear this trial."

Fishermen in Sagalien, railway workers in Manchuria, the doctors to whom she taught English, the blind, the lepers, all knew her as a teacher and friend. The very women in the farmhouses for three miles on the road between the railway station and the Meguro leper house were wont to wait at their doors for her literature on the days when she went to visit the lepers. And at the memorial meeting after her death one of these lepers, after thanking God for Miss Wirick's sympathy and instruction, said:

"O God, we do not pray for her. She is with Thee and can see Thee face to face. We beseech Thee hear her prayers for us."

She would, they were certain, continue her intercessions for them before the Throne.

Miss Wirick's funeral was held in a Tokyo church which was partly built with her savings. The sole estate which she left consisted of a loving cup presented her by the Emperor for her labors in the hospitals, and 8000 letters and postals written by inquirers whom she first had interested in Christianity by the distribution of religious literature.—Record of Christian Work.

NOTES

The Situation in Persia

At present the population of Persia is nearly 10,000,000 9,500,000 of which are Mohammedans. There are eleven Provinces, the capital is Teheran. Although the Shah is the nominal ruler he has little real authority. The southern part of Persia is under the influence of Great Britain, and the northern part is under Russian influence. The Persians are making an effort to build up their own government, but they are gradually growing weaker, and Persia seems destined to be swallowed up by her neighbors. They have no funds to keep a standing army.

While nearly all the inhabitants are Mohammedan, there are many sects.

Most of these sects believe in the Koran, but some do not believe in its inspiration. There are also fifty or sixty thousand fire worshipers, or Parsees; 70,000 nominal Christians, the Armenians and Nestorians and about 40,000 Jews.

Several Protestant denominations have missionaries in Persia and the Roman Catholics have a school for boys in Urumia, with 70 to 90 students being trained for the priesthood. They also have a girls' school where 60 girls are being taught. Most of the 20 or more priests are married and have children. They have church buildings in Tabriz and in Teheran and other places, but their congregations are small. The American Presbyterians have a school for Christian children and another one for Mohammedan boys, and have four self-supporting churches—between twenty and thirty small congregations with about 1,400 members. They also have some small schools.

The work of the Russian Greek Church is successful at present, as it is under the control of the Russian Government. Many nominal Christians join their church for personal protection. They have a school, where boys are trained for the priesthood. There is also a girls' school, and a press. —Sel.

Lepers in the United States

Recently two Bills have been introduced in Congress looking to the establishment of a National Leprosarium. One of these would provide $150,000 for a National Leprosarium on some island. The other Bill appropriates $500,000 for a Leper Home, the location not being specified.

By those familiar with the facts, leprosy is believed to be a serious national danger. The United States are in frequent communication through shipping with countries where leprosy is widely prevalent, and inquiries have shown that in some parts of the United States foreign lepers have little difficulty in effecting a landing and passing thence into the interior, where they are soon lost sight of, but where they may spread the infection unobserved. This source of danger is stated to be rapidly increasing. Leprosy is known to be common in some of the foreign possessions and dependencies of the United States—e. g., the Hawaiian Islands, the Philippines (where at present some 5,000 lepers are under supervision), and Porto Rico. There is great need for a national leper home, where suitable care can be given to these sufferers, who are now often subjected to virtual persecution. A physician in St. Louis reports two such cases. One a man thirty-five years old, who had been a soldier in the Philippines ten years before, developed a disease of the skin, of the nature of which he was entirely ignorant. When it proved to be leprosy, he was banished to a hut on the outskirts of the city, occupied by a Chinese leper, mutilated hideously. He fled in terror, but was purused by the authorities and brought back. Another inmate of the same hut is an American who had assisted in opening a railroad in the Philippines ten years before the disease appeared.—Sel.

The Colporteur and the Doctor

Colporteur Ching, of the American Bible Society, left his home in South China a few months ago, to visit a famous market town in the interior, hoping to put his gospels, as he said, "into the hands of men there who quite unconsciously would become unpaid colporteurs, and carry the books into villages and hamlets that no news of salvation has reached yet."

In a ten days' journey, Ching made the acquaintance of an itinerant native doctor, bound for the same town, to sell his plasters—believed by the Chinese to be a remedy for almost every ailment. Ching preached Christ so effectively that before they had arrived at their destination the doctor had yielded to His claims.

The two Chinamen put up at the same inn and selected a spot in the market where they could stand beside each other and display their wares. This was a satisfaction to both Ching and the doctor.

When the former made a sale, he called attention to the efficacy of his neighbor's plasters, and the doctor would say to his purchasers: "If you want to find the way to happiness, buy one of the books that the preacher is selling. I know what I am saying. I have studied them, and have found peace."—Sel

BIBLE STUDY

ROMANS

XXVII A Study of the Epistle

Final Salutations and Greetings.—Rom. 16.

The last chapter of the epistle is rather a peculiar one in some respects. It contains a larger list of names of believers than any of the other letters. It is composed of special commendations. It has in it two similar benedictions. The name of the writer of the epistle is given by himself.

In the list may be noticed an indiscriminate use of the Greek, Latin, and Jewish names. Paul does not classify them by nationality nor by their former religions. They are all equal in the Lord. The classification is rather one of importance in the matter of service, and the service of a kind which has meant to Paul probably the saving of his life. Phoebe, Priscilla, Aquila and Mary bestowed labor on Paul and his helpers to a remarkable degree. Epaenetus is classed with them on account of being the first to accept the faith in Greece. The next list seems to include those who were laborers with Paul and others in the Gospel. Aquila and Priscilla are also included in this list, with Andronicus and Tryphena and Tryphosa, Persis, Urbane and Timotheus. Two others are mentioned as "beloved"—Amplias and Stachys. Two persons are named whose "households" (marg., friends), are also to be saluted—Aristobulus and Narcissus. Andronicus, Junia, Herodion, Lucius, Jason and Sosipater are mentioned as kinsmen of Paul. A reference to his mother is made in verse 13, but it is uncertain whether the reference is to the mother of Rufus as a complimentary one or to his mother in company with the mother of Rufus. Two companies of believers are referred to in verses 14 and 15. These references are all remarkable showing the intimate acquaintance which Paul had with the brethren with whom he labored and the familiarity with all of their movements and continued interest in their welfare. He was certainly a man with a personal touch with all men.

Companies of the brethren seem to have been moving Rome-ward. These letters of commendation were of great value in binding them to the groups of believers in other localities. They kept the solidarity of the Church which had been established on the principle that all men were brethren in the Lord, whether they were Greeks or Romans, Jews or Gentiles. The "holy kiss" was the token of the brotherly love which bound them together in the one body.

The last part of the chapter is remarkable in the breadth of thought and the depth of truth expressed in so few words. Among many truths which may be deducted from these passages are these principal ones:

2. The saving power of the Gospel.
2. The Divine authority of the Gospel.
3. The eternal principle of the Gospel of grace.
4. The harmony of the old and new Scriptures.
5. The universality of the message of the Gospel.
6. The supremacy of the Christian religion.
7. Jesus Christ the only means of glory to God.

Briefly reviewing the epistle we notice the outstanding facts as declared by the Apostle concerning the Gospel:

1. The failure of all men, Jews and Gentiles as concerning righteousness.—Chapters 1-3.
2. The success of righteousness by the faith of Christ.—3:21-31.
3. The generality of faith in attainment of righteousness.—4.
4. Faith effective through the death of Christ and the appropriation of His death by the believer.—5-8.
5. The Jews and their hope.—9-11.
6. The new laws controlling faith and grace as applied to the lives of men.

A contrast might be made between the last five chapters of Romans and the five books of the Law. The former are the applied laws of the Gospel, the latter the laws of Moses applied.

1. Chapter 12, the Genesis of faith beginning with a sacrifice.
2. Chapter 13, the exodus of faith, freedom from the laws of the kingdoms of this world.
3. Chapter 14, the priestly purity of the believers, and freedom from idolatry.
4. The book of journeyings, and fears of conflicts.
5. The book of commendations and benedictions, with warnings. The testimony of the scribe, Tertius, who was to Paul what Joshua was to Moses.

The nature of the Gospel is so vividly contrasted with the Law in that so few words are needed to direct the soul in the way of righteousness while the Law was continually requiring the multiplication of commandments in order to keep the people under the holiness of life which God demands.

May the blessing of God rest upon all those who look into the Gospel of grace and enable them to partake of the Spirit and of the Truth, to the edification of the body and the saving of the souls of men.

The Workers' Column

PENTECOST

June 6

1. The **Feast** of first fruits.—Deut. 16:9-12. This differs from the oblation of first fruits offered at the beginning of the harvest.—Lev. 2:12-16.
2. A free will offering celebrating the harvest of the grain.—Ex. 23:16; Deut. 16:10.
3. Dependent upon and associated with the offering of the Passover.—Lev. 23; Deut. 16:12. See also the nature of the "oblation" offered at the beginning of the harvest.—Lev. 2:12-16. This was usually offered at the feast of Passover.
4. It is in contrast with the Passover.
   a. The Passover a solemn feast.—Deut. 16:8.
   b. The Feast of weeks, or of Firstfruits, one of rejoicing.—Deut. 16:11.
5. A signification of blessings poured out upon all flesh.—Deut. '6:11.

   Note.—The harvest time was already completed, and the day of Pentecost was a celebration of the blessings already bestowed. The idea that the pouring out of the Holy Spirit is intended only for the enjoyment of present and future blessings is hardly true to the figure. The blessings of the passover and the harvest as a gift of God are the things which make possible a Pentecost. Of course, there were blessings to follow this feast, but their celebration occurred at the feast of Tabernacles in the seventh month.

THE SPIRIT OF THE SABBATH.—Heb. 4

June 13

1. A rest from labor.—Ex. 20:8-11.
2. A new life and character of service.—Heb. 4:10; Cf. Gen. 2:2, 3.
3. Any time of holy observance and worship is a sabbath.—Ex. 31:13; Lev. 23:3, 24, 25, 27-32, 33-39.
4. A sign of God's holy covenants.—Ezek. 20:16. It celebrates a cessation from sin.
5. A token of release from sinful service and of rest in the Lord.—Heb. 4:1-10.

6. A token of eternal rest with Christ.—Heb. 4:11-16.
7. The first day of the week, an eighth day feast, celebrating the eternal sabbath of redemption.—Cf. Lev 23:36, 39.

A MESSENGER TO THE NATIONS.—MICAH

June 20

I. A Declaration to All Nations of God's Coming Judgments.—1:2-4.
II. Judgments for His Own People, Israel and Judah.—1:5-9.
III. Sins Spoken Against.
1. Covetousness.—2:1-3.
2. Love of false teachings and prophecies, and disregard for the truth.—2:4-12.
3. Oppression and persecution of the righteous.—3:1-4.
4. False teachers denounced.—3:5-12.

IV. A Message Concerning the Coming King.—4-7.
1. Many nations interested.—4.
2. Israel's return from among the nations with power.—5.
3. Israel first to be fully reproved for the sins of Ahab.—6.
4. Final justification of the righteous.—7.
5. Subjection of all nations to the King.—7.

PERSONAL WORK

June 27

I. A Natural Method of Christian Work.
1. God's personal messages to men.
   a. Old Testament instances.—Noah, Abraham, Moses, Prophets, etc.
   b. New Testament instances.—John the Baptist, Jesus, Peter, Paul, Cornelius, John, Philip, etc.
2. Jesus as a personal worker.—
   a. A day with Andrew and John.—Jno. 1.
   b. A night with Nicodemus.—Jno. 3.
   c. The woman at the well—Jno. 4.
   d. Special messages to special disciples.
   e. Teaching Mary.

II. The Gospel Message is a Personal One.—"Whosoever."

NON-RESISTANCE

July 4

I. It Is Not Passive Toward, but Actively Opposed to Evil Doing.
1. Jesus prayed to God for His enemies.—Luke 23:34.
2. Stephen prayed for his persecutors.—Acts 7:60.
3. Jesus' instruction concerning oppressors.—Matt. 5:38-48.
4. Abundance of kindness for wrong done.—Rom. 11:17-21.

II. Evidences in Christian Life.
1. The persecutor preaches.—Gal. 1:22-24.
2. The captives give the Gospel to the captors.—Acts 16:25-40.
3. Compassion toward ignorant or wilful persecutors.—Acts 21, 23.
   Note the absence of any malice or illwill.
4. Desire for and effort toward the saving of the soul of the agents of destruction.—Acts 26.

AN ESTIMATE OF PAUL INTELLECTUALLY AND MORALLY AND OF HIS DISTINCT CONTRIBUTION TO THE CHRISTIAN CHURCH

Orie O. Miller

Paul was a born thinker. His mind was always busy and of majestic breadth and greatness. He, guided by the Holy Spirit, has probably contributed more new ideas to the world's fund of knowledge than any other one man. His writings have probably influenced the world more than those of any other writer outside of the spoken words of Jesus as written in the gospels. His words stirred Luther when he started the great Reformation. So have his thoughts and his ideas been the spur of many a modern revival. The fact that most of his epistles were written hastily and are still in the form in which the apostle put them and that his three greatest books, Romans, I Corinthians and Galatians were written in the short space of six months while Paul was going from city to city on his third missionary journey, gives us a hint as to the wonderful resources the man had. He seemingly faced every great problem that confronted him and was not satisfied until he had thought it through. So he successively worked over practically all the problems confronting the early Christian from the significance of the life and death of Christ, to the question as to what manner the new faith should affect the eating of meat that had been offered to idols. The first question that naturally suggested itself to Paul's mind in connection with any new question was the how, the why and the wherefore. This same disposition must however be entirely under God's control if Paul was to become useful in his service and for this reason it was necessary that Paul spend a few years in Arabia soon after his great experience at the time of his conversion.

But Paul was not only a born thinker, he was also a trained one. His experience and training previous to his conversion was broad. His early life in Tarsus which brought him in contact with all classes of people certainly made it possible for him to better interpret the Gospel to the Gentile world in his later life. Here he also, if not directly, at least indirectly, came in contact with Greek thought and literature and became thoroughly acquainted with the Greek language. Here he became a Roman citizen and through this may have been aided in his conception of a world spiritual empire. Later on his definite training at Jerusalem at the feet of Gamaliel to be a Pharisaical Rabbi gave him the experience necessary to write some of his great polemics.

In this training we find him using his wonderful memory in storing there a great deal of the Hebrew scriptures. He later on quotes whole passages from the Old Testament and shows his great familiarity with all of it. In his thinking we find him as in all his life impulsive, eager to learn and very sensitive morally. In these characteristics he furnished a striking contrast to his Master. Gamaliel was liberal minded and of a less impulsive nature. Paul's nature was always tense and he constantly lived at a high pitch. One illustration will show their different types of mind. Gamaliel said if Christianity is not from God it will die, and if it is, better not tamper with it, as for Paul, he was sure it was a bad thing and his policy was to stamp it out.

We have then at least a partial estimate of Paul intellectually if we think of him as a born thinker, in addition getting a training both broad and intensive and add to this an impulsive nature and a very sensitive disposition.

When we undertake to give an estimate of Paul's life his beautiful character impresses us quite as much as his matchless intellect. While Luke gives a fine record of the life and works of Paul we can probably get a better idea what the man really was by the letters he wrote. There the reader can in almost every line feel the heart throbs of Paul himself.

The quality of his character that impresses the most casual reader of his biography is his intense devotion to what he regarded as righteous. This can be noticed in his life, long before his conversion. When he went about persecuting the Christians he did it with the confident belief that it would be imputed to him for righteousness. We have hints that much earlier he, while receiving his training, lived a strictly clean, moral life. This same devotion to honest convictions when tempered by his conversion experience made his life the consistent one that it was.

Another element of his character worthy of notice was his spirit of enterprise. Many men are contented to live and die in the community in which they were born. Not so with Paul. It seems that he naturally traveled from place to place and from city to city. He was at ease with strangers as well as with friends. In his dreams and visions he felt new places calling him. No situation was too difficult for him to face on account of its newness. Even the occupation he chose may have been determined by that spirit even in his youth as it certainly lended itself well to the life he did live.

Another quality conspicuous in Paul's life is his unselfishness. Individuals are naturally selfish and if they see someone else who really considers his own interests of less importance than the interests of others they are wonderfully attached to that individual. Paul was certainly a puz-

(Continued on page 190)

EDUCATIONAL

THE GREAT WAR

V (1) International Law and the War

C. Henry Smith

International Law, is the body of rules agreed upon more or less by the civilized nations of the world in accordance with which the nations try to regulate their diplomatic relations. It differs from national or municipal law in this, it can hardly be called law since there is no power to enforce it, and there is a diversity of opinions among the nations as to what rules are to apply to particular cases. Since each nation is a sovereignty, it need not accept any practice which may not serve its own interests. The public opinion of the world is the only court which has the power to enforce even such customs and practices which the nations have agreed upon as binding in their dealings one with another.

There are a number of principles however which the nations of the world during the past two centuries have gradually come to accept as a basis for international conduct, both in peace and war. The principles have grown up in a way very much like the common law principles of the English, namely by custom, by decision of courts of law, and by statutory enactment of such semi-legislative bodies as the Congress of Paris of 1856, the Hague Conference of 1899 and 1907, and the London Maritime Conference of 1909. Each nation to be sure was and is at liberty to accept so much of these statutory agreements as it pleases, and even public opinion could hardly force such principles upon nations which had not subscribed to them.

The Rights of Nations as defined by international law may be divided in two classes, those of peace and those of war. In this discussion I shall confine myself to the Rights of War. These may further be subdivided into two divisions—the rights of belligerents, that is, the rights of two warring nations with respect to one another and in respect to neutrals are greater than in time of peace, while the rights of neutrals are correspondingly diminished. In the third place another classification may be made of the customs regulating war, namely, those regulating war on land and those concerned with sea warfare. Since in the present war the question of international law has arisen almost entirely with respect to the latter I shall confine myself to that phase of the subject. The particular question, therefore, I wish to discuss is **International Law as applied to both belligerents and neutrals in respect to sea warfare.**

The purpose of a belligerent in war of course is to weaken the enemy. To this end armies and navies engage each other whenever they come in contact. The tendency of international law has been to exclude everything from the field of operations except the army and navy. The tendency is to exclude all non-combatants both on land and on sea from attack even by army and navy. Total exemption has not been secured, however, for a non-combatant merchant marine. Consequently enemy merchant vessels may still be seized by a warship of the warring nation and confiscated. The cargo too can be confiscated if it belongs to the enemy, but not if it is owned by the citizen of a neutral country. It is also still the recognized right of a belligerent to cut off all imports to its enemy by means of a blockade.

In the case of neutral commerce, with a few notable exceptions, free trade is permitted with both belligerents. The exceptions include contraband and blockade. Contraband is defined as such goods as can be used for direct military purposes, such as guns, powders, swords, horses and a number of other articles. When such commodities are found in a neutral ship making for an enemy port they may be seized and confiscated by a warship of the other belligerent. Citizens of the neutral country may trade in such goods if they wish, but if they are caught on the seas by an enemy these goods are confiscated. Otherwise the neutral suffers no penalty. In order that the belligerents may have the right to interfere with the shipping of contraband they are given the right to stop any neutral vessel on the high seas and search for contraband. This right of stopping another vessel for purposes of searching it is permitted only in time of war, never in time of peace.

For purposes of classification goods are classified into three groups—absolute contraband, such as powder, ammunition, etc., which is subject to seizure if it is destined for any enemy port. Second, conditional contraband—which can be used both by civilians and the army and which becomes contraband only when it is evident that it is meant for the army, such goods are then subject to seizure the same as absolute contraband. Third, goods never contraband. That is, such goods as cannot be used for military purposes such as books, pictures, etc. These goods are never subject to seizure.

A blockade is the closure by means of warships of the ports of one belligerent by another. In case a blockade is proclaimed and made effective by means of warships all neutral commerce attempting to enter such a port is subject to seizure even though it is not contraband.

During the present war many of these long-established principles of international law have been cast to the winds by several of the leading participants in the struggle.

Let us first examine

England's Case Against Germany

In the first place England charges that Germany has frequently violated the principle which exempts unfortified towns and noncombatants from attack both by sea and air. The attack upon Scarborough, Whitby and Hartleboro by the Germans in the early part of the war in which several hundred innocent lives were lost was clearly a violation of international law. Germany replies that there were a few guns back of one of the towns and consequently they were not exempt from attack. The indiscriminate dropping of bombs, too, upon unfortified cities is clearly a violation of the agreement made among the nations at the Hague Conference of 1907 to which all the nations now at war subscribed.

In the second place England claims that the whole submarine policy of the Germans is contrary not only to all principles of humanitarianism, but also to all the long established customs of international law. On February 4 Germany established a war zone about the British Isles to go into effect on February 18. She declared it to be her policy to sink all English and French merchant vessels found within the zone. The sinking of enemy merchantmen whenever found is perhaps still permissible by law and while such a policy is unfortunate because it retards immeasurably the upward trend of international practice which would ultimately exempt all commerce, enemy as well as neutral, from the field of operations in time of war. Yet Germany by sinking enemy merchant-men is technically within the law. But in attacking fishing vessels and passenger steamers and in endangering and

actually destroying the lives of both passengers and crew, enemy as well as neutral, she is not only acting contrary to all the dictates of humanity, but is setting herself against the specific agreements of all civilized nations at international congresses within the past fifty years. Even the excuse that war is at best a cruel game can hardly be accepted as a justification for the taking of the lives of peaceful citizens engaged in peaceful pursuits. The sinking of the Falaba recently, a passenger boat, when over 100 lives were lost, among them an American passenger, finds no justification anywhere today in law or any code of morals.

Of course Germany contends that due to the peculiar nature of submarine warfare the older practices can no longer be carried on and the laws which covered the game of war then are now inadequate with the advent of new weapons of warfare. The submarine because of its small size cannot take care of the crew and passengers of ships that are sunk. Consequently they must take care of themselves in their own boats and run the risk of drowning in case of a dearth of boats or in case of a heavy sea or in other contingencies.

Germany's Case Against England

Germany's chief contention against Great Britain so far as international law is concerned is that by her policy of blockade she is trying to starve the German people by cutting off the civilians as well as the army from imported food supplies. Germany maintains that England's attempt to starve the German people is as cruel as the submarine policy which may necessarily cost the lives of a number of noncombatants. Waiving all moral considerations in the case, the fact remains, however, that so far as international law is concerned, it is clearly within the rights of one nation of war with another to completely prevent all commercial intercourse with the enemy provided she has a navy sufficiently large to make the blockade effective. It was by means of a blockade of all southern ports that the federal government during the Civil War starved the southerners into submission.

(To be continued.)

Bluffton, O.

THE PUBLIC SCHOOL AS A FACTOR IN THE SOLUTION OF THE TEMPERANCE QUESTION

Chester K. Lehman.

The question of temperance has faced this world since the dawn of history. It is a significant fact that the rise of all the nations of this world has been due to their abstinence from intoxicating drinks, and to living pure lives ; while on the other hand the same nations fell when they departed from their temperate habits. In America drink has already shown its ruinous effects. Of course we deprecate the idea of America falling a prey to Intemperance, but since intemperance is a death-blow to the **home** it is a death-blow to the **nation,** for a nation is measured by the standard of its homes. For this reason it is a matter of public concern that we the people of America put forth every effort to overthrow King Alcohol.

It is a well established fact that in order to eradicate a national evil we must change public opinion in regard to that evil. The forces which create and condition public opinion are the home, the Church, the press, the platform and the school. Our present consideration is the school as a factor in conditioning public opinion in regard to drink.

In general we may say that the public school, next to the home and Church, does more than anything else in the process of molding pure characters. A lasting impression can be made on the minds of the boys and girls either for good or for evil so it is essential that education should be sound.

It is a sad fact that the home and Church are not exerting the influence that they once did. Especially is this true in our cities. This places an extra burden on the school and teacher. The city teacher becomes responsible for many of the duties and functions that the home and Church should perform, and, when we realize that the school must shoulder these responsibilities it makes us doubly serious. We no longer think of the school as a building with four walls and a teacher at the desk, but we have come to realize that it is a place where a conscientious person is laboring to give to each and every child according to his needs a foundation for a strong, healthy body, and an intelligent and Christian character.

In carrying out this aim of education with particular reference to temperance we, of course, meet many serious problems. One condition to be met is the rural temperance question. We find that the country presents a peculiar problem. Drunkenness may not be so prevalent, the present evils may not be so great, but the future harm is what makes the question serious. It may be the general opinion that a drink now and then will not hurt anyone. There may be even a pride in getting drunk once in a while. But to sound-minded people this is poor philosophy, so our teaching must aim to break these traditions and place total abstinence on the plane of honor. In doing this we must be exceedingly careful lest our words will have an idle meaning, for here we are dealing with local traditions and beliefs, which are hard to break, especially if the school and teacher are not recognized as an authority on correct ideals of life. If such is the case, the school and community are separated too much and at all cost must be brought together in unity of purpose.

But probably the most serious condition to be met is the city temperance question. We must acknowledge that words can hardly describe the realities of the slums of our cities. The child of the slums has almost every disadvantage. If his parents are both addicted to drink it means that the home is far from ideal. The children are weak physically. Poor food, poor clothing, poor conditions of sanitation, an atmosphere saturated with the smell of liquor all tend to tear down what physical strength and health they have.

Worse than physical weakness is the mental and moral loss. The children have little training. They possess but little will power united with a huge appetite for things conducive to ruin. Here is where the teacher is between the mill-stones. She has nothing to work on. The many great factors which assist a teacher in normal conditions are lacking and something worse has taken its place. In the limited time and with so poor a foundation, how is it expected of the teacher that she can teach the boys and girls so as to cause them to think rightly and to strive to live pure lives? What is the solution from the standpoint of the school room?

The first thing which must be done is to strive for better conditions of sanitation and health. In the physiology and hygiene classes the children are made aware of the effects of liquor and tobacco. They are also taught the value of hygienic living. In solving the pure food question many schools are conducting domestic science classes which in their work prepare food to be eaten. Some schools have lunch counters which sell pure food at cost. Even though this destroys our conception of homelife, we have every reason to believe that this is practical for the present at least and will do much to give the children the natural health and vigor which should be theirs.

But improved conditions of sanitation and health will not solve our problem entirely. We are dealing with human beings and human weaknesses and therefore it depends upon human instrumentality to bring our desired end. The teacher therefore is the one in whom we must place our hope. If the teacher possesses that spirit of real love and sympathy, this will have more effect than all that can be taught. For the best that is in a boy, no matter how low and bad he is, is always aroused by the kindness and sympathy of a virtuous woman. It is the motherly instinct, an unconscious power and force that compels chords long lost to vibrate, and respond to manly actions. The fatherly care of a strong, noble-hearted man has done much to fire the ambition of many a boy. Let me repeat with all emphasis, that in order to teach temper-

ance with power in our cities and elsewhere it demands teachers who are mind and soul in their work. Their personality, the earnestness and sincerity of their lives prove to these children that there is something high and noble in life, and that it is worth while to put forth an effort to lift themselves out of their present position. It is the influence of a pure Christian character that makes the teacher the greatest factor in the solution of moral instruction.

In conclusion, I may say, that the school does perform a great service for temperance. It has become the desire of all real educators to do their duty in the process of raising the standard of living, which includes temperance in all its phases. Let us strive, then, to give only the best teachers positions. Let the moral and Christian requirement of the law be enforced to a greater degree. Let the force of teachers be free to work out what they know to be right. Teachers! Inasmuch as it lies within your power to wield the growth of character and as you are community builders, make character building a specialty. Be sure that what is taught will cause the children to think rightly. When thought is directed in the right channel actions will be made in the right direction. All of these tend to form public opinion. So that if King Alcohol is not dethroned immediately, he is destined to fall and that to utter ruin when the growing generation comes to their majority.

Millersville, Pa.

THE BOY WHO QUITS

He quit. So it was written on the record of the high school. He quit. So it was written of another after graduation. He never went farther. He had no courage. Resolution failed him, and he stopped. The others went on. He joined the class of the quitters. Years after he wondered why the others got on, not realizing that he had quit before he was fairly started. He did not realize then what life demanded. All he felt the world required was courage to get along. Life's surplus in education he did not appreciate. All he needed was enough to keep going. He withdrew his educational investment and began to consume it. He quit, and turned to the world with the assets nature had given him, and presented himself for a livelihood. He quit and sought to live, just to live easily, without making any requirements of this world, which would use him as its servant. He quit and sold himself cheap. God had capitalized him with health, intellect, morals, ability for application, and character to be achieved. He stopped short of an appreciation of his capital, and considered valueless that which had enriched others. The power which produces great preachers, teachers, workers, leaders, generals, captains of industry, managers of great railroads, and heads of highly-capitalized corporations became to him of no interest. These men of unusual parts lost their appeal to him. Their achievement he refused to honor, and their example he despised. He quit, and lost the sense of great values. Life became a labor market, and he entered the competitive struggle to jostle his fellows at the call of the highest bidder. Later, as the conflict heightened, he came to claim that "the world owed him a living." That is all; just a living. For when he faced, at the beginning, the opportunity to start a surplus that would, through years, enrich his life, he quit; stopped going to school and sold out to an appeal of a daily wage.

This is the sad history of many boys. We have known them. We have advised them. We have seen them take their own course and come to grief. We have stood with them in after years and listened to their lament: "If I had only taken your advice and remained in school! It will be my lifelong regret I quit before my education was finished." Now, there comes a time in nearly all boys' lives when this battle has to be fought. The pursuit of things intellectual becomes so difficult that the mind rebels. It looks so much easier to give up the application which study requires. The call to activity and to the open life becomes so strong we cannot resist. The four long years in high school, when we have lost our taste for study, or never have been able to develop one for it, becomes an anticipated torture which drives us to distraction. We hesitate to pay the price. Then, beyond the high-school days is another stretch of four years in college and, extending still farther, the four years of a technical course. The way appears so long and the ascent so difficult, the heart of an ancient Trojan would fail before the task. The way of the transgressor may be hard, but the way towards intellectual supremacy is that of flint. Life is one great mountain of difficulty. Where can we find courage to undertake it? Ah, that is the mystery of human life! The conquest of the world by intellect carries with it an unexplainable courage, especially when the stupendous character of the task is considered. When we bend our purpose to it, with a resolution which cannot be broken, there comes a deep hunger for study which controls and later enslaves the physical man, ofttimes in the end consumes him. That is the triumph of the scholar and truth. His own body is consumed by the flame of intellectual hunger. Then study becomes easy, and the delights of the scholar come as the rewards of application under difficulty.

There is an inexorable law which plays havoc with young life at this point. The struggle of the strong works the survival of the fittest. Nature selects the man who is willing to do his best for survival. The processes of elimination work with merciless precision. The hesitating, faltering, equivocating man is slipped to the rear. There is a law of life which constantly declares, Every man must do his best or be lost in the struggle for excellence and supremacy. This eliminating process is seen all through the educational course.

Of every thousand students who start in the primary grades in this country, at the close of the eighth year seven hundred and thirty-four quit school. Only two hundred and sixty-six graduate. The loss is simply stupendous, especially when compulsory education is in vogue and many facilities for popularizing education are being adopted. Many things operate to cut down the number of graduates. Poverty, intellectual indolence, the temptation of a salary, ill advice of friends, lack of foresight—all contribute to this. The eliminating process continues through the high school. Out of the one thousand who enter the grades, only fifty-four remain through the high school for graduation. In the twelve years' course of our public schools nine hundred and forty-six are lost. What is the significance of this? Why so many who fail to stay until their education is completed? Why do so many lose out? Why do so many quit? There are various reasons. We do not stop to enumerate them. We ask the young man who last June threw his books upon the table and quit school with an inner feeling of joy to reconsider his action. Will you join the great company whom nature and conditions have eliminated in the quest for knowledge and the supremacy which intelligence secures? If this inexorable law once gains control of your life, the eliminating process may reduce you to the lowest level of ability and to the most meager limits of soul enjoyment. Reconsider your resolution, rise again to the task, and enter the struggle. Regain your place and register among the few who pay the price of intellectual supremacy.—Western Christian Advocate.

Ye may yourself ebb and flow, rise and fall, wax and wane; but your Lord is this day as He was yesterday; and it is your comfort that your salvation is not rolled upon wheels of your own making; neither have ye to do with a Christ of your own shaping.—Samuel Rutherford.

The census of the United States in 1900 gives the population as 76,303,387, of which one-third are either foreign born or the children of foreigners. There are now over 80,000,000 and the proportion is even larger.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

In these days when men love pleasure more than God, it is refreshing to spiritual life to look again at a healthful standard for the use of the Lord's Day. May each of our young people seek to enjoy the blessing of this day after the Divine pattern.

Study Micah's message thoroughly. Sift out its practical truths for present day application. Plan to arouse the interest of the young people in this man who could face such a corrupt time among his people with the message of God.

To get the most from Paul there should be a careful study of various phases of his personal dealing with people. This could be accomplished by distribution of the study on special lines and an encouragement for general study. Much prayerful study brings deep abiding results. Little study means less prayer and empty returns.

While the world is glorying over victories that came through the glories of war, let us turn to the teaching of our Captain and behold the victories that come through peace and suffering for righteousness. May we be nonresistant not only in head but in heart.

KEEPING THE LORD'S DAY HOLY

Acts 20:7-12

Topic for June 13

MOTTO

"In the Spirit on the Lord's day."

THE STUDY HOUR

I. **The Topic Defined.**—The Lord's Day has a history as well as a present standing in the world. We get the name from the expression of the Apostle John (Rev. 1:10) as well as from many writings of the early Church fathers. The name was given this day in honor of the resurrection of our Lord, who rose early the first day of the week, the day we now call Sunday.

The purpose of keeping a day of rest is as deep as the purpose of our creation. In the beginning when God had completed six days of creative work He rested the seventh day, "and God blessed the seventh day and sanctified it." The division of time in weeks of seven days each is as old as creation. This has not ceased in our present age. The last day of the week as observed under the Jewish dispensation has been changed by the present Christian dispensation to the first day of the week in honor to our Lord who rose from the dead on this day (Luke 24:1-6). Our Savior Himself hallowed this day by making it a time for meeting with the disciples (Jno. 20: 19-27). The early Church met on this day in their public services (Acts 20:6, 7; I Cor. 16:1, 2). Jesus taught the Jews that the Son of Man is Lord of the Sabbath (Mark 2:27, 28). That day established by the Covenant on Mt. Sinai, like all other ordinances under it, is subject to change in its introduction into the new covenant (Heb. 7:12; 8:6-13), while the principles for which all ordinances stand whether under the old or new are as unchangeable as the truth itself. Jesus as a Jew kept the seventh day and defined its spirit by precept and example. He also introduced the new day by example and left the authority of its observance and work in the charge of the apostles. Keeping the Lord's day holy is a matter that necessitates the spirit of the Master and Lord. We gain much from the underlying principles taught in the law. These are embodied in the life of every believer and enable him to observe the day in the liberty of Gospel times to the glory of God.

II. **The Text, Acts 20:7-12,** is an illustration of the Apostolic use of the first day of the week. It was a time that "the disciples came together to break bread" (or to observe the communion). At this time Paul preached to them. We have at least a few things here that show how the Lord's day was used: (1) a time of meeting; (2) the communion was observed; (3) public teaching was done: (4) the injured or afflicted were helped.

III. **Outline Study.**

1. **Principles Observed by the Jewish Sabbath.**
   a. Secular affairs to cease on the Sabbath.
      (1) Man and beast to cease from secular toil.—Ex. 20:8-10.
      (2) Usual choring and cooking were to be done on the day previous. —Ex. 16:23-30; Num. 15:32-36.
      (3) Buying and selling not lawful.—Neh. 10:31.
      (4) The rush of gathering harvest dare not cause the Sabbath observance to cease.—Ex. 34:21.
   b. Religious work was to be done.
      (1) Sacrifices.—Num. 28:9, 19.
      (2) Teaching God's Word.—Mark 6:2.
      (3) Worship.—Lev. 26:2; Isa. 58: 13, 14.
   c. Acts of mercy were lawful.
      (1) Satisfying hunger.—Matt. 12:1-4.
      (2) Caring for the beasts.—Matt. 12:11.
      (3) Healing the sick.—Matt. 12:12, 13.
2. **The Spirit of the Ordinance in Keeping the Lord's Day.**
   a. Not forsaking the assembling together.—Heb. 10:25.
      (1) This requires laying aside secular affairs.
      (2) This necessitates a set day.
   b. Spiritual work free from secular ends.
      (1) Teaching God's Word and worship in general.—Acts 20:7; Rev. 1:10.
      (2) Laying together money for work of love.—I Cor. 16.1, 2.

PERSONAL THOUGHT

Is the return of the Lord's Day a welcome season to us? Is our time and energy spent in the advancement of spiritual things? Blessed work and service that renews our life and fits us for all the trials of this world.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Holy.**
2. The Best Day of the Week.

For Young People.—
1. The Need of a Day of Rest from Secular Toil.
2. The Blessing of Keeping the Day in the True Spirit.
3. Practical Suggestions in Making the Best of the Lord's Day.
4. Missing the Blessing. How?

For Older People.—
1. The Change from the Last Day to the First.
2. How Promote a more General Observance of the Lord's Day.

SUGGESTED READING

1. Read Chapter Six of Part I, in "Bible Doctrine."
2. Read pages 94-101 in "A Talk with Church Members."

SEED THOUGHTS

Need for the Day

A day of rest for the conservation of human powers and the honor and worship of God commends itself to human reason as being a moral obligation, and therefore the duty of all men even in the absence of a positive commandment. The testimony of the ages proves that such a day is indispensable for the physical, mental, moral, social, and spiritual well-being of man. Communities where this day is neglected as a rule, speedily lapse into impiety and a coarser civilization. We look upon this rest day, nor merely as an arbitrary command from God but as an evidence of the divine wisdom of God in establishing what He knew would be for the highest interests of man.—Bible Doctrine, P. 129.

Unnecessary work on Sunday mornings, such as chopping wood, salting cattle, putting away machinery, moving stock from one field to another, washing buggies, fixing up fences, posting up bank accounts, hauling milk, shaving, getting ready for next day's work, walking about the farm looking at crops or stock, inspecting mer-

chandise, etc., etc., etc., should be scrupulously avoided on the Lord's day. Some of these "oxen" occasionally get into the pit on Sunday and when they do they ought to be helped out; but if they make a business of getting in on Sunday, the pit should either be filled up or the "oxen" slain.—A Talk with Church Members.

MICAH (CHARACTER STUDY)

Micah 1:1

Topic for June 20

MOTTO

"Power by the Spirit of the Lord."

THE STUDY HOUR

I. **The Topic** is another character study. In our study of the character of prophets we must not forget the source from which all excellence comes. We are in an age of heroworship. It becomes us not to exalt the man so much as we exalt the One who makes him the power that he is. Blessed is every man who is so completely in the hands of God that he may say to his life, "I am full of power by the Spirit of the Lord."

The history of Micah is very brief. He is simply called the Morasthite, likely from the name of the city or place that he lived. He lived and prophesied in the days of Isaiah beginning his ministry just a little while after Isaiah. (Cf. Isa. 1:1 and Micah 1:1).

The same sins confront him that confronted Isaiah. While he was called upon to stand as a tower above the conditions of his time, in rebuking iniquity and foretelling the coming calamities upon both Israel and Judah, he also was the messenger of good tidings, seeing beyond the desolation to the restoration and coming glory of the Messiah in relation to Israel.

II. **In the Text, Isa. 1:1,** we have the statement of what kings reigned in Judah during his prophecy. His prophecy was directed to Judah and Israel and hence was given before the captivity of Israel.

III. **Outline Study.**

1. For a history of the time politically read II Chron. 27-32 and II Kings 15:32-20:21.
2. Recorded Effects of Micah's Preaching.—Jer. 26:18-20; Micah 2:6.
3. Topics Discussed in His Message.
   a. Evil practice of doing what **might** allows one to do regardless of principle.—2:1.
   b. Rebuke of idolatry.—1:5-7; 6:16.
   c. Rebuke of false prophets.—2:11; 3:5-7, 11, 12.
   d. Oppression of the people.—2:2, 9; 3:1-3, 9, 10; 6:10-12.
   e. Judgments for sin.—1:6-16; 2:4, 5; 3:12; 4:10.
   f. Visions of hope and prosperity.—4: 1-3, 11, 12, 13; 5:2; 7:8-12, 14-16, 18-20.
4. Characteristics Displayed in His Work.
   a. Gives God the credit of his message.—1:2; 3:8; 6:1.
   b. Expresses strong emotion.—1:8, 9. (Note the exclamation "O," found in the book of Micah.)
   c. Strong rebuke regardless of person.—3:1, 5, 11.
   d. Recognizes God as a being of mercy pre-eminently.

PERSONAL THOUGHT

How are you living with reference to your times? Have you a smooth message of peace that is enmity with God; or are you full of power by the Spirit of the Lord of judgment and of might to declare against evil? Have you a vision beyond the clouds of judgment for all the faithful of the land?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Commit a passage from Micah.

For Young People.—

1. Micah's Doctrine of Sowing and Reaping.
2. Micah's Standard of Manhood (6:8).
3. Micah's Message of God's Character.
4. Micah as a Prophet of Hope.

For Older People.—

1. Micah's Stand for Principle Regardless of Persons.
2. The Message of "O" in Micah's Prophecy.
3. A Message from Micah for Our Own Times.

SEED THOUGHTS

While Micah spake he had wasted lives and bent backs before him. Pinched peasant faces peer between all his words. Micah was the prophet of the country as distinct from the capital, of the peasants as against the rich who oppressed them.—Geo. Adam Smith.

Graphic and poetical, yet concise and vigorous. He resembles Isaiah in the use of impressive imagery (Mic. 1:3) and Hosea in the abruptness of his transitions (Mic. 4:8-11). His writings abound in bold interrogations (Mic. 1:5; 2:7) and plays upon words (Mic. 1:10-15), and exhibits a keen view of irony (Mic. 2:6).—Fairweather.

PLEASE READ

We have a communication ready to send to the Superintendent or some person responsible for the oversight of the Young People's Meeting in each community. Our mailing list is several years old and may not be correct. Will you mail a card to Bro. H. Frank Reist, Scottdale, Pa., giving name and address of principal officer of your Y. P. M. organization, also name of congregation.

Thanking you in advance for an early compliance with this request, we are, Yours in His service,

Y. P. M. Topic Committee.

PAUL DEALING WITH INDIVIDUALS.—Col. 1:23-29

Topic for June 27

MOTTO

"Striving according to his working which worketh in me."

THE STUDY HOUR

I. **The Topic** is a continuation of the subject of Personal Work as begun in the topic of April 25. Paul as the Apostle to the Gentiles was ordained of God especially "to open their eyes and to turn them from darkness to light and from self testified, "I am made all things to the power of Satan unto God." Paul himself testified, "I am made all things to all men that I might by all means save some." A study of Paul's service in dealing with individual cases will be a means of enlightenment for our own souls and may be a means of helping us by the grace of God to enlighten other souls. Paul came in contact with a variety of characters, some of whom he won, and some of whom he only dealt with by methods that advanced the kingdom, stopped the mouth of gainsayers, and cleared him of responsibility in reference to their salvation.

II. **The Text, Col. 1:23-29,** deserves the work to which Paul was called. He was given a special dispensation to fulfill in reference to the gospel to the Gentiles. His work was designed to "fulfill" (complete) the Word of God (Col. 1: 25). His message therefore delivered in the various letters are God's final word of Scripture in reference to a means of grace for lost humanity. Paul taught his message to individuals as far as his ability permitted him to reach. His motive was to "present every man perfect in Christ Jesus." With this motive he labored by the grace wrought in him by the Lord.

III. **Outline Study.**

1. Individual cases in Paul's ministry.
   a. Elymas a false prophet.—Acts 13:6-12.
   b. The cripple at Lystra.—Acts 14:8-10.
   c. Lydia.—Acts 17:14, 15.
   d. The jailor.—Acts 17:24-34.
   e. Felix.—Acts 24:24, 25.
   f. Agrippa.—Acts 26:1-32.
   g. Onesimus.—Philemon.
   h. Peter.—Gal 2:11-21.

PERSONAL THOUGHT

We each have a call to deal with individuals whether we have any other calling or not. May we be so fitted of God that it may be He working in us and not we working our own devices.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Paul.**
2. Telling the Story of How Paul Learned to Know Jesus.

For Young People.—

1. Dealing with the Wilfully Wrong.
2. Dealing with the Double-minded.
3. Dealing with Men of Understanding.
4. Dealing with the Ignorant.

For Young People.—

1. The Message of Christ is for All Classes.
2. Instruments of the Lord's Work.

SEED THOUGHTS

"What must I do to be saved?" If an earnest man were suddenly to confront you with this question, Could you tell him clearly, step by step, how to proceed? Have you ever tried to prepare yourself to state clearly, to a man unfamiliar with Scripture phraseology, exactly what it is to become a Christian?—Bosworth.

While Paul adapted his message to the understanding of those he dealt with, he never compromised the principles of his gospel. Even Peter, a man of authority, was withstood because he walked compromisingly, contrary to straightforward truth. We gain nothing by being two-faced.

Outside of questions that involve principles there is much selfdenial that can be made for the sake of getting near our brethren in life and work. Those who stubbornly stand and contend against such selfdenial are cutting themselves off as God's instruments to save and build up souls in Christ.

NONRESISTANCE.—Jno. 18:36; Rom. 12:17-21

Topic for July 4

MOTTO

"Love your enemies."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—We get the word "nonresistance" from the teaching of our Savior in Matt. 5:39: "But I say unto you that ye **resist not** evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." The evil spoken of here refers to injustice or injury that others may inflict against us. There is a resistance taught in the Holy Scripture for the New Testament times that every Christian is bound to practice—"Resist the devil, and he will flee from you." "Fight the good fight of faith." "Put on the whole armour of God." But we are plainly taught that "the weapons of our warfare are not carnal."

Nonresistance as a Christian principle refers to the spirit that does not fight against flesh and blood enemies by rendering "evil for evil or railing for railing." Justice demands that every man shall be rewarded according to his works. "Eye for eye, tooth for tooth, hand for hand, foot for foot." Thus justice was to be executed by men under a dispensation of justice. But to God alone is authority to execute justice, as ruler of all things. Men never had a right of their own selves to execute vengeance and give justice. God's law delegated men in old time to do it, and only so could they do it without guilt.

In a dispensation of mercy when sin in pardoned and the sinner given time to repent, it is not becoming to pardoned men to inflict justice upon others when they themselves escaped by the longsuffering and mercy of God. A Savior who suffered as the unjust and yet was innocent, has a right to claim from us undeserved suffering without taking vengeance. Through the "stripes" laid on Him justice is satisfied in all who receive Him, and is willing to give time to all to hear the good news and accept it if they will. This is the spirit of nonresistance, that recognizes an enemy as a possible brother, who having turned from his sin may be pardoned like ourselves.

II.—**The Text.—Jno. 18:36.**—The Savior's conquest was not for a kingdom that concerned earthly thrones and earthly power. He had a different end in view. To gain a worldly end He would have fought like other worldly men. He would have used all the forces of heaven and earth to prevent the crucifixion of His body and to gain world power. But since His kingdom concerned truth rather than might. He submitted to unjust treatment that He might redeem men and fit them for a kingdom that is higher than the world.

Rom. 12:17-21.—Here we have the principle of nonresistance stated in unmistakable language.

(1) Evil for evil is not to be rendered.
(2) Peace is to prevail as far as it concerns what we are able to do.
(3) Where peace cannot be obtained by nonresistance, leave judgment in the hands of God.
(4) Aim to win your enemy by kindness.

III. **Outline Study.**

1. Manifestations of resisting evil.
   a. By the words spoken.—I Pet. 3:9.
   b. By the use of fleshly power.—Matt. 26:52.
   c. By the use of law.—I Cor. 6:1-7.
   d. By praying for God's vengeance.—Matt. 26:53; Luke 9:54.
2. Manifestations of nonresistance.
   a. Words of blessing.—I Pet. 3:9; 2:23.
   b. Deeds of kindness.—I Pet. 2:24; Matt. 5:44.
   c. Submission to more than the law demands.—Matt. 5:40, 41.
   d. By praying Divine mercy.—Acts 7:60; Luke 23:34.

PERSONAL THOUGHT

To be full of the Spirit of my Master in every relation of life will settle all the puzzling questions of making non-resistance a practical and consistent doctrine in my profession.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word. **Love.**
2. Jesus' Love for His Enemies.

For Young People.—
1. Nonresistance in the Home.
2. Nonresistance in Business.
3. Nonresistance Among Nations.
4. Ovecoming Evil with Good.

For Older People.—
1. The Vengeance of the Old Testament.
2. "Mercy Rejoiceth Against Judgment."

SUGGESTED READING

1. Bible Doctrine, PP. 535-549.
2. A Talk with Church Members, pp. 75-78.
3. Glorying in the Cross Against Celebrating Independence Day.

SEED THOUGHTS

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature of grace. —Secker.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.—Tillotson.

To be useful as a Christian, a man must keep himself free from all malign feelings, from all bitterness of resentment. Even righteous indignation must not drag love from her throne. Over all the soul's passions Love must preside in serene majesty. The Christian worker must learn (and the sooner the better) if he has not already learned, that there is something better for a Christian than to plan revenge, and nurse resentment, and call down fire from heaven, even on those who show themselves base and unworthy.—Ballad.

Government Appeal to Missionaries

Government officials in Madura, South India, have approached representatives of the American Board with the proposition that they take charge of a criminal settlement to be made up of the robber caste of Kellars—a strong, manly people, though lawless and notorious robbers. There are nearly 200,000 of these Kellars scattered through the Madura district. The American Board missionaries have been so successful among some small villages of the caste that the government desires to place the whole responsibility for them in the hands of the mission. The authorities offer to set aside a large tract of land, which would be used in teaching the people improved agricultural methods and give a place for schools and for improved homes. The Indian government will put up the necessary buildings and pay all expenses except the salary of the missionary in charge.—Sel.

Missionaries and Mullahs

A Moslem friend told a Church Missionary Society missionary in Mesopotamia a very interesting story the other day. It was that his brother had been visiting Nejef—an old city of Shiah Moslems, not very far from Baghdad, from which a number of patients come to the Church Missionary Society Hospital—and was one day conversing with some of the mullahs about the English missionaries in Baghdad. The mullahs admitted that they were undoubtedly very good folk, who served mankind by good works in the hospital and taught the people about God, while the mullahs themselves were sinners, and did not serve mankind by good works. Nevertheless, in the Day of Judgment, God would take the good works of the missionaries and put them to the credit of the Moslem mullahs, and He would take the sins of the mullahs and put them upon the Christian missionaries.—Sel.

"Those rejecting the offered crown must wear the burning chains."

THE SUNDAY SCHOOL

ESSENTIALS FOR SUCCESSFUL SUNDAY SCHOOL WORK

I. A. Rickert

Without a perfect understanding, there can be no perfect unity, for an understanding of the nature, the ideals, and the purposes of all co-workers in any field of organized work is absolutely necessary in order to accomplish the most satisfactory work. Sunday school work is not an exception to this rule, but every member who has anything to do with conducting a Sunday school, be it either teacher or superintendent, should study and know the nature and purpose of the work, and especially should he understand his own individual position in that work.

I believe that many Sunday schools have become weak and inefficient because they were not conducted on the principles of organic unity. Many have altogether failed, and few have attained to the standard of an ideal Sunday school.

Let me present to you a situation which leads me to believe that if the Sunday school leaders do not awaken to a fuller realization of their tremendous possibilities and duties the Sunday school may some day lose the vantage ground that they now control. The leading educators of our land are advocating a measure which will introduce the study of the Bible into our public school curriculum. The plan now adopted in several of our larger cities is to have one-half day set apart each week for the children to be taught by some competent Christian instructor and the work must be of such a high standard that it will equal the work that is being done by the children in any other grade or department of the school. Under this method the doctrines which our own, or other Church, cherishes will not be so strongly emphasized unless special teachers be provided by the Church.

It was therefore important that the Sunday schools put forth a greater effort to unify their forces and to standardize their work. For it appears that even the officials of our civil government are taking note of the inadequacy of the work that is being done by our Sunday schools. Does it not then stand to reason that the aim of the officers and teachers should be to do just as good or better work than that which is being done by our public schools?

I believe that one of the evils of our present Sunday school system is that we have too many incompetent people filling responsible positions. We have too many teachers and superintendents who take absolutely no interest in their work. Consequently they work out no system, have no plans and no purposes.

If we were to ask the teachers and officers of the Sunday school. What are your plans and what do you expect to accomplish in the coming year? Undoubtedly it would puzzle the minds of many to give a definite and satisfactory answer. But is it always entirely the fault of the teacher? Not so, for it is often because there has been no co-operative thinking, and co-operative action on the part of the teachers, officers and laity as a whole. Consequently there has been worked out no definite plan for the school.

I believe in thorough organization, for organization is system. The lack of it is confusion. Organization (If energized by the Holy Spirit.—Ed.) secures results in the best and quickest way, with the least expenditure of time and effort. The organization of the Sunday school should be like the workings of a watch—ever running but out of sight. When the wheels rattle there is needed some readjustment. Every Sunday school should be so systematically graded that a child can enter naturally in the primary department and have the Bible presented to him in each grade so that it will appeal to the child at his particular age. And as he grows from childhood to maturity his passion for Bible study will grow. By this method each teacher would have the opportunity of doing more specialized work in his own field. It is quite natural that this would create within a spirit of enthusiasm, a willingness to work, for there would be something definite at stake, and he would realize more fully the responsibility connected with his position.

Teachers meetings are also quite indispensable. It is almost impossible to overestimate the value of these meetings if properly conducted, for in these meetings the teachers are brought face to face with the general problems confronting the school and often practical solutions can be found. And, above all, it will tend to unify the teachings of the school.

A teachers' training class is also essential for the strengthening of the teaching force, and also from which to draw material when vacancies occur.

Let us turn our attention briefly to the office of superintendent, for no officer in the Church should be considered as holding a more responsible position. He should be able to co-operate sympathetically and harmoniously with the ministry and the laity. If there is any friction or a lack of harmony in any sense there are sure to be disastrous results.

The superintendent should be a man who is broad enough, large enough and great enough to command the respect and esteem of all his co-workers. He should be a counsellor and not a dictator. A leader and not a trailer. He should be able to inspire those associated with him and encourage those who are bearing the heavy burdens. He should be a friend and counsellor to those just beginning Sunday school activities. The superintendent should recognize that the Sunday school is worthy of his best endeavor, and ever carry it upon his heart. It should be the burden of his constant prayer and foremost in his thoughts.

I do not agree with those who advocate the changing of superintendents at frequent intervals in order to give someone else a chance, or to develop new talent, for no Sunday school dare sacrifice its high standards for the development of any particular individual.

It is far better to grade the Sunday school up to such a high standard that those completing the course would naturally develop into Sunday school workers and leaders. Therefore a superintendent possessing these ideals should hold his position indefinitely. The relation of the ministry to the Sunday school is also very important, for the relation of the Sunday school to the Church is so close that without their hearty co-operation I doubt if there can be any great degree of success.

When we consider the fact that from two-thirds to three-fourths of all the additions that are made to the churches through confessions were brought about through the Sunday school does it not stand to reason that the ministry should take an aggressive attitude towards this work—the work which feeds his flock?

I believe that the minsters should be leaders in Sunday school work, and while they should not take upon themselves the duties of the school's executive head (the superintendent) they nevertheless should hold the key to the situation, and, in the last analysis, therefore, should be largely responsible for the success of the school.

Goshen, Ind.

"The Sunday school is a mighty place for a mighty purpose."

FARM AND HOME

WHERE SANITATION STOPS

Never before has there been such a hue and cry about pure food. Women from Maine to California are demanding guarantees of purity and cleanliness from the manufacturer and distributor of foodstuffs, but are they keeping the food pure after it gets into the home, keeping it uncontaminated, unadulterated, as they demand it shall be before it reaches them? To do so means ecenomy and health.

How many of you leave your coffee or tea in the paper bag in which it comes from the store? Do you know it takes almost twice the quantity of either coffee or tea that has been exposed to the air to make a beverage the required strength? A coffee and tea expert told me: "Tea and coffee are nothing but perfumes that are smelled as well as tasted; with their smell gone they are no more than chaff. The untoned proof of a picture loses its lines in the sun no less rapidly than tea and coffee lose their flavors when exposed to the air. There is nothing left but the old husks in which the flavors of tea and coffee once lived. You can spoil some good water with them, but to make your favorite cup with such remains will soon put you in the poor house."

"A large quantity of what you buy is wasted in your home because it is not properly stored," is a statement made by a prominent household engineer. "The storage of food preliminary to its use is one of the most important duties of every housekeeper. Many housewives treat the goods they buy in sealed packages as badly as the careless grocer does his bulk goods. They open a box of breakfast cereal by tearing off the top, instead of taking a knife and opening it in the way the manufacturer has provided so it can be kept closed when not in use. It is then left exposed not only to dust and disease germs but to mice and insects, which often make it necessary to throw away a box from which but a small quantity has been taken. I have heard many a woman complain about the poor keeping quality of cereals and later discovered that she had mixed two or more half-used boxes together. This economy of space caused waste of material, for the exposed contents of the box longest opened caused deterioration in the other."

The Other Side of it

I visited in the home of a woman who was ever ready to talk to the butcher, baker, grocer about following the state regulations concerning pure foods, and I have seen her put a pie or pudding out of a window, uncovered, to cool, leaving it exposed to dust and to flies. I have also seen partly filled cans of food standing open on the pantry shelf. She demanded the food she bought to be pure, and was willing to pay well for the best brands, but she never thought of the home side of the pure-food problem.

It has been proved that organic poisons far more deadly than any chemical or coloring matter that the manufacturer would dare to use can contaminate the food that is carelessly handled and stored after it is within the walls of the home. Tinned meats, soups, vegetables and fish, once opened must be taken out of the cans before being put away or dangerous deterioration will result.

The greatest attention should be given to the care of left-overs of all kinds to keep them in a proper condition for use. Never leave them standing without a cover; you are very wasteful if you do, as they may have to be discarded, and half a can of left-over peas or corn or beans for which you have paid fifteen or eighteen cents is rather expensive chicken feed.

Do not think this care is necessary only in warm weather. If you wish to get a notion of the number of germs in ordinary air at all times set a glass of water on a table or mantelshelf and leave it there for three or four days. At the end of the time the water will be covered with a scum which, under the microscope, will be found to be literally a mass of living microrganisms—many of which are disease producers—not a very nice addition to pie or cake.

While cooling, newly baked bread should be lightly covered with a clean cloth or paper to prevent mold germs and dust from falling upon it, but it should never be tightly wrapped in a thick cloth, as I have seen housewives do, for unless it is aired when taken from the oven it becomes damp and soggy, and this offers an excellent medium for the growth of molds. Place the bread when cool in a well-aired and sealed receptacle and never put portions of a former baking with new loaves.

Inspect Your Own Kitchen

Many of us buy our flour in small or large bags, few in barrels, and almost invariably it is set on a pantry shelf or in a convenient corner of the kitchen when it arrives from the store. The ordinary flour sack is a very thin fabric or paper, and flour is exceedingly absorbent and susceptible to foreign influences, particularly to bad odors such as come from meats not altogether fresh, decaying vegetables, oils, and the like.

Flour also has a great affinity for water and quickly absorbs any moisture with which it comes into contact. This is an exceedingly dangerous feature because moisture in flour causes it to cake, when it soon becomes musty and full of maggots. I have known a dollar bag of flour from which little was used to be rendered useless in this way before I realized the danger.

Sugar that is not stored in a dry place will quickly become hard. "Never bring that kind of sugar home again," I over heard a housewife say. "It gets like a rock before it is half used." She never laid the trouble to her own carelessness in ripping open the box when it came home and leaving it partly covered in a pantry none too dry. The sugar, of course, did not have to be thrown out, but it was trying to have to pound the lumps out of it before it could be used.

Much has been written and said on the care of the refrigerator, but this point cannot be too strongly emphasized, for many cases of food poisoning have been traced to carelessness in this respect. Foods are poisoned from the vapors arising from unwashed garbage receptacles, badly ventilated and not regularly cleaned cellars, and the overused cloths for washing and drying dishes. You will be money in pocket, not only by eliminating wanton waste, but by reducing doctor bills, if you will appoint yourself inspector of your own kitchen and rigidly enforce in it the sanitary rules you demand from any place that supplies food to your home.—Sel.

"A new process for popping corn has been introduced by a recently patented machine which causes the kernels to explode by producing a pressure within them through the application of heat while they are maintained under less than normal atmospheric pressure. By creating a partial vacuum in the popper, the moisture in the kernels is changed into steam at a lower temperature than could be accomplished under ordinary pressure. In this manner a larger quantity of water is converted into steam at the moment of popping, while, the atmospheric pressure being below normal, the resulting explosion fluffs the corn greatly."

SCIENTIFIC MORAL SUASION

All children may perhaps be roughly divided into two great classes—the spanked and the unspanked. Similarly, most parents belong either to the class of spankers or to those who depend upon the spoken word and the reproachful eye. For a long time people have taken sides arbitrarily on this matter. The opinion of the child was not consulted, and his physical, mental, or psychological make-up was often left out of the consideration entirely. The adult prejudice in the matter decided it definitely and for all time. To all this, the Spokane "Spokesman-Review" avers, a change is likely to come:

With the object of ascertaining what children think about right and wrong, 3,000 children whose ages ranged from six to sixteen were asked what they would have done in this supposed case:

"Jennie had a box of paints. While her mother was out she painted the chairs to make them look nice for mamma. But her mother took her paints away and sent her to bed."

The replies fell into three main classes. The youngest children in prepondering numbers reasoned that Jennie had been naughty, had inflicted injury or sorrow upon her mother, and should have pain or damage visited upon herself. Children of intermediate age argued that the paints should be taken from Jennie, be withheld until she knew enough not to do more mischief with them, and that she be warned not to repeat the offense or be threatened with penalty for doing so. The oldest children urged that the mother should have reasoned with Jennie and have explained the use of different kinds of paints and the principles of interior decoration.

The revealing of the spiritual growth of childhood is startlingly suggestive, and the reversion of the individual to the childhood of the race is not without significance. The youngest, those in whom the moral instinct is awakening or aborning think predominantly in terms of revenge or retribution. To the more developed child the prominent idea was the prevention of future wrong-doing. The most advanced children, however, showed more concern for Jennie's moral welfare than with damage to property or punishment for transgression. The suggestions of these children recognized Jennie's good intentions and sympathized with her ignorance and her need of instruction and guidance.

The practical application of the experiment appears to be fairly obvious. The youngest children comprehend the logic of retaliation and may be punished for offences through penalties and privations. Children of ten to thirteen can be handled through methods that should prevent repetition of wrong-doing. The oldest children should be reasoned with.—Sel.

"The price of shining is burning."

DON'T LET YOUR BROOK LOAF

Down in the hollow back of your barn there may be thousands of tons "white coal" if you are keen enough to see it. And that "coal" may be worth a good deal more than a dollar a ton if you are clever enough to convert it into manifold utilities.

It is the cleanest and most dependable "coal" in the world. For ages poets have raved about it, calling it "purling brook" or "rippling stream" or "sweetly murmuring rivulet." Practical men have done a bit more than rave about these lovely watercourses. They have harnessed the ripples and gentle murmurs and have brought them as light and power to the barns and machinery sheds, to the farmwife's kitchen, giving comforts and advantages undreamed of a generation ago.

If you have any water power on your farm, put it to work! Though it be a trifling little brook capable of developing only one horse power, put it to work! If you do not you are neglecting thousands of tons of "white coal" that the restless, everflowing waters have been trying to tell us of for centuries. You can do this at a negligible expense. For the cost of one fairly good farm horse you can command the power of two horses on your farm day and night—two hydro-electric horses that eat not, neither do they sleep, nor grow lame, nor develop ills that require the costly services of veterinarian.

These horses will light your home and your entire farm plant at they could not be lighted by lamps or even by gas, they will furnish a fuel for the kitchen that makes no dust or ashes; they will turn every bit of machinery that you use in your farm buildings.—Sel.

"Birds according to their size, are the greatest benefactors of the human family, and should be protected by the ones benefited. There is no other instance in animal life where the combination of the useful and the beautiful is so clearly and so continually set forth as in bird life. Bird songs uplift our drooping spirits, quicken our conscience, strengthen our characters, increase our vitality, while their ceaseless warfare upon insect pests which would take our crops enables us to properly nourish our bodies. We owe them a double debt of gratitude which it is high time we should repay with our best efforts to protect them from harm."—Russell H. Conwell.

"Perhaps we can't prevent doubts entering our minds, but we can prevent their becoming a fixture there."

"All missionaries from Paul to the present were winners of souls at home as well as abroad."

THE NEXT CHANCE

A tiny girl was coming from the grocery with a pint bottle of milk clutched in her hand. Perhaps it was her first errand. She skipped along as if she were greatly pleased. But at the corner the bottle slid from her grasp, and smashed to pieces on the stones. The child burst into a frightened wail and several people stopped.

"Never mind, dear," soothed a young lady. "Mother will know it was an accident."

"I guess your mother won't trust you to go to the grocery again," said a sharp-looking person.

The child stopped sobbing, and turned to the last speaker indignantly.

"Yes, she will! My mother always gives me another chance, and I won't break it the next time."

"Bravo!" said a tall man. That is just what mothers are for, to give a fellow another chance. I hope we will all make as good use of it as you mean to, my dear child.

The child smiled on her comforters and went home. The older people went on, perhaps wondering if they had made the best use of "another chance."—Selected.

FLY-PAPER FOR ORCHARDS

The fact that insects injurious to orchards may be carried great distances by wind has recently been proved by a novel method. It is described in "Popular Electricity and the World's Advance" (Chicago), April):

"To prove that spraying your own orchard does not insure you against the ravages of the red spider, E. F. Munger, of Yuba City, Calif., used sticky fly-paper to catch the insects which he believed were blown great distances by the wind. The results showed that the air may be literally full of the pests to a considerable height from the ground. In the first test he placed a sheet of sticky fly-paper on a post twenty feet from an infested tree. In twenty-four hours the paper was covered with red spiders. The next test was made with the paper twelve feet from the ground and one hundred feet from the tree. The results were the same. Later tests were made. Sixteen sheets of fly-paper were tacked to a fruit-drying tray and mounted on top of a step-ladder which was set in cans of oil to make sure that no insects could crawl into the trap. This was placed 650 feet from the orchard, and the next day spiders were found in abundance. It has been known for some time that the insects that infest orchards might be transmitted from one tree to another by the wind, but proof was not at hand before to show that the insects could be carried such a distance as this."—Sel.

CURRENT EVENTS

Occasional rumors of approaching peace negotiations between the warring nations of Europe are heard. These rumors seem to emanate from highly reliable sources despite the repeated statements by both sides that it will be war to a bitter end. The claim is made that these peace negotiations are being considered because it is realized on both sides that the continuation of the war will have to be pursued under conditions that will involve such a slaughter of men that the rest of the civilized world will be constrained to refuse all relations with people capable of such a world crime. "Across the entire battle front between the North Sea and Switzerland it is said each side has constructed line after line of defense, one behind the other, making it a physical impossibility for the Allies to penetrate Germany or Germany to advance farther into France. On the German side it is openly stated by men who have been on the ground that half a mile behind the advanced trenches where the present fighting is going on there is another complete line of deep trenches all the way from the North Sea to Switzerland, protected by barbed wire entanglements, etc., and that a mile to the rear of this is another just like it; two miles to the rear of this another; five miles to the rear another and ten miles to the rear of this another. Behind and supporting all these lines are the German frontier fortifications, said to be fully as massive and impregnable as those on the French side which the German army has been unable to take. That the Allies have similar lines of trenches is said to be true. It is claimed to be demonstrable with mathematical accuracy that the odds against the attacking side in carrying these positions before the main fortifications are reached is no less than 25 to 1. That is to say, the attacking party must sacrifice the lives of twenty-five soldiers for every one soldier of the enemy it drives through all these lines of trenches, into the forts behind. If this is true, it is obvious that neither side has the men with whom to pay the price, even though willing to pay it."

What is the motive that prompts Japan's aggressive attitude toward China? is a question frequently asked these days. The activity of Japan in the East causes serious alarm in America and Europe. The twenty-four demands of Japan upon China (several of which were quoted in the April Christian Monitor) are considered by some as more brutal and humiliating than the demands Austria made of Servia which precipitated the present European war. The granting of all of these demands will virtually give Japan the mastery of China and make China tributary to Japan. Japan declares to "have no designs on the territorial integrity of China," but her failure to return the German possession in China, captured in conjunction with British forces, according to her pledge causes further promises or alleged purposes to be received with some doubts. Japan claims that because of her "natural advantages," due to her "geographical situation," her "understanding of the Chinese people, and such racial and other relationships" as she has with China, she has certain definite rights in China which she means to secure. Japan also claims that she will "not protest if other nations shall secure what they are entitled to, and expect them to do so." It seems to be the opinion of both British and Americans familiar with conditions in the East that when Japan has secured what she says she is "entitled to" there will be very little left for other nations. Japan seems to look upon China as a legitimate prey for the nations of the world, and since the other nations are extremely busy at home, now is a good chance for her to get the lion's share. The United States with some of the European powers have pledged to maintain the integrity of China. What these powers will do remains to be seen. Japan does not seem to fear them.

With the coming of spring there was the renewed activity along the two battle fronts in Europe. In Galicia the Germans and Austrians gained a notable victory over the Russian forces. During the winter months the Russians slowly forced the enemy back toward the Hungarian plains, succeeding in capturing a number of mountain passes in the Carpathian mountains. Virtually all this territory so laboriously gained at a great sacrifice has been lost and for several weeks the Germans and Austrians have been pursuing the fleeing Russians and driving them back many miles, capturing thousands of prisoners and large quantities of war supplies. At this writing (May 18) the Russians are still in retreat with the enemy pursuing. On the western front desperate attacks and counter-attack are being made. Both sides have scored some victories, but no decisive battles have been fought. Both sides are so strongly intrenched that it is a difficult and costly matter to dislodge them and hold the ground thus gained. The war here has resolved itself into an artillery duel. It is claimed that the side with the best artillery and largest supply of ammunition will win. The trenches are first subjected to a heavy artillery fire after which the infantry makes an attack. In these attacks there is heavy loss of life. The attempt to force the Dardanelles has been renewed and is still in progress. A large army has been landed on the Gallipoli peninsula to assist in the reduction of the strong fortifications. Desperate fighting has taken place between Turkish forces and the troops of the Allies.

Germans are no longer welcomed in Russia. The strong anti-German sentiment was manifest early in the war when St. Petersburg was changed to Petrograd. St. Petersburg was objected to because the name is of German origin. The Germans who have settled in Russia have acquired a strong influence in many branches of the national life. Some of the highest civil and military posts have been held by those of German extraction. In the financial, industrial and commercial life they are important factors. It is claimed by the Russians that some of these are more loyal to Germany than to their adopted fatherland. A persistent popular demand it is said has led the Council of Ministers to pass a law hich will "effectually reduce the number of Germans in the Czar's dominions."

"The first concerns . . . . the subjects of those Powers which are at war with us. They are not only forbidden to acquire land in Russia, but the law orders them to dispose within six months of lands acquired in the past, and those held on a lease, within one year. The second relates to Germans who became Russian subjects after January 1, 1880, and their descendants. All of them (with few exceptions) are also forbidden to acquire or lease real estate in any part of Russia. Lastly, in some frontier and maritime provinces German landownership is altogether liquidated, even that of Russian subjects of German descent, and they must dispose of all title and rights to property within ten to sixteen months."

Ten billion dollars borrowed by European nations as a result of the present war, is the statement made by the Wall Street Journal. Of this amount the Allies have made loans to the amount of $5,392,400,000, and Germany and Austria $4,231,000,000, and neutral nations to prepare for eventualities, $400,000,000.

Recent events have demonstrated that King Alcohol has a strange hold upon England. Recently a prominent official pointed out the havoc that is being done by the use of liquor, and how the manufacture of munitions of war and the transportation of the same is seriously retarded because of the excessive use of strong drink, and declared that drastic action must be taken to restrict the use of strong drink. The king and other government officials publicly announced that they would abstain from the use of intoxicants during the war. The sentiment for prohibition rapidly developed and for a time indications were that it would be a matter of only a short time until severe restrictions would be placed on the traffic. According to reports it appears that members of Parliament strongly objected to such restrictions, and also some of the clergy refused to totally abstain from the use of intoxicants. It is alleged that many of these objected because they hold investments in the liquor business. It seems it is not the common people who stand in the way of temperance, but some who have influence in the government and even some of the religious leaders. Even in a national crisis there are those so strongly bound by habit and selfish desires that they become unwilling to sacrifice these for the welfare of their country. This is only too true of the large majority of humanity—self-aggrandisement and selfish desires are paramount and the welfare of others is of minor importance.

One of the largest British trans-Atlantic liners, the Lusitania, was sunk by a German submarine near the coast of Ireland on the afternoon of May 7. Of the more than 2,000 souls on board, over 1,200 drowned, among them more than 100 Americans. The ship was torpedoed without warning and sank within twenty minutes. There has no act been committed during the present war that has brought such an avalanche of universal censure upon the guilty nation as this crime. It is a violation of international law and the "sacred principles of justice and humanity," to sink a belligerent merchantman carrying noncombatants without warning and giving of ample time to leave the doomed vessel. Germany admits it to be a violation, but alleges that her submarine warfare on British commerce is a retaliatory measure for the action of England in preventing food supplies to enter Germany for the use of her non-combatants which is claimed to be a violation of international law. The United States has sent a strong protest to Germany against her policy of submarine warfare that endangers the lives of neutrals and noncombatants, and demanding reparation for the loss of the lives and property of American citizens as a result of such attacks.

Rent asunder with no recognized government except that set up by some military chief, fighting between the different factions in which the public takes little interest, is the condition in Mexico. The fighting going on now does not give any assurance that it will work out anything of value as far as the establishment of better government is concerned. Gen. Villa dominates the north, and Gen. Carranza with his headquarters at Vera Cruz has large influence in the south. Mexico City once the seat of government, "belongs to any chieftain who chooses to camp in the bare and desolate halls of the Presidential palace." One Mexican now in this country who is familiar with conditions in his country is of the opinion that things will in due time become better, because they could not be worse than they now are. Ex-President Huerta, who caused the United States so much trouble and whose conduct led to the occupation of Vera Cruz by the United States forces, after fleeing to Spain, is now in the United States. What his intentions are is not known. Some desperate fighting has been done between the factions led by Villa and those by Carranza, in which both recorded some victories and also defeats.

The Liberty Bell is once more to be taken from its resting place in Independence Hall, Philadelphia. Heeding an earnest petition from the state of California to have the Liberty Bell at the Exposition in San Francisco, it has been decided to start the bell on its way on July 5. Because of the fact that the crack in the historic bell has been lengthening the transcontinental trip was objected to by some for fear the bell might be more seriously damaged. A special steel support has been constructed for the bell which is expected to prevent the crack from enlarging. A special car is also to be constructed for transporting the bell, which will reduce the jars and jolts incident to travel to a minimum. A special train will convey the bell and party accompanying it to the Pacific coast. Fifteen states will be traversed on the trip westward, and it is expected that about fifteen days will be consumed in making the trip. It is thought that a southern route will be chosen for the return trip, as it is thought that this likely will be the last trip for the bell and consequently as many people as possible should be given an opportunity to see it.

The recent successful use of poisonous gases as a weapon of warfare is causing considerable discussion. Early in the war it was reported that such gases were used, being confined in some of the shells, which on exploding would scatter the deadly gas. This charge was made against the armies of the Allies. Recently the Germans employed poisonous gases in an attack upon the enemy, succeeding in driving them out of the trenches and gaining considerable ground. A number of men were overcome in the trenches. The effect of the gas is slow in wearing away. "The men come out of their violent nausea in a state of utter collapse." It is supposed that the gas is chlorin. It seems that in the present war all those engaged in it will not hesitate to violate the rules adopted by the civilized (?) nations to regulate war if by so doing an advantage may be gained. The one object is to gain the victory and the means for gaining the desired end are of minor importance. War is cruel. It arouses and stimulates those passions that make of men brutes.

A "menace to the health of the whole world," is the situation in Servia, as described by the War Relief Commission of the Rockefeller Foundation. Typhus fever and other epidemics are raging which were "swiftly enveloping the entire nation." Cholera is expected with the arrival of warm weather and no preparations have been made to combat it, for the reason that the Servian Government is absorbed in the war and the people themselves cannot control the situation. The nation is virtually exhausted so the Government can do nothing for its unfortunates. With the approach of warm weather pestilences and epidemics of a very serious nature are expected. With the vitality of the people at a low ebb and the facilities for combating disease limited, and already overtaxed pestilence will find a rich harvest. The horrors of war are not only experienced by those in the ranks but also by the innocent noncombatants.

Local option was defeated in the Pennsylvania Legislature by the liquor forces despite the determined efforts of the governor. The fact that the majority of the legislative members were elected by the liquor element made it almost certain that local option would be defeated. However the friends of prohibition have been greatly encouraged because of the stand taken by Governor Brumbaugh, who has declared that he will carry the issue into the next legislative campaign when efforts will be made to elect legislators pledged in favor of local option. The sentiment against liquor is on the increase not only in the state of Pennsylvania, but also in the United States, and in fact all over the world. King Alcohol is being driven into closer quarters continually and rapidly falling into disrepute.

What will be the duration of the present war? This question is being frequently asked these days. No one can give a definite answer to this question, but numerous opinions are expressed. The Literary Digest of New York addressed letters to the leading newspapers of the countries at war asking for an expression on this point. German, French, British and Russian papers replied, but no reply was received from an Austrian pa-

(Concluded on page 191)

MISCELLANEOUS

USE OF TOBACCO

Dry tobacco leaves contain from 1 to 8 per cent of nicotine, a colorless fluid, which boils at 247 degrees centigrade. Nicotine is deadly poison. One drop will kill a rabbit. Five drops will kill a dog in a few minutes. Four milligrammes, which is about a quarter of a drop, injected into the stomach of a man, produces dizziness, stupor, vomiting, cramps of the whole body, lessening of the acuteness of the sensations of sight and smell, lassitude, trembling of the whole body, interrupted breathing and sleeplessness. The evidence of poisoning lasts three days. Similar symptoms in a lesser degree may be observed frequently, as is well known, at first attempts at smoking.

One would expect that smoking would result in violent evidences of poison. This is prevented by the fact that the nicotine in tobacco leaves is combined with non-volatile organic acids. These acids are partly consumed by burning, and only a part remains undecomposed. Besides this a great part of the volatilized nicotine is retained in the unsmoked cigar butt, or in cigarette holder, or still more, in the bowl of the pipe. The small amount which finally gets into the mouth produces the phenomena of the poisoning.

To accustom the body forcibly and systematically to the daily reception of so deadly a poison cannot be without serious consequences. The acute symptoms of poisoning disappear with habitual smoking; the chronic symptoms cannot be avoided. That must be expected a priori from analogy with other chronic poisonings, such as alcohol, lead, quick-silver and morphine. All physicians grant that one should forbid smoking by children for the poison is especially harmful to the tender, youthful organism. But one is apt to forget that the tenderest and most youthful organism is the germ cell. Therefore we must postulate the question whether or not habitual smoking by adults does not harm these cells. From analogy with chronic alcohol poisoning we can assume this. In the case of chronic alcohol poisoning the injury to the germ cells has been proved with the greatest degree of certainty. The microscopic tests of Berthelot and of Weischelbaum show that the development of the germ cells is checked, occasionally ceasing altogether. I have proved this from statistics taken from 2600 families.

Dr. Samuel Wright poisoned dogs with nicotine by mixing two to five grains of tobacco daily in their food. Dr. George Petit poisoned dogs, porpoises and rabbits chronically with tobacco. Depierris arrived at the same result by his experiments on chickens and rabbits. Observations of human beings agree with these results of experiments on animals, which have been amply recorded by the physicians: Dr. Thomas Clemens, Eugene Fonssard, Segalas, Martin-Bamourette, Fr. Richter, Seibert and Le Juge de Segraisce.

Persons who have inherited good red blood can entertain, as is well known, chronic nicotine poisoning in many cases unpunished to a very great age. People who could prove the noninjuriousness of tobacco smoking mention these persons as examples, without inquiring what becomes of the children. The symptoms of chronic tobacco poisoning appear earlier and more plainly among persons who have already inherited the chronic poisoning from their parents.

The most frequent symptom of chronic nicotine poisoning is heart disease. All physicians concede this. Further, it will no longer be disputed that chronic nicotine poisoning, along with contagious diseases and alcoholic poisoning, contributes largely to the development of arterial sclerosis, which is recognized as having shortened the lives of so many men and prepared for them a torturing death. The result of this process is partly the fatty degeneration and partly the calcification of the arterial walls. The arterial walls lose their elasticity: the blood is no longer conducted to the organs with the usual rapidity: disturbances in the absorption of nourishment arise in the different organs. At the same time the arterial walls become yielding and capable of being torn. That results in the distending of the blood vessels, then the hemorrhage of the plexus. Further, it results in an overflow of blood within the vessels, and the final closing of these vessels, by which the blood circulation is suspended completely. Thence arise a whole series of the most varied, the most burdensome, painful and dangerous symptoms, weakness of the muscles, apoplexy, lameness, softening of the brain, heart failure, dropsy; loss of breath and palpitation of the heart. These dangerous symptoms may occasionally appear suddenly without the patient having detected the pressure of arterial sclerosis. Further, consequences of smoking are inflammation of the throat and larynx, irritation of many sorts, loss of appetite, diarrhoea, constipation, and retching.

Nervous disorders of every kind belong to the numerous consequences of chronic nicotine poisoning. General nervousness, excitability, excessive worry, tendency to melancholia, attacks of dizziness, ringing in the ears, sleeplessness, trembling, flickering of the eyes, weakness of memory and decline of other mental activities, neuralgia, inflammation of the optic nerve, with a decrease in the acuteness of sight to the extent of complete blindness.

I cannot, of course, go into more exact proof of the connection between all these troubles and chronic poisoning. The proof has been established partly by statistics, partly by the fact that with the removal of the cause of these effects—smoking—the symptoms named disappear, or at least become very much diminished. It is the combination experiments with the statistical method which leads the physicians to the conclusion that the question is not only a post hoc, but also a propter hoc.

Prof. von Frankl-Hochwart, has published recently a valuable if not quite complete collection of the voluminous literature on all these questions. The results of numerous experiments on animals chronically poisoned with tobacco are in perfect accord with the findings of physicians. At the last congress of the German nerve specialists in Frankfort, October, 1911, these questions came up for discussion. The physicians seemed to be unanimous as to the casual connection stated: there was no contradiction made.

Nevertheless I must grant that in many of the cases the connection has not been proved with satisfactory exactness. But if all doubtful inferences are struck out so much still remains that one must declare chronic nicotine poisoning as one of the causes of severe illnesses and as a source of degeneration.

And now the economic side of the question. Fancy the great fruitful areas in every zone, from the tropics to the edge of the corn belt, which serve for the production of poison. The tobacco plant flourishes only on the most fertile ground which is the richest in humus, and exhausts it excessively; it requires much work, attendance and care. The ground for the poison plant is enriched with the material which is withdrawn from the fields on which our nourishment is produced. Let one imagine all the valuable fruits which these lands might bear, the rich and manifold variety which they

would bring to our tables. Let one consider the many labor activities which are directed to the production and distribution of poison. Let one think most of all on the hundreds of thousands of men and women workers who are burying their health in the tobacco factories.

Finally, let us not forget also the unaesthetic side of the condition. Think of the foulsmelling clothes and dwelling rooms of the smokers. Think how smokers pollute the air for their fellowmen. Think of the crowded family dwellings of poor people where the father smokes, and the whole family, even the baby, must continually breathe the poisoned air. Think of the public places where those who do not smoke are in danger of injuring their health.

The railroad administration finds itself compelled to divide humanity enmasse into two classes, the poisoned and the nonpoisoned, who cannot live next to one another in small space. And think of the idle and continual spitting in consequence of smoking. If a piece of paper falls out of your hand in the smoking car it cannot be picked up again. If a cultured man does not spit, he is all the more poisoned. If one opens the window, cigar ashes fly in one's eyes. And finally, what is the good of it all? What is the real reason of the whole disgusting slavery to smoking? Simply thoughtless imitation.—N Y. Times.

DOGS ON THE BATTLE FIELD

While man, obeying the command of king and czar and emperor, goes forth to kill his fellowman, dogs, silent, unprotesting, guarded from flying bullets only by a symbol, search the bloody battle field for maimed and wounded, taking with them promises of comfort and of help.

These Red Cross dogs are especially trained for this service. Entrance requirements are high. "The preference is usually given to sheep dogs," says a recent issue of "The Collie Folio," "and to those of good temper and ability. But this does not necessarily mean that every sheep dog will make a good ambulance dog. Shy or aggressive dogs are useless, also those who hunt game, or who lack character."

There are various ways in which these dogs are today hunting for the wounded and making their reports to headquarters. Some dogs wear bells. When the bell ceases ringing the master follows its last direction and comes upon the dog, keeping watch beside a wounded soldier. Other dogs have been trained to bark as soon as they find a man who needs assistance; another will take a man's cap, or something from his pocket, and retrieve it to his master.

The Belgian Club of Ambulance Dogs for some time past has been making special study of these various methods of training, by holding competitive contests. The trainers of these ambulance dogs are given free transportation to the place where these contests are held; and "specials are given them, but only registered dogs of pure breeding can obtain this for their master." "Breston," who won the prize in the 1911 Red Cross Contest, was purchased by the Red Cross Dog Society of the Netherlands for $250. This was much less than would have been paid had the dog been of pure extraction.

Before the declaration of the recent war it was planned that such a contest should soon be held in Holland. These dogs today, however, instead of using their intelligence to gain honors for owner and trainer, are busy putting into actual practice the valuable lessons they have learned in helping to alleviate the human suffering now raging throughout Europe.—Our Dumb Animals.

A REMARKABLE NEW METAL

For several years radium has been considered one of the most remarkable of metals known to mankind. But according to a French scientific journal, La Revue, a still more remarkable metal than radium has been accidentally discovered. It reports that an explorer in Asiatic Russia chanced accidentally to place his hand on a pasty mass lying among mica and other minerals. "This substance which was absolutely unknown to him was opaque in color and of noticeable heaviness. His curiosity being aroused he carried a considerable quantity of it to a chemical laboratory in Moscow." Here it was analyzed and subjected to various experiments with reagents. Some astonishing results followed.

"In the presence of an acid, this metal, which as yet is nameless, generated such an excessive degree of cold that the glass vessel which contained the acid was immediately reduced to powder. Then an iron vessel was employed with the same result. The chemists continued the experiment with a large piece of granite. This was decomposed suddenly without either an explosion or an emanation of gas but with a stupefying lowering of the temperature. Treated with an alkaline reagent, the substance, which stubbornly resisted every analytic process, lost 20 per cent. of its weight." Experimentation with the new mineral continues.

"A minister, calling on an old negress, found her bending over the washtub, scrubbing with all her might. 'Aunt Dinah,' said he, 'don't you get very tired doing that hard work?' 'Oh, yes, Massa,' she replied, 'I hasn't got much strength. But I ask the Lord, and He gives me the **spirit o' washin'.**' It is the spirit of service, after all, that creates its value, and a Christ-given spirit never troubles about sizes, values, weights or measures."

THE APOSTLE PAUL

(Continued from page 177)

zle to the people at many of the places he visited. They found it difficult to determine his motives. Some did accuse him of working for money, others of striving for honor or popularity, but Paul in all his acts and writings showed them that his object was anything but self aggrandizement. He made tents for his own support to refute the idea that he expected others to support him. He never enjoyed the home life that most men enjoy so that he could give his time to others. In all his new experiences and meeting new people he never forgot his old friends. His interest in Onesimus, in the welfare of his enemies and numerous other instances show his usefulness in little things. This spirit made him many friends. Young men were always about him ready to do his bidding. The people generally wept and showed great interest in him when he left a place.

Probably the two best traits in his character were his devotion to his work and to his Master. He had a life purpose impelling him on at all times. His supreme object in life was to bring the Gospel to the Gentiles. "Woe is me if I preach not the Gospel of Christ," is the expression that characterizes the spirit of his life after his conversion. In all his work, however he was thoroughly devoted to and influenced by Christ's life. The attainment of the righteousness of Christ was "the greatest good" in Paul's mind. He looked upon Christ as containing all that is worth while in the Christian religion. He considered himself a slave to Christ, and counted all the persecutions he received during his Christian ministry as joy since they were received in carrying out Christ's work.

Summarizing the character of Paul we see a man absolutely honest and unselfish, imbued with a conviction that was the driving force of his whole life, a devotion to Christ that made his whole life a happy one, and with a life purpose of reaching as many Gentiles as would be possible by his preaching in the life that would be given him. Paul's beautiful Christian life was such that all men were instinctively attracted to him, and it gave him a bearing and dignity that made him feel at home in the presence of kings and Greek philosophers, or with slaves and the outcasts of society. Physically probably deficient and in form at first repellent to people he associated with, through Christ's power so overcoming that deficiency that he made friends with all classes. Surely his was a character we cannot help but admire.

Goshen, Ind.

(To be concluded)

"If the devil can keep you angry half of the day he does not care how sweet you are the rest of the day."

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One hot summer day I was driving along when I overtook a woman who carried a heavy basket. She gladly accepted my offer of a ride, but sat with the heavy basket still on her arm.

"My good woman," I said, "your basket will ride just as well in the bottom of the carriage, and you would be much more comfortable."

"Reputation is a bubble which a man bursts when he tries to blow it for himself."

CURRENT EVENTS

(Continued from page 188)

per. Virtually all the replies express the opinion that no peace terms can be considered until the enemy is completely defeated and humiliated. As to the time required for this the papers are not ready to express an opinion. The warring nations seem to be determined to win at all hazards and are apparently willing to fight to the last man regardless of the length of time required to bring the war to a decisive issue.

The Roentgen rays, or more familiarly known as X-rays, are not only used in hospitals but especially at present to detect the presence of any contraband goods in shipments to foreign countries. The fighting nations are very particular to keep from entering the territory of the enemy any goods that might be used in military service. Consequently all shipments have to be examined carefully. The most difficult of shipments to examine is that of the cotton bale. This cannot be opened unless the machinery is at hand necessary to bale it again. By the use of the X-ray any foreign substance within the bale may be discovered. In one consignment there were found 178 bales of cotton waste each of which contained four pounds of rubber sheeting. This shipment was refused.

The Postoffice Department recently announced a plan for depositing money in the postal savings banks by mail. This plan is to go into effect July 1. Under the present system only patrons of an office having a savings bank can make deposits. Under the new plan any person 10 years or over can make deposits by mail in a savings postal branch by applying to his local postoffice for the necessary data for forwarding deposits. The depositor will then be free to forward deposits directly to the branch. Postal savings broke all records last year. "In the eight months ending last April 1 they gained $19,000,000, as compared with a gain of $8,000,000 in the same months a year earlier."

A revolution suddenly broke out in Portugal on May 14. A number of persons in the capital, Lisbon, were slain in the fighting. The President of the republic at once gave the leader of the revolution the highest office in his cabinet." The revolutionists then ceased their fighting. But the following Monday when their leader was on his way to Lisbon to be inducted into office he was shot by an official, who in turn was slain. The fighting was again renewed. The revolutionists claim they are not trying to overthrow the republican form of government, claiming that the government now is republic in name only.

Six thousand Armenians have been massacred in Asiatic Turkey by Mohammedan Turks and Kurds, according to an official dispatch received in London from a Russian official in Persia. For several months the Armenians have been persecuted by the Mohammedans, many being killed, while large numbers have been driven away as slaves. The situation is very serious and a massacre on a still larger scale is feared unless immediate steps are taken to prevent it. If reports are true conditions are such as to threaten to rival the conditions of the awful massacres of 1895 when something like 15,000 were slain in two months.

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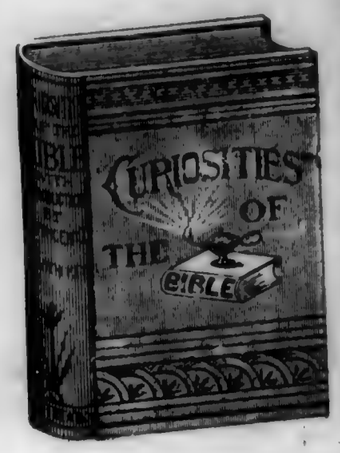

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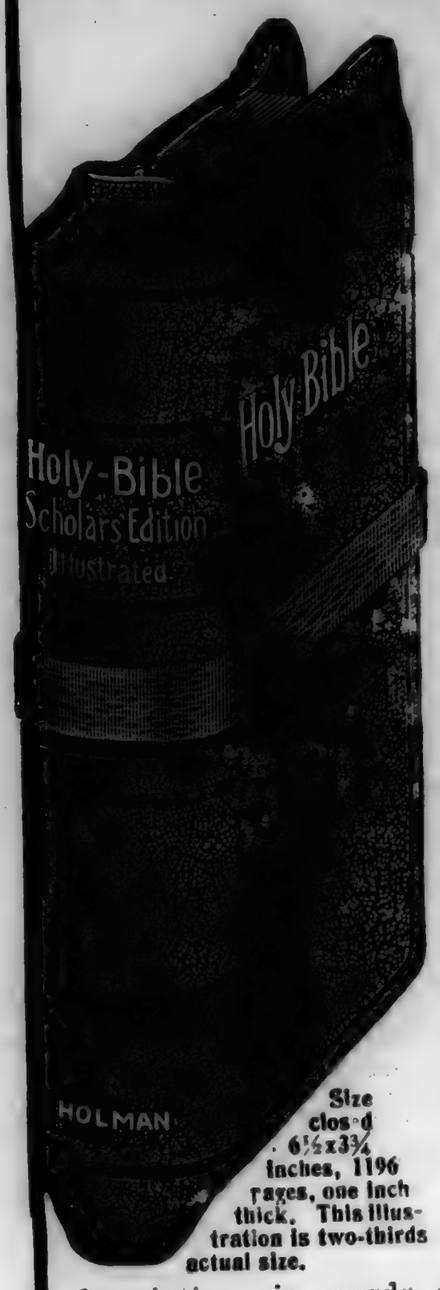

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Specimen of Type

JEL, 18. *the Philistine.*

into his forehead; and he fell upon his face to the earth.
50 So Dā'vid prevailed over the Phi-lis'tine with a sling and with a stone, and smote the Phi-lis'tine, and slew him; but *there was* no sword in the hand of Dā'vid.
51 Therefore Dā'vid ran, and stood upon the Phi-lis'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phi-lis'tines saw their champion was dead, they fled.

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CHRISTIAN MONITOR

JULY, 1915

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(See page 208)

SELECT READING

WHAT ARE YOU GOING TO DO WITH YOUR MONEY?

There are many people saving up their money to be expended in carrying out some great plans after their death. If such persons could look forward and see the use to which their money could be put, they might well change their plans and put it to some good use during their lifetime.

A wealthy American once desired to found a college for girls. Through all his labors and toils in acquiring his fortune this idea was present; he would leave that money to be used in establishing a girls' college after his death; but one day he visited London, and there passing a London hospital he saw a tablet erected to the memory of the man who gave it. At the bottom of the tablet were these words:

"In His Lifetime"

The American caught the idea. "Why not," he said, "in my lifetime do something with this money and be sure that it will go in the direction which I have planned?" He did so, and one of the best American colleges for girls is now in existence as a result of his resolution.

Another American desired to do great things with his money after his death, and he left a certain sum of money, the interest of which was to be expended in defraying the expense of an annual lecture, which lecture should be upon some religious subject, and as often as once out of four years should be devoted to the exposure of the heresies of the Roman Catholic Church. Imagine if you can the feelings of that man, if he could revisit the earth and learn that the interest of his money had been used to defray the expenses of a **defence** of the Roman Catholic Church by one of its most plausible advocates!

The increase of money by compound interest amounts in the course of years to many times the principal, and the thought of this increase has always been an attractive one to certain minds.

Now such an increase, if it ever comes, is through no merit of the giver, but through the contributions—oftentimes forced—of those who come after and who need the money and must pay interest upon it in order to get it. Is it not well for such givers to consider that **there may be dividends on good works, and that these may increase by compound interest as well as the barren money?** Is it not worth while to consider whether such dividends as these might not be of far greater value to him who is the Master of all than dividends obtained from railroad stocks and bonds or from mortgages on widows' houses? A good deed alone at the present time with the heart and the understanding, may go on and produce good results in a never ending stream until that day when we shall give our account, and it may well be that such deed performed at the expense of a penny, or even at the expense of going without some financial profit, may amount at that day to far more than the postponed good done when that small sum would in the natural course of events have increased by usury to a vast amount.—The Christian.

IN BUSINESS FOR THE LORD

When a man had become a Christian and joined the church, a steward came to him and told him that the board of stewards had assessed him $12.50.

"For how long a time?" he asked.

"For the whole year."

"Why, I often spent more than that in a single night when I was serving the devil."

He talked the matter over with his wife. They began to read the Bible, their new guide, to try to learn how much they ought to pay. They marked all the passages bearing on the question.

"But this is what settled it," he said to his friend—"Malachi, third chapter, verses eight to ten. That is so plain there is no mistaking its meaning."

So they began paying a tenth of what they made. "During the first six months of last year," said the man to whom he had told his experience, "this man gave $328"—more than twenty-five times as much as the steward asked for the whole twelve months.

The Lord's estimate of what the man ought to do to help him win the world was more than fifty times the estimate of the steward. God wanted him to have a man's share in the glorious work.—Presbyterian Banner.

"The dog that stops to catch fleas on his tail will lose his game dinner. The Christian who stops to snap at everything that is said about him, will not win in the race."

THE HEART'S GARDEN

Every careful gardener knows, by the seeds and bulbs he plants and by the cultivation he bestows upon them, just what results may be expected when the season of blossom and fruitage arrives. He digs out the weeds and clears the ground of all that might injure the growing plants. He sees to it that they have a sufficiency of sunshine or shade, according to their needs. He knows the influence of contiguous growths, some of which sap the young plant's strength and shrivel it, while others draw it up, stalky, weak and worthless. He has learned by experience that exposure, nurture and surroundings are all important to the life and development of the tender plants. If he is seeking for a perfect product, he gives his young charges his constant care, studies their nature closely, and by his skill brings them out to maturity which delights the beholder.

Every child's heart is a garden. If we would bring the young life to a noble maturity, we must plant there the seeds of character. We must drop in early the lessons of loyalty, truthfulness, honesty, gentleness. We must nourish and encourage their growth by ourselves becoming living examples of those qualities; for a child, like a plant, largely takes the color of its surroundings.

Give to the children your best thoughts —thoughts of honor, purity, patriotism, obedience, love of the beautiful, of nature, of books and pictures—and the juvenile years will be marked by progress in the right direction. Thoughts are things, and every thought, good or bad, expressed so that the child can interpret it, finds lodgment in the little breast and affects the character of the whole afterlife.—Christian Herald.

On the border of Thibet is a mission station twelve hundred miles from a railroad and 467 miles from the post office. It is reached by going seven hundred miles in boats or on rafts, passing through dangerous rapids; and then there is a terrible journey of 650 miles over some of the hardest of mountain paths. Two doctors have gone there, and there are no others within a thousand miles. One person walked a thousand miles over the mountains to see the doctor and get healing. More than two hundred persons near there have burned their idols, and want Christian preaching—Sel.

CHRISTIAN MONITOR

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LESSONS FROM REAL CHARACTERS

IV "Senior Francisco"

J. W. Shank

It was almost time for the evening service at the little Spanish church in Buenos Aires. Most of the people were seated near the front of the church, but a few late comers timidly occupied seats near the rear.

Presently a little Italian of the short, blocky type came from the vestry and began arranging his apparatus for the evening lecture. Yes, this was the widely known colporteur, a man who had a short black beard, black hair and gray-black eyes, who was to tell his story to the Christians of Buenos Aires. But who would have imagined that this was the man who had traveled so many thousand miles through the jungles and deserts of South America; who had stood before presidents, potentates of the Church of Rome and before savage Indian kings? It seemed strange to believe that this little man of the quick step and the sharp eyes could have endured so much and yet remain to tell the story.

The time for the lecture arrived and Senior Francisco stepped out on the platform.

"Let us sing that noble song: 'Cerca de Jesus,'" he said glancing at the organist. When the first chords of the instrument were sounded he led out in a clear soft tenor the opening words,

"O Christo mio, eres Tu mi amigo fiel."

Every face in the audience was turned toward him. There seemed to be a compelling quality in his voice, for the song indeed became a yearning prayer. The voices in the audience seemed purposely subdued while that of the leader sounded above them with a clear ringing melody. As the last notes died away, again the sonorous voice of Senior Francisco led out in prayer which culminated in a fervent plea for "Thy blessings, O God, upon this service; that we may be witnesses for Thee while we tell these friends how Thou hast led us."

"My dear Christian people," he said as he grasped his Bible with both hands and held it against his breast, "What I tell you tonight, I tell for the glory of my Lord. If I had any other purpose I would consider it a sin to be here.

"Some of you know my story—how Jesus found me a poor carpenter in Montevideo; how I promised to witness for Him during the rest of my life, and how He has kept me during these many years while I toiled in His service.

"Here you see the picture of a prison which was taken on my last tour through Peru. Once I lived in the darkest dungeon of that prison, among the foulest of criminals. It was a terrible life for eight long months but I had to endure it for Christ's sake and I am glad. While I was suffering there, a little band of Christians were praying for my release and for the redemption of Peru.

"Here is a picture of a religious ceremony in Peru. The images of saints are being carried in procession through the streets. It is done, as they say, in honor of Christ, but how sadly they err in their claims! The priests who are leaders of this procession have falsely accused Christian ministers and caused them to be imprisoned. This class of men has caused more difficulties to the spread of the Word of God than any other. They do not want the people to know God's Word and yet they claim to be followers of Christ.

"Here is a picture of some of my Jungle Christian friends. They do not appear like Christian people you know, but I am glad to say they have experienced a regeneration of their lives such as is beautiful to see."

Senior Francisco talked for more than an hour showing scene after scene that suggested the task of the colporteur as he brings the Word to the hungry people. He warmed into his story as he related the experiences with little bands of Christians who were found along his pathway, as the milestones in the way of the Lord.

"Now my friends!" he said looking anxiously into the faces before him, "I wonder how perfectly you understand the real purpose of this long story I have told. I have told it that you might see how the Gospel of Christ is forging its way into hearts of the hardest iron; how it is causing the walls of persecution and prejudice to crumble down; how the souls of the missionaries are tortured by opposition, but yet by His grace can toil on until the work is done. Friends! I know that Jesus will win. He is going to win South America some day, but we must keep on working. Yes, we must go on and on. Every Christian must help. That is why I have told you my story."

Senior Francisco had finished his message. For a full half minute he stood searching the faces before him as if to make sure that all had understood and that the message had found a place in their hearts. Then, without saying more, he turned his eyes heavenward and, stretching out his hands in benedictory attitude, he prayed.

It was an impressive service. Here was a true missionary heart that had been given unreservedly to a life service for the Master. Christ had come to this humble Italian carpenter in a foreign land and had ordained him to be an ambassador of the Gospel.

La Junta, Colo.

Market Day on the Kongo, Africa

I wish you could see our market. It is held every Saturday just outside of the concession. The natives with food to sell bring it there, and the workmen buy with salt. Money is never used in such cases. We have quite a time keeping the people who are not working from buying all the stuff offered for sale before our men get off. So we have to appoint sentries who let only those inside who have food to sell until the horn is blown for quitting, then you should see the rush. Everyone yells and makes a break for the circle; they sit down with the food in front of them, the ants, caterpillars and other delicacies are all bought in a few minutes. Our having something like a hundred men added to the population has placed a premium on all food stuffs, and although there is plenty of food for all, it takes some scrapping around to find it sometimes. Crops will begin to come in again soon, and I hope the market will be much larger then.—Sel.

"A smile from God's face will forever dry up all the tears from the saint's eyes."

"Some preachers have a wealth of thought, others have a thought of wealth."

EDITORIALS

TWO NEEDS OF THE RURAL CHURCH:—The immediate needs of the rural districts are many. Some of these are mentioned in another department of this issue. One of the great needs is for the rural congregation to become conscious of its large possibilities and opportunities. If the rural church is to be revived and made a strong spiritual force in the community and nation it alone can come through the employment of the forces at the command of the rural church. The salvation of the rural districts depends upon the consecration of the rural congregation. No other force but this can evangelize the country districts. Only to the degree that the rural churches are made to realize this fact and consequently apply themselves to the task can we hope for a larger and better rural work. This is especially true of the larger congregations. These congregations must realize that the mission of the Church is to be evangelistic as well as evangelical. One of the essential elements of orthodoxy is evangelism. No church can be orthodox that is not also truly evangelistic. The two are inseparable. Once get a congregation intensely interested in the salvation of the lost and you have a congregation whose influence will soon be felt in outlying districts, and one that will make efforts to employ all its talent in bringing the Gospel to nearby communities. Avenues will be found through which the story of the Cross will be heralded to the uttermost parts of the earth. The young people will be enlisted in active service and sent out to needy fields and the work generously supported. Such activity will save a congregation from selfishness and indifference.

Another pressing need is for the Church at large to awaken to the urgent need of strengthening the rural work and placing rural mission work on the same basis as that of the foreign and city mission work. It is the country that supplies the brawn and brain of the nation, and furnishes eighty-five per cent. of the ministers of the Gospel in the United States. The little red school house and little brown church of the country crossroads have in their keeping the moral and spiritual forces of the nation. Consequently a decline in morals and spirituality in the rural districts is a serious matter for any nation. The success of our city and foreign work is largely dependent upon the strength of the missionary interest of the rural church. Hence the urgent necessity of the Church making a systematic and definite effort to have the evangelistic spirit permeate our rural churches that they may be local centers for disseminating the Gospel and also loyal and liberal supporters of the work in other needy and more distant fields.

The supreme need is the spirit of evangelism that compells to action. To bring this about calls for constant and persistent effort on the part of the ministry and all active workers. A ministry burdened for the salvation of the lost will go far toward imparting a like spirit to the laity. Definite teaching along these lines in the various services of the church and through personal work all tend to impart and cultivate the evangelistic spirit.

THE COUNTRY BOY AND GIRL:—The greatest rural asset is the boy and girl. There is nothing that should claim as much thoughtful and prayerful consideration by parents, and especially Christian parents, as their boys and girls. They are a sacred charge and neither time nor money should be spared in their training and development so that they may be able to make the largest possible contribution to the moral and spiritual welfare of humanity. In the final analysis to fit the boys and girls for true living is of supreme importance. This is the true and highest mission of the parents. True living implies the living of the unselfish life in accord with the will of God. Those parents who look upon their children as merely a financial asset, and use them primarily for that purpose, have a low and mean conception of life and are doing a gross injustice toward their children. The production of a true and noble life is a far nobler work and an infinitely greater achievement than the making of a living and the mere accumulation of wealth. That life is rich that possesses high ideals and conceptions of life and seeks to exemplify them.

The future of the rural districts, educationally, morally, and spiritually, depends upon the character of the boys and girls coming from the country home. The parents have in their hands the molding of future rural conditions. If they build wisely in their homes we need not anticipate the future with fear.

We urge all parents to read the articles in the Mission department of this number on the "Conservation of the Country Boy and Girl," and "Conditions in Neglected Rural Districts." They contain much food for serious thought and prayerful meditation.

CHRISTIAN LIFE

THE GRACE OF GIVING

The mission of the believer is one of constant giving—a continual outpouring for the good of others. Christ gave everything, even His life for us. We are to be followers of Him. A follower strives to be like his Master. Christ gave freely; the believer should do likewise. Love knows no sacrifice too great. Our giving is the measure of our love.

There are many things the Christian can give in his service for the Master, but we wish to confine ourselves in this discussion to the giving of material things. The man who loves earthly possessions likes to spiritualize this matter of giving. So long as giving does not imply any separation between himself and his earthly treasures he speaks fluently of giving, but when it comes to the question of giving material things he does not speak in so eloquent terms.

Giving beautifully is a grace painful to acquire by many people. The grace of giving cheerfully and liberally can be learned only by giving. It is perhaps one of the most difficult graces to acquire. The love of money is so inbred in human nature that it is painful to root it all out and a constant guard is necessary to prevent its seeds from again finding a lodgment therein. God knows our frame, our weaknesses and frailties. For this reason He evidently gave us His plan for giving, which, if faithfully adhered to, will enable His children to acquire the grace of giving beautifully. We are glad that God has left on record His estimate of the material things of this life, clearly defined the believer's relation to them and given a well-defined plan of giving, but our heart is saddened that so many refuse to accept His plan and make it their own.

God in His revealed will is very clear and explicit in defining our relation, as well as His own, to the material things of this world. What we are wont to call our own possessions—farms, houses, money, etc., etc.—God tells us belongs to Him, and that they are simply entrusted to our care. We are simply His stewards—have charge of His possessions. We must give account of our stewardship as well as of the deeds done in the body. Consequently according to God's Word it is a serious matter to be entrusted with material things, To be custodian of some of the things that belong to God, to have the administration of some of His estate, brings grave responsibilities and calls for careful and prayerful consideration as to the investment of every dollar.

This conception of our relation to earthly possessions prevents waste and extravagance, because they are no longer considered as our own, but as a sacred trust. It is our privilege to invest them so as to bring the largest possible returns, dividends, for the kingdom of God. The prime motive in every investment should be to either directly or indirectly further the Cause thereby. This motive should control the use of these earthly things, and then they will be a blessing to us in the highest degree.

The Bible in no uncertain terms outlines a plan for giving. It is proportionate and systematic giving. The minimum at the time of Abraham (and there is evidenc that even prior to his time) was the tithe, or tenth. The tithe was incorporated in the Mosaic Law by God. But under the Law as much as the fifth was sometimes required. The Old Testament record shows that whenever Israel adhered to this God-given plan the treasury of the Lord was full, and whenever they departed from it there was lack. We find nowhere in the Old or New Testament that this minimum was ever set aside or annulled. Neither do we find anywhere in the New Testament that the tithe had been definitely enjoined upon the believer. Christ definitely commended tithing. (Luke 11:42.) Paul definitely commands proportionate giving. (I Cor. 16:1, 2.) The principle of the tithe has been so universally recognized all through the ages that a direct command to practice the principle in the dispensation of Grace is not necessary. If under the Law the minimum was the tenth, does He require less under Grace? Grace should far exceed the demands of the Law. Just as the dispensation of Grace is more glorious than the dispensation of Law, in the like proportion should our liberality exceed that which was required under the Law.

Under the Law the minimum was the tenth. In addition to this was the free will offering. The tenth was recognized as an obligation to the Lord. What more was given was a free will offering. In this dispensation we believe the minimum to be the tenth, but are to give as the Lord has prospered us. Many Christians today can give more than a tenth of their income because they are more abundantly prospered than others, but all can give the minimum.

That this is in accord with the plan of God we believe because of the blessing attending its practice. The miserable failure of the numerous plans used by the different denominations to supply the treasury of the Lord, the necessity for the constant appeals for funds and the failure to have the treasury abundantly supplied gives room to question whether the blessings of God rest upon these plans. On the other hand the remarkable success attending the plan of proportionate giving wherever adopted and faithfully carried out, the blessings attending the lives of those who adopt this plan, and the abundance of funds that are constantly available for the Lord's work, gives strong evidence that it is in accord with the Divine plan and God's holy benediction is resting upon it. The coffers of the Lord would be overflowing if His people would all yield full obedience and accept His plan of giving. There would no longer be any need of solicitors going from church to church asking for funds, no need for our mission work to be hampered for lack of funds. Only by the acceptance of God's plan of giving, and thereby recognizing our proper relation to things temporal can we acquire the grace of giving beautifully, which implies giving liberally and cheerfully.

We believe God's plan of giving to be one of the "all things" taught in the Bible. It is one of the "all things" we seldom hear taught. We recall of hearing only one sermon on this subject and that by a minister of another denomination. Why is there such a lack of teaching on this important subject? Is it strange that comparatively so few experience the joys and blessings of the liberal and cheerful giver and verify in their experience the truth, "It is more blessed to give than to receive?" "The Lord loveth a cheerful giver."

GIVING IN TIPS AND TITHES

Mr. George Innes says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full;

the tip is a matter of custom and good nature, and not a legal or moral obligation.

Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious he gave the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or supplied his needs at the table.

In the Mosaic economy the people were required to give a tithe of all their income from every source. The Law plainly and positively said, "The tithe is the Lord's." If the tithe was withheld, the people were charged with robbing God, and they were punished for their sin. The Prophet Malachi accused the people of his day of robbing God, and called upon them to bring the whole tithe into the store-house, and he assured them that, if they would do this, the Lord would open the windows of heaven and pour out such a blessing upon them that there would not be room enough to receive it. After the tithes came the "free-will offerings."

Since his financial and missionary conversion Mr. Innes has devoted himself exclusively to the Lord's work. He has opened an office and furnished it, and supports a staff of workers. Now he is a steward; what he has he holds in trust for the Lord. The day of "tipping" is over.

Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of the Christian people of America for Foreign Missions does not exceed one cent a week, it is plain that the number of "tippers" is very large. There are men and women whom the Lord has prospered who are able to work at their own charges and not only support themselves but support whole stations. Why should they not do it?

It is not clear to all that the law of the tithe has been transferred from the Mosaic dispensation to the Christian. Some say that there are those who can not afford to give as much as a tenth of their incomes for the Lord's work. The testimony of those who have put God to the proof is that nine-tenths with His blessing will go farther than ten-tenths without His blessing. Does it not appear probable that if the Jew could give a tenth of his income, and if the pagan could and can give a tenth, the Christian can give as large a proportion? Does a Christian wish to give less than a Jew? If all Christians were to give a tenth, there would be money enough in the Lord's treasury for local church expenses, for missions of every kind, for benevolence, and for education. Treasuries would be overflowing. The tithe is the least that we should give, for many could well afford to live on a tithe and give the remainder.

Is it not high time that we were substituting the tithe for the tip? Is is not high time that we were giving as the Lord has prospered us? Can we say that we honor the Lord with our substance, when we hand him a tip? He is not a pauper asking alms; He is a preferred creditor, and His claims should be satisfied first and to the full.

Tip or tithe—which shall it be?—Missionary Intelligencer.

"This shows the contrast between the Christians in Bolenge, Africa, where the Church was organized only ten years ago, gladly bearing their tithe load, and the Christian at home sweating under his mite load."—The Missionary Intelligencer.

SEVEN WAYS OF GIVING

1. The careless way. To give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way. To lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.

6 The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way. To limit our own expenditure to a certain sum, and give away all the rest of our income.—Sel.

"The size of God's family does not affect the preciousness of the individual soul."

NINE-TENTHS OR TEN-TENTHS

The Lord gives His people "all things richly to enjoy." And He has asked His people to give back one-tenth, and that used in ways that would also profit and bless those who gave it.

When men refuse to give back the tenth, then the Lord declares that they have robbed Him "in tithes and in offerings" (Mal. 3:8).

Many have tried the ten-tenths plan, and have not prospered; let them now try the nine-tenths plan which the Lord has appointed. Perhaps they will find here the remedy for some of their troubles and losses. Bring in, then, the tithes and offerings of the Lord, and see if He does not pour out a blessing that will be abundant and abiding.

Few people ever prosper greatly by robbing men; and when did a man ever prosper by robbing God? Those who rob God are likely to have troubles and losses, and find no benefit or blessing in their wrong-doing; while those who give and lend to the Lord find blessings in their obedience to Him. It is related that a Hindoo Christian agent, who used to be always grumbling at the smallness of his salary, made up his mind to give one-tenth to God. So next pay-day, when the missionary handed him, as usual, ten rupees, he pushed back one of them saying, "That is for God's work, sir."

The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. Instead of grumbling, as usual, the man answered cheerfully:

"Well, thank you, sir."

"Then tell me how it is that you, who used to be always grumbling when you were spending your ten rupees a month on yourself, now do so well with only nine."

"Because, sir, nine-tenths with God's blessings is better than ten-tenths without it."—The Safeguard.

GIVING AND LIVING

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow:
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To give
Is to live.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortunes gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Selected.

• MISSIONS •

CONDITIONS IN NEGLECTED RURAL DISTRICTS

E. J. Berkey.

There is considerable variation in the condition of neglected rural fields. One district is neglected in one line, another in a different line of work. Whatever way of neglect may be named there is one fundamental principle in all work for mankind, which, if neglected, will bring undesirable conditions. This foundation principle is the true religion of Jesus Christ.

Phrenology has discovered that whenever a person has absented himself from the preaching of the Word for six months, it is noticeable in his character. When we analyze the needs of life we can easily see why this is so. Man is to a great degree what he is by the influences about him; hence his

Social Condition

is only elevated to the degree in which the Gospel standard becomes a part of his life. His qualities of real worth, virtue, honesty, truth, etc., are all engaged with this real source of excellence; hence we have a society of Christians which are the life, the ideal, the backbone, the leaders in the community. Upon these depend the less fortunate for their protection, education, morals, and religion. "How shall we escape if we neglect so great salvation?" fits in here as a basis of life for the rural district.

The salvation of a neighborhood from degradation, disgrace, shame, illiteracy, immorality and infidelity depends upon the degree in which true Christians—"living epistles, known and read of all men"—impress their lives upon those who look to them for their support. Remove these Christian influences and the social rank sinks into immorality, impurity, and lust. What holds up the standard of excellence in character but the true impressions of nobility by those who possess high ideals and virtue! The "lower element" see their power and superiority, and conceive the desire to be like them. Their conscience startles them, when, if engaged in wrong or vileness, they are seen by those who are nobler and they shrink or hide. It is important not to neglect these helpless ones who have not the advantages of the beautiful and the true.

Take from the community the influences of the Bible and with it go the

Educational Privileges

and all other means of betterment for man. It is an indisputable fact that the less religious a community the more illiterate. There is a general opinion that the more really religious people are the more narrow-minded. This is untrue. The greater the **true** Bible knowledge the larger-hearted, the more liberal, the less selfish, and the more beneficent the people.

The spirit of missionary activity, moral uplift, and general welfare of the neighborhood depend upon the live, wide-awake Church of Jesus Christ. In the neglected districts the social rank seems satisfied with a good-enough-go-easy spirit with no thought of higher development of an ideal

Moral Standard

Neglect means to lose the standard which the Christian people must raise if it is to be raised. "Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).

In the neglected districts people are often content with hard daily labor and plead they have not time to send the children to school but keep them hard at work for a livelihood, which deprives them of association and keeps them in their little world by themselves. Many plead being tired, no clothes, people do not care or have any interest in them so they will stay at home. The children grow up, get married, and the area of the neglected district is enlarged. One generation follows another with no special aim in life and the result is a 'negligent, often do-less-hand-to-mouth-indifferent-do-not-care people with no ambition for improvement. Nowhere is this felt more keenly than in the line of

Spirituality

Many have not enough education to read even the simple language of the Bible with any degree of satisfaction or intelligence. With no interest in the sacred Word, Church and Sunday school, in education, travel, etc., what can be expected of these people? This is the picture of many places as I find them in evangelistic work. It may seem extreme to some who do not travel much.

Now let me give a

General Picture

of the rural districts which is the **first step** and nearly always the CAUSE of much of the greater part of the other picture. We begin in the districts where we have what is termed "strong churches." A spirit of regret and mourning seems to prevail in many localities because our young people will not come into the Mennonite Church, but seek a home among the other churches. I have studied and carefully observed to get at the cause for these conditions.

The **neglect of parents** is one of the **prime factors** for conditions of this kind. They may not be aware of it but it is nevertheless a fact. Many parents give an uncertain sound regarding a church home. How often the child hears the services of the church condemned! "The minister has no business being so strict." "Can't find a certain cut of clothing mentioned in the Bible." The weakness of the Sunday school superintendent, the deacon, the minister, and the bishop is held up and talked about constantly until the young son or daughter has implanted in them (unconsciously perhaps) the idea that the Church of the parents is no better than any other.

Add to this another fact. Parents often hold up the **good** they see in other churches and do not mention the evils. This brings a **double** influence to bear upon the young mind. They are impressed with the **good** of the other church and with the **evil** (if not real, then imaginary) of the church of the parents. Where this is true we need not question why the young people are lost to the Church. With an **impression** that the other churches are just as good, they will say, "Why not seek a home where we can have more privileges and not be so odd and bound down?" The general tenor of today is, "Oh, this or that makes no difference, we are all working for the same place and way, and if others can be saved we can too." This is bound to bring indifference and coldness toward true religion.

Ministers and members of other churches take advantage of such conditions and the loss to the Church cannot be estimated. Here is the **neglect** in the parental training and teaching. They should be taught the difference between this careless way of popular religion and the **Bible** way, and have pointed out to them WHY we hold to these principles which differ from others. Give them a Bible reason, and point out the end of some Bible characters who did not heed the Word.

Mothers often complain that they cannot do anything on account of home du-

ties. They must stay by the children while others enjoy public services, be missionaries, etc. Here is just where they miss it. The HOME is the FIRST INSTITUTION of God on earth and the FOUNDATION of all others that are worthy of the name. While the child is in the tender age and the mind susceptible to impressions is the time to put in the best efforts. "The hand that rocks the cradle is the hand that rules the nation." Find a neighborhood of ungodly, indifferent, immoral people and you can invariable trace the cause to the home. The lives of the children are an index to the character of the home.

A Sunday school teacher gave the life of Christ in detail without giving the name, and then asked the class of little girls whose life it was she was describing. A little hand went up and when asked for the answer, said "My mother." Blessed child—what a "goodly heritage." Are we as parents thus impressing the Christ life upon our children and rising generation, embracing the grand opportunity to have reproduced in those who will soon take our places to have high ideals, true character, a lovely disposition, and noble spiritual life? Would this be done we would see no fruits of "neglected rural districts" where we must have missionary efforts to bring about work for the Master.

Did you ever count the loss resulting from a carelessness in home training—the result of but one member of the family going to another Church? While in Maryland in work occasion presented to count the result in this line. The young man who married out of the Church and joined another Church raised a family of eight children. It was found that in three generations there were over one hundred people who should have been members of the Mennonite Church. This is but one instance. Every one who is lost to the Church and raises a family may affect at **least one hundred and fifty** people relative to their Church relations. Taking this as a basis it takes little figuring to get an idea of the great multitude lost to the Church through the past centuries, all because one family as parents have neglected to do their **duty** as enjoined upon them by the Lord. Oh, if we could but awaken to these facts, do our duty as parents, bring up the rising generation to the Bible standard. True family training, devotion, song service, Sunday school, church, with real earnestness and true loyalty to the Church by precept and example would solve the problem of the rural district.

The Mennonite Church OUGHT to be, and WOULD be, the STRONGEST Church in existence, both in spirituality and numbers, with a clean influential, clean Christian record if EACH MENNONITE FAMILY in the past ages had but done its duty to their own children in the home. The song service would swell with true praises triumphant; the Sunday school would be a live issue with all interested in each other; the Bible would be studied and taught in the **"all things"** of His Word; real harmony in service; true unity in Spirit; the great chasm between the ministry and young people would soon be unknown, and what an ideal glorious Church. Did not God intend it thus? Did not Christ pray for it to be thus? (Jno. 17). Are we as individuals, as parents, as young people, as Sunday school workers, as church members, as officials, doing our utmost to this end? If not, why not? If we do not look after our children and train them for Christ, who will? Can we expect others to take greater interest in the GOOD of your children than we ourselves?

I appeal to you as young people to be out and out for Christ and the Church, even if your past has not been so encouraging. We can escape much future worry, sorrow, heart-aches, both to ministers, teachers, parents, to ourselves, and to our offspring by resolving—**NOW**—to be true to the Church, to the ministry, and especially to Christ and His Word. **Never neglect** duty, and the cause of Christ will prosper in our hands; God will have great glory and power and we will have great blessing and happiness. Will we do it?

Waynesboro, Va.

CONSERVATION OF THE COUNTRY BOY AND GIRL

J. K. Bixler

Of late years we have heard much of conserving the natural resources of our nation, such as its forests, minerals, water power, food stuffs, etc. There has been an exceeding waste along these lines and now we are wishing that we might have for use what was formerly wasted. But greater than these wastes are those of the lives, physical, mental, moral and spiritual, of the country boys and girls. The city boys and girls have already received some attention and laws are being enacted that prohibit their employment under certain ages in the factories, but on the farms there is no statutory provision for them. Horace Plunkett who has made a study of the rural problem from many angles says "that in rural life is to be found the greatest waste of national resources both human and material." Strictly speaking, to conserve means to make the best use of, and as applied to boys and girls, to develop them to be the greatest good to the world in general and to get the most satisfaction out of life.

Just as the soil is farmed out or depleted the boys and girls may be exploited and be left physical or moral nonentities. The boy should be looked at as more than simply being the personal property of his father; he is the capital of this great commonwealth and the asset of the Church. The father has, or should have, received from his father the capital, physical, mental, and moral, needed in life for meeting its problems and he should not think of exploiting his boy for financial gain robbing him of the opportunities he should have for getting the very best preparation for life possible. I am not saying that under necessary circumstances that boys and girls should not contribute to or wholly support their parents or that they should not work. They should work, but to make them the tool for hoarding up money and crippling their lives and ambitions for the higher and real life is, while not unpardonable, an irremedial sin against the boys and girls. It can be nothing less than criminal for boys and girls to be exploited and generations to come be defrauded of their rightful heritage.

Jesus laid down the principle that "a man's life consisteth not in the things which he possesseth." Life is not dollars and cents but the development of the highest and the best in us. To the Christian farmer the problem is not economic but moral—not the raising of bumper crops, but the rearing of the boys and girls for the most useful lives, and to him these material things are merely servants for bringing about that end. For the boys and girls to be developed into honest, respectable, Christian men and women means more to them than to fall heir to large farms. But on many farms there is still more attention given to the sleek farm animals than to the neglected women and children. The elder son's criticism of his father while a harsh one contains much food for thought. He complained that his father never even gave him a kid that he might make merry with his friends but readily consented to the killing of the fatted calf for the prodigal son who had squandered his living with harlots and in riotous ways. While it is true that he could daily feed at his father's table, yet his plea was just. Were more kids furnished for the boys and girls at home less fatted calves would be needed to welcome their return with debauched and wasted lives. Let the father be the close companion of his sons and their friends even if it takes some of the kids. Many a young man would like to make more of his life but cannot because of the conditions at home. A few years ago a minister's son told me that he would like to study his Bible more but that they have so much work that he cannot get the time for study. That son was later given a Sunday school class but he was not a success. Do you wonder why? Who is

to blame? The impressionable age is about gone for that man. Must he go through life with that empty desire unsatisfied? Yet his father means to be good to him and help him to a farm. When will we learn the Savior's principle of life?

That the way in which the country schools are conducted is to blame for some of the rural conditions and the unrest among the boys and girls is admitted by all that have made some study of the problem. There must be a change in rural education. Warren Wilson says, "Unfortunately the country school in America has wasted more boy property than all the predatory corporations have wasted in the way of timber and water power." "At present the country children are educated as if for the purpose of driving them into the towns," says Horace Plunkett. City ideals are continually held up before them and life is measured by city standards. Many of the country girls want to go to the cities to work not only because the wages are considered better but because they have time for some other things besides hard labor. Just as long as the conditions are not changed and the farmer girls made to feel that there is as much of real life in the country as in the city there will be an exodus of the girls to the cities. The boys and girls crave for companionship and they get it in the cities even if it is not always of the right sort. There is no reason why there should not be more real pleasure in the country than in the city.

Many business firms realize that it pays them well financially to share the profits with their employees. Yet many boys and girls on the farms are supposed to work on the fourteen hour basis for board, clothes, and bed and surprise is expressed when they become dissatisfied. Oh, yes, sometimes they are promised a colt, or calf, or pig and then when it is old enough to sell the father sells it and pockets the money and the wishes and feelings of the child ignored. Do you blame that child for getting rebellious? Such an action towards an innocent child is a greater crime than to steal from a great corporation. The child's confidence in its parent lost, its ambition broken, and it given an object lesson in untruthfulness and stealing. What can be worse? Many boys leave the farm for the city just because they have feelings. They are willing to work, but they have rights that are not respected.

My plea is this; that we look to the welfare of the boys and girls in the light of the future and that all the rest be made to serve to that end. Boys and girls are natural resources and they need development of their faculties. God has given their faculties for a purpose and they all belong to Him and unless developed will be short of the Master's ideal. The boys and girls are more than so many animals to be fed and clothed and housed; they are a gift from God and He expects them again with usury; they are the means to carry on His work. Every boy and girl should be reared with the thought of furthering the great work of saving souls, and for this cause God needs well-rounded men and women. Boys and girls are in the stage of development and to rob them of their privilege to be developed is robbing God of His dues; and yet people now as of old ask, "Wherein have we robbed thee?" While the sons and daughters no doubt appreciate it to have a farm to go to when they start out in life, yet many a life would enjoy itself more with less of this world's goods and instead have more development of mind and soul and capable of enjoying more of the real issues of life. It is not so much a question of living but of living the best possible life while we do live. To this end let us make the most possible of the boys and girls.

Elkhart, Indiana.

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

Symposium—The City Mission and Social Life of the Community

There are many problems related to the social life of a community, and especially is this true in the city where so many classes of people live close together. According to God's plan the family is the center of social life, and where the family life is the center of social life, and where the family life is kept in honor it will be well with the social life of the community. We know of the low standards of family life in the city which accounts for the rottenness in social life. As an example we cite a case of a young couple. They were married about six months during which they had lots of trouble. The wife had her husband imprisoned because he did not support her. They have separated since. A low standard of social life.

We can improve social conditions by bringing the people in, touch with Jesus. (Luke 19:5-10.) In this work we must begin with the infants. This is why we have a Cradle Roll on which are entered the names of the infants who are visited and when old enough are invited into the Sunday school where they hear and learn about Jesus. We work with all ages and for those who cannot come to the services we have the Home Department which enables us to make regular visits to the homes of the members and teach them the Word of God. Thus through the Sunday school, Children's and Y. P. M., Bible Classes, regular preaching services, Open Air Gospel meetings we try to impress upon the community that there is a higher aim than to live a selfish life satisfying the desires of the flesh. Jesus must be given a chance to abide in their house. Thus by visitation, example, prayer, preaching and interesting the members of the Mission in the Lord's work we aim to raise the standard of social life in the community.

A. F. Wiens, Supt.,
Mennonite Rescue Mission,
Chicago, Ill.

The city Mission has a vital influence upon the social life of the community. Social conditions here were fearful to behold ten years ago. There was no section of the city so bad as the community in which the Mission is now located. Policemen tell us there was more crime committed here than in any other section, rowdyism was at its highest, vulgarity so prevalent among the young people that a decent, self-respecting person was ashamed to walk the streets after dark. People in general had absolutely no regard for law. The Lord's day was desecrated, men played baseball right beside the Mission Hall and disturbed the services. Even a policeman went so far as to help in a game, but later he was deposed. It was nothing unusual to see boys and girls carousing around on the Commons, north of the Mission, until long after midnight. One street several blocks from here was composed almost entirely of houses of ill fame. Such is a partial picture of the social life of this community ten years ago. The picture could be drawn much darker if we so desired.

But there has been a change. What caused the change? Policemen almost feared to enforce the law. But when the Mission was placed here the policemen and the people knew that the workers stood for all that was good and edifying. They abolished the red light district and stopped the desecration of the Sabbath. Perhaps the main reasons for the change are these: The workers have always taught and lived a high standard of purity in conduct, never afraid to denounce sin in all its forms—calling sin, sin, taught the religion of Christ as first pure, undefiled and unspotted from the world; and taught to "put on the Lord Jesus Christ and make no provision for the flesh."

Although the social life of the community has changed a great deal and a number of evil things have been done away with, yet it is far from being what we would like it to be. Still we are continually holding before the people the doctrine of heart purity—that to live a life absolutely pure and holy the heart must be changed. If the heart is changed it will be manifested on the outside.

The preaching services have a great influence for good. The Sunday school too

is a good influence. Some children who come never hear the name of Christ except in cursing outside of the Sunday school. In the Y. P. Meeting the social instinct is satisfied to a certain degree, yet not fully. For this purpose we have a special Children's meeting every Sunday evening at 6 o'clock for those under 16 years of age. Then at 6:45 we have Y. P. M. for those over sixteen. Then for the young people of this vicinity we have organized a society. At present there are thirty members, eight of who are not members of the Church. A program is rendered every two weeks. This meeting is under the leadership of the young people who are Christians. There is also a Mothers' Meeting once every month. We occasionally meet in a home to spend the evening in singing. This is a great help as also is house to house visitation. In our daily contact with men and women we try to hold up Jesus Christ as the One to accept and obey. Won't you pray that the great plan of God to bring the glad tidings of salvation to the lost be not hindered?

Claude C. Culp,
Mennonite Gospel Mission,
Ft. Wayne, Ind.

The problem here as elsewhere is a lack of workers, means and interest in the Lord's work. Most men seek their own and not the Lord's interests. There is a lack of charity on the part of all of us. Men and women are rushing pell-mell to destruction and professing Christians are standing idly by finding fault with those who make an effort to warn them. The only remedy I could suggest is that we all humbly bow before the Lord and ask Him to fill us with the Holy Spirit and give us a burden for lost souls, so we may have compassion upon them. If our hearts are filled with charity we can easily overlook the faults of one another and work in unity. Then peace will abound and the Lord's work will go along harmoniously, and God's name will be glorified. Although the work here is very encouraging and by God's grace we are making every effort to awaken interest, and while there is an increased attendance at the weekly prayer meeting and Children's meeting, yet there remains much work to be done. We are much in need of a rescue mission to lend a helping hand to those in distress and to such who have fallen into divers sins and have been stripped of all virtue. In taking a survey of the Mennonite denominations we see that the Lord has prospered them wondrously and we think it should be a very small matter to support a first class rescue mission in every city of moderate size. The Lord forbids any of His children to lay up treasures for themselves upon the earth, but rather commands us to give alms and show brotherly kindness and lay up treasures in heaven. Remember the royal law, **"Thou shalt love thy neighbor as thyself."**

Eli W. Weaver, Supt.,
Home Mission,
Lancaster, Pa.

The churches in this large city are largely social clubs where the many different societies have their entertainments, suppers, Tom Thum weddings, pool-rooms in the basement, Boy Scouts, athletic clubs, moving pictures, etc., etc. The new birth not being taught, gives the old carnal life room.

But we thank God that we have not so learned Christ, and that there is a higher life—to **know Him,** and **make Him known,** and that the message comes to us, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God" (Rom. 12:2).

Timothy, a young man, was told, "Let no man despise thy youth, but be THOU an EXAMPLE of the BELIEVERS, in **word,** in **conversation,** in **charity,** in **spirit,** in **faith,** in **purity"** (I Tim. 4:12). Reader, the Lord expects as much from you. "Make no provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14), for "As a man thinketh in his heart, so is he." Therefore, "Whatsoever things are **true,** whatsoever things are **just,** whatsoever things are **pure,** whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

It is a higher spiritual life that is needed, and when this is attained the social life will come right.

"Holding Forth the Word of Life."

The Workers,
Philadelphia, Pa.

The social problem relative to our City Missions is one that has not yet been fully solved; not that there is no solution for it, nor do I mean to say that missionaries are not social beings. The fact of the matter is, society in the city makes a larger demand on us than society in the rural districts, because the avenues for social enjoyments are more numerous, and we have not, in all cases, sufficiently met the situation.

A Diagnosis of the Case

The social instinct in the human being cannot be fully satisfied in the Prayer Meeting, and Bible Study Class. The Prayer Meeting would be a grand place to make "matches," but I presume few are made there, if any, not ignoring the fact that all should be made with prayer.

In the second place, we may have all our young people, with us in Sunday school and the Sunday evening service, but where are they on the "off nights?" I ask this question because we have a right to know, and as long as we do not know we have not solved the social problem.

A Solution to the Problem

When the young man made his round to say good-bye in the home which he was leaving for college, his mother gripped his hand, and said, "John, when you are at college remember you are third." He wrote the words on a card, and nailed it to the door of his room. Students would ask him for the interpretation, but he was silent, until it became a part of himself, when he explained as here follows

"First, 'Thou shalt love the Lord thy God with all thy heart.' Second, 'And thy neighbor,' and, Third, 'As thyself' (Matt. 22:37-39)." This is the Divine injunction, which when observed will certainly produce results.

We have Christ and we have society, and when the two are coupled together by the divine operation of the Holy Ghost, then we have social Christianity. According to my humble judgment that is the only thing that saves the community.

When I ask for a side dish I am not pleading for clubs, and socials, and entertainments. I believe in the "more excellent way," that is, run all your machinery—if you have any—on the **Love Plan.** They will never wear out. Faith and hope in clubs and socials will come to nought, but charity abideth forever.

If the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, and the love of Christ is constraining us, then we will be in a position to solve the social problem so far as our people is concerned. We are not called upon to entertain the devil's crowd more than with constraining love draw them over one by one.

C. K. Brenneman, Supt.,
Mennonite Gospel Mission,
Canton, O.

The question of the social life of the Missions is being emphasized and is calling for due consideration by members of the General Mission Board. My long experience in mission work has taught me that nothing will take the place of a simple trust in Christ. When I speak thus I have in mind only the class of people with whom I have been called to work. Mission after Mission, and church after church in this community have come and gone like the ice and snow. They have tried all the ways they could think of to hold the people for Christ.

I believe that religion should be put into social action. I believe the Gospel covers the whole of man, his physical, moral and religious nature. In order to be successful in our mission work we must make provision for the same. But I contend that the methods that are often used do not make for success. A Mission that will try and duplicate all the work of the Y. M. C. A., the work of the social settlement house, the work of the public schools in manual training, the work of the hospital in a medical dispensary, will make a shipwreck of the spiritual side of the mission work as hundreds of city Missions have done that are carried on by denomi-

nations that have more money and better equipped workers from the intellectual standpoint than the Mennonite Church can have for many years.

Do you ask me, Are you opposed to any other activities but the regular preaching services? I am not. I am a firm believer in the rights and needs of young people in the various stages of their life. I believe in social gatherings. I believe in a program that when fully unfolded will make the lives of our young people more spiritual, give them higher moral standards and a strong physique. I am utterly opposed to bringing this frivolous social spirit that is found in so many city Missions—fooling time away with playing checkers, authors, pool, billiards, old mother goose, etc., etc.—into the Mission. Such social activity is not uplifting to the physical, moral and spiritual nature of our young people. It does not make more prayerful nor better workers in our Young People's Meetings, nor does it make better Sunday school teachers. It does not lay any moral obligation upon them, nor make them better physically.

According to my judgment, to carry on a work that would be effective for the community and carry all the lines of activity suggested by men on the field, it would require $100,000 for a building and equipment, and $25,000 a year to run it. With the very best of care it might be able to start a stream of power that would make a great contribution toward a spiritual church.

What are we doing for the social life of the community We are unable to carry out our program because we have not the room. Our room is too small to take care of any other than the preaching side alone. Our audience room is often more than full. We are praying that we might have a new building where we might carry on our work with a greater degree of success.

A. H. Leaman, Supt.,
Home Mission,
Chicago, Ill.

This is one of the many great problems of the city missionary. The one thing that makes this social problem perhaps more complex than any other one thing is the fact that all about us are schemes and plans to provide amusement and entertainment for all classes. This is a pleasure loving age, so much so that in this twentieth century the desire for pleasure is so great that the one great institution in which all the needs of man can be satisfied, founded by the Lord Jesus Christ, the Church, is woefully neglected. The rules and regulations for this divinely instituted Society are plainly set forth by the Apostle Paul who was especially called for this purpose and who accomplished his task well.

Life has taught us that man is a social being and we firmly believe that the Bible teaches not only about those things that have to do with our spiritual welfare but with our social as well. The question is not so much for us to determine what social conditions are, but what the Word teaches that can be done to remedy these conditions. To my mind we can do nothing for the good of our people that will be of more help and lasting benefit than to simply comply with the requirements of the Head (Christ) of the Society, the Church or called out ones. If we build on this foundation the very gates of hell shall not prevail against it. When Christ is once enthroned in the heart He satisfies every need. We cannot help but see that the gates of hell have prevailed against much in so-called society, and many who move in this society have become disgusted with it and themselves because it was not founded on the Rock and consequently did not satisfy the needs of the soul.

This is a society age. While much looks pleasing and tasteful and promises great returns in benefits and enjoyments, it fails to satisfy. Let us as His true followers draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water, THE WORD. Let us not forsake the assembling of ourselves together, especially in personal visits in the homes where we get into real touch with the inner lives of those with whom we deal. "Getting next to your man has often solved the problem."

In conclusion I would say, let us beware of modern means and methods used by society for social betterment. Prove all methods by the Word. Let us diligently search for the truth taught by our Master on this great question. Let us be sure that our methods and plans are all in harmony with the teaching of Christ, and while our visible returns may not be so large by following divinely approved methods they will bring a rich reward.

Allan Good,
Kansas City, Kansas.

THE CROSS AND THE CRESCENT IN TURKEY

V Turkey—Its History and Government

Nora M. Lambert

History tells us that near the middle of the thirteenth century a tribe of Turks left their camping in Khorassan and wandered into Armenia. This tribe was divided into four sections, the one led by Ertogrul went into Asia Minor and became allied to the sultan of Iconium. His son Othman became the founder of the empire. His reign began in 1299. Othman means "bone-breaker" and the name "Ottoman Empire" or "Osmanli Turks" came from him.

The year 1529 dates the period of the greatest prosperity the Turks have ever known. At that time they were a powerful nation, conquered one country after another and added them to their kingdom until the Ottoman Empire was the object of fear upon the part of all the European nations. The tide changed, however, and one province after another began slipping away until the decline of the nation became decided in the sixteenth century. At one time the Turkish Empire included all the states bordering upon the Mediterranean except Spain, France, Italy, and Morocco, the entire Black Sea coast, and nearly all that of the Red Sea as well as the lower Danube district, but it has dwindled down until at the present time it consists of Asiatic Turkey and a very small section of land surrounding the part of Constantinople which is built on European soil.

Everywhere in the modern world the weak powers break up under the impact of the strong, and the Turkish Empire is exceptionally weak in proportion to the area it covers. The process of decay goes steadily on. Very little attempt is made at improvement. It is recognized to be a fact that every province held by the Turk has become less productive than it was before, and has retrograded in civilization under his rule. The progress of the Moslem and non-Moslem is retarded by his rule, although the Christians suffer the most as a result. In parts of the coast district we find roads and bridges once well built now falling into decay, towns which even in Turkish times were popu-

Bird'seye View of Konia, Ancient Iconium

lous and flourishing are now little more than heaps of ruins, while others have entirely disappeared. We see today the same hindrances to trade and manufacture at work that have succeeded in past times in the impoverishment of a naturally rich country.

Although no trustworthy statistics exist —for a careful census is never taken—the population is declining rather than increasing. The Mussulman element is decreased by moral and political causes and by the drain of military service, and the Christian element by massacre.

"The sick man of the East," is the term that has been applied to the Sultan of Turkey for many years. His end seems to be approaching and many think he is in the death struggle at the present time.

The laws of Turkey are based upon the teachings of the Koran—the Mohammedan's holy book. Next to the authority of the Koran is a code of laws formed of the supposed sayings and opinions of Mohammed. These are the only restraints upon the sultan, and beyond this his will is absolute and must be unquestioned by every subject.

The country is divided into vilayets or states. The ruler of the village is the vali or governor-general who is appointed to this position and changed from place to place by the orders of the sultan.

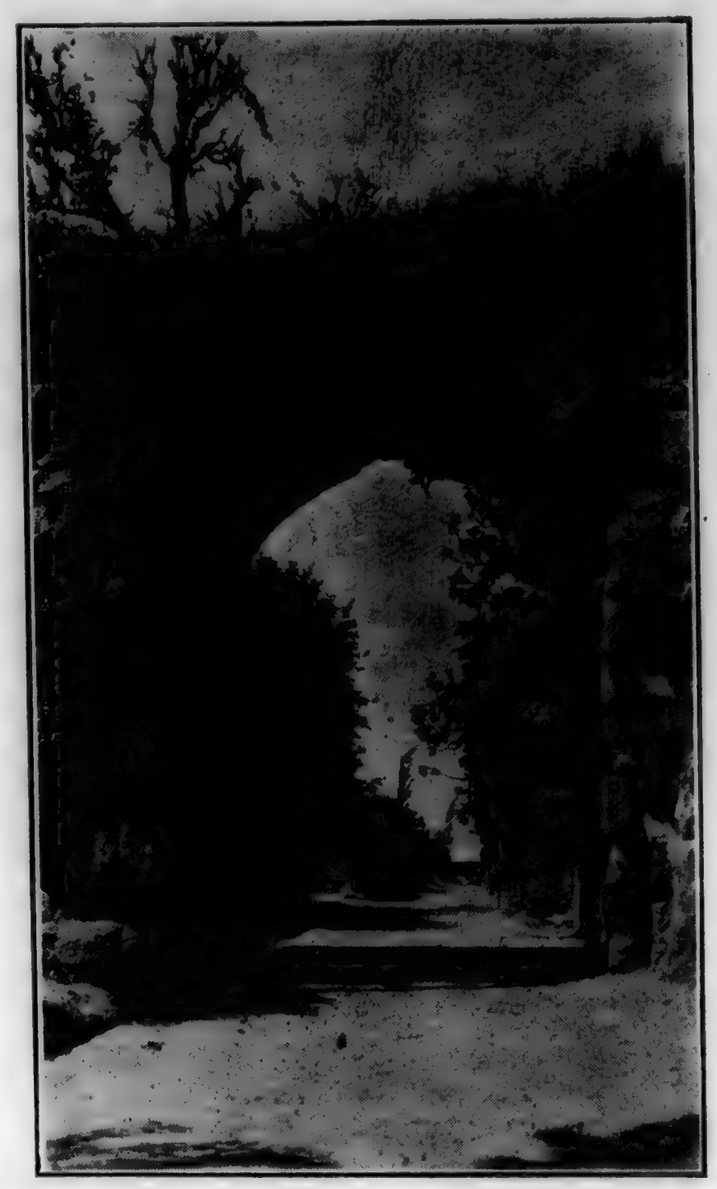
In the book entitled, "Daybreak in Turkey," Dr. Barton in a very striking manner writes that this country is not only the "Land of the Turk," but that it is the "Land of the Bible." He says:

"The countries directly and indirectly governed by the Turkish empire command the interest of the Biblical, classical, and historical student beyond any other part of the earth. No other land possesses so many antiquities of such priceless worth. Turkey is the stage upon which many of the best-known characters of literature and history have lived and acted. It is the battle-field where, for more than thirty-five centuries, contending civilizations and hostile religions, under ambitious leadership, have met in bloody conflict. There is hardly a section of it that has not been connected directly with some well-known historical personage or race or that has not given the setting to some event of world-wide renown. The ruins of massive castles and fortresses, moats and walled cities, that tell of former strength, of pride and of conflict, are found in almost every part of the empire. Inscriptions in many languages adorn the cliffs or are built into the walls now crumbling to ruin. Fragments of ancient roads with arches of bridges and of aqueducts still standing, as old as our Christian era, tell of the engineering skill of the early possessors of the land.

"In the soil thrown up beneath one's feet are gold, silver, bronze, and copper coins, with dates varying from six hundred years before our Christian era to the coin of the present ruler of the realm.

"At the time of Christ much of Asia Minor was a Roman province. Ruins of Roman roads and Roman bridges, in many parts of the country, extend to the borders of Mesopotamia, while Roman coins and Latin inscriptions are too common to attract special attention. It is safe to say that there is no other part of the world which presents so much of permanent interest to the student of classic literature and life as the territory now covered by the Turkish empire.

"The same is true in no less striking measure of the literature and life recorded in the Bible. Probably all Old Testament history, except that part which was enacted in Egypt, belongs to the geography of Turkey, and Egypt until recent years was a part of that empire. The Tigris and the Euphrates rivers rise and flow



St. Paul's Gate in Tarsus.. Tradition tells us this entrance was used in the time of the Apostle Paul

throughout their length upon Turkish soil. Chaldea, Haran, Mt. Moriah, Sinai, the Wilderness, Nineveh, and the Promised Land are a part of the present Moslem empire. Turkey includes the land of the prophets and kings of Israel, and from what is today her domain the Hebrew poets sang. There, too, the temples were built, the chosen race was scattered, enslaved, and restored.

"Except for one brief sojourn of our Lord in Egypt, His entire life was passed on what is now Turkish territory. With exceptions the apostles lived and labored and wrote and died in regions now ruled over by the Sultan of Turkey. The great foreign missionary, Paul, spent but little time outside this country, while the site of the seven churches of the Apocalypse is in Turkish territory. The most of our Christian Scriptures were written in the same country, passing from there to the west.

"The land of Turkey may well be called the cradle of classic and Biblical literature of the Jewish and Christian religions as well as that of Islam. All this, however, be it not forgotten, refers only to the territory covered today by the Turkish empire itself."

Bluffton, O.

(To be continued)

NOTES

Glad Tidings from West and East

Bishop Tugwell, describing a tour in Nigeria, tells of the many villages, formerly entirely heathen, in which are now erected buildings for the worship of God. Again, among the wandering tribe of the Masai, in East Africa, the bishop of Mombasa has in hand an experiment of a "moving evangelistic school." Two African Christian teachers are willing to go and move about with the tribe, which remains only six months in a given place, and is, therefore, difficult to reach by any other method. Owing to the planting, prior to the outbreak of the war, of small mission schools a few hours' distant from each other in the Church Missionary Society Mission in German East Africa, the Bishop says: "All the young men are at our feet for all the teaching we can give them. Would that the same spirit of inquiry were among the young men of our own more favored land!"—Sel.

"Bible-Pockets" in Korea

Bible study in Korea has been emphasized as in no other field, so that it becomes part of the intellectual equipment of every Christian who is normally constituted. Before baptism each candidate is expected to read the life of Christ as found in one or more Gospels, and to be so familiar with its facts that he can stand a rigorous examination. The Bible has been **the** book in the training of the native pastorate, and the Bible text, rather than lesson-helps and commentaries, is the great underlying foundation of Korea's famous Sunday schools. But best of all, it has become part and parcel of the Christian. It has even introduced a convenience in dress. The national costume had no pockets. But the Korean simply must carry his Bible with him. At first he used to wrap it and his hymn-book in a napkin which he held in his hand or slung over his shoulder. Influenced by his American teachers, he extemporized a pocket in his jacket, the first one known to the natives, and hence still called the "Bible-pocket."—The Continent.

BIBLE STUDY

AT THE LAST SUPPER

While there are remarkable incidents all through the story of Christ's life as recorded in the four Gospels, there is found in the twenty-second chapter of Luke a series of events that are outstanding in their remarkable features. They appealed to the author who was acquainted with all the characteristic incidents of Jewish life and customs and are recorded as notable events in the life of Jesus with His disciples.

The first of these events is

The Betrayal of Jesus

Long before this time the chief priests and scribes had determined upon the death of Jesus. For a considerable time Jesus had eluded them, even going up to Jerusalem secretly, and at other times leaving the land of Judea in order not to stir up the opposition against Himself. The time being at hand Jesus again went up to Jerusalem and boldly entered the city and temple. The opportunity was given to the enemies of Jesus to put Him out of the way, but how they were to accomplish their purpose they knew not. They "sought" secretly and stealthily to take Him. His popularity interfered with their enlisting the aid of the public, or of performing their deed in the presence of the people. So they "sought" how they might kill him.

This was the hour of the enemy and of the power of darkness. Satan came to their aid but unknown to them or to their agent Judas. The desire of the wicked is accomplished by the aid of the spiritual knowledge and power of Satan, even as the prayer of the righteous is fulfilled by the spiritual power of God. As the "God of this world" Satan controls the powers of evil to answer the "prayers"(?) of his devotees, and aided Judas to secure his money and the Jews to secure the blood of Jesus.

The knowledge of Satan as to the nature of men and the course of evil is manifested in the fact that while the Jews sought an opportunity to take Jesus they would never have betrayed their purpose to His own disciples and certainly not have appealed to them for assistance in betraying Him into their hands. Their surprise is expressed in the fact that "they were glad, and covenanted to give him money." They were not even aware of the purpose of Judas, who is described elsewhere as a thief, and as a covetous man. Knowing his character and weakness, and knowing the character of the chief priests and their evil desires, the agent of wickedness and the power of evil operated the two forces and brought together the means of the betrayal of the Lord.

This fact establishes the truth that men with evil desires and endeavor to carry out some evil purpose are, by their desires, enlisting the power of Satan, and by their works are being used by the evil one to carry out his ends, by their deeds. Evil desires may thus be characterized as prayers to Satan.

The Man With a Pitcher of Water

Jesus knew all things, even as to whom the disciples should meet upon their entering into the city. It is however interesting to know that the Lord gave to His disciples a certain sign, concerning which there could be no mistake. A room was already prepared for the passover, all furnished for the feast, and the disciples must there prepare for the eating of the passover. At this time of preparation there was also much purification, and much water carried in the city. Men carried water in skins or bottles. Women carried water in pitchers. Most of the illustrations of carrying water with which we are familiar are those of women with the pitchers upon their heads. This seems to have been the custom. Was it the unfamiliar sight of a man carrying a pitcher of water to which the Lord called the attention of His disciples? Three distinct signs combined in one gave the evidence to the disciples as to where they would find the room—the man, the pitcher, the meeting. Confirming this word of the Lord they found the place which the Lord had chosen to eat with His disciples the Last Supper of the Passover.

The Upper Room

In the eastern home the guest chamber is the general assembly or public place where all may assemble, even guests may come in without ceremony, and in humble houses even the sheep or goats and fowls find lodging. It is the court of the house, from which other rooms of halls and apartments open. The upper room is the private apartment where only the specially invited guests may have access. In the court of the inn Jesus had His earthly beginning. He was born in the guest chamber among the cattle and pack-animals of the assembled travelers. The last home into which Jesus would go before leaving for His heavenly home was the one where He would assemble with His own little family of brethren, and He asked for nothing better than that which He had in the beginning of His earthly life.

The intimate relationship which existed between Jesus and the master of the house was recognized by Jesus in His mentioning the upper room. Jesus was not to be treated as a stranger or as a passing guest. The special friendship would invite Him into the house and honor Him with a special chamber. Many there are who allow Jesus to come into the guest chamber and respect Him as among men to be honored with civility, but Jesus only enters into the inner life and becomes a special guest upon the fact of faith having made Him a special and intimate friend.

The New Testament of Jesus

A Testament is familiarly known as a will. Any will is good until another is made. The last will is always the accepted one, other conditions being equal. A will can be made only by those who have property or valuable possessions to dispose of after death. The testator must be possessed of a sound mind, and the disposal of his possessions according to his will can and will be honored by men. A will may come in force at the time of the death of the testator or at a time appointed by him. All of these conditions are to be found fulfilled in the will of God and of Christ.

The Old Testament was both a will and a covenant or agreement. An agreement existed between God and Abraham and his seed. God's will was established at the time of Adam's transgression, when, after repentance and confession, Adam was restored to fellowship through the offering of blood. The inheritance could be attained only through death. With the covenant of Abraham a time was set for the fulfillment of His will. When the seed should come through whom the world would be blessed the inheritance would be transmitted to "Him." In the third and fourth chapters of Galatians both of these elements of God's will are mentioned. In the death of the sacrifices or offerings the death was symbolized which made the will of God effective. In the coming of Christ the seed came who entered into the possessions of God. He

was Abraham's Son and entered into the promised powers and possession of Abraham which God had promised him and his seed. He was also God's Son and in the fulness of time, when He had fulfilled the conditions which God had made for Him He also entered into the possessions of God.

At the last supper, and at the establishing of the new Jesus declared His new will. This implied that He had the right to make a will. He had the possessions of God and the inheritance of Abraham to dispose of. He had the wisdom of God and was in perfect harmony with the will of God in making that will. No flaw will ever be found in it to invalidate it. It will never be contested at the court of Heaven, though many will desire to make claims on it who have disinherited themselves by not meeting its conditions.

Jesus did not come into the inheritance of His Father through the death of his Father, but because the Father committed all things into the hands of His Son and made Him heir of all things. It was by appointment that Jesus, the eternal Son of God, is the heir and possessor of the things of God. By promise He also becomes the heir of Abraham's covenant. But, it is certain that the disposal of the riches of Christ's inheritance to us did not come into force except by the death of the testator. By His death the will of Jesus was made effective. It was the New Testament in His blood. Those who now accept the conditions **are** the heirs of God through Christ because the will is in force now. Jesus died and after His death His will was in force and continues in force, for it was made **for** all men, and for all ages.

As the disciples took that cup they confirmed their faith in the New Testament of Jesus. Not the cup, but the blood made that will effective. Our remembrance of His promise and our confidence in it is brought fresh to our minds by the memorial which Jesus established at the last paschal feast and the first Lord's Supper.

AN ESTIMATE OF PAUL INTELLECTUALLY AND MORALLY AND OF HIS DISTINCT CONTRIBUTION TO THE CHRISTIAN CHURCH

Orie O. Miller

II

A person studying the condition of the early Church at the time of Paul's conversion surely cannot fail to see the effect that such a personality would have on Christianity. One must see God's hand in an unmistakable way in raising up men like Paul, Luther and Knox at different times when the Church was passing through great crises.

First, Paul's conversion was an incident of no little significance in the progress of Christianity. The fact that Paul—a man with a matchless human will, with a great intellect and already popular—could be won over and submit his will to Christ's and live an exemplary Christian life afterwards betokened much for the new faith. And Paul after his conversion truly could say, "For to me to live is Christ." His life as we have seen was very similar to Christ's own. He saw the same evils and suffered many of the same persecutions. One man says that a beginner can often learn more about Christ in Paul's life than by studying Christ's life itself. So his character and his conversion make that fact the greatest single achievement of Christianity to that time.

The second fact that makes his conversion a significant event was that he was a great thinker and the Church had need of such a man. The original apostles were uneducated men, but were very successful in carrying on the new faith, and the fact that these men could be used says much for the faith, but a different kind of man was needed to present this new Gospel to the Gentile world and to convince the world of the superiority of Christianity over other religions. Paul was this man. Even the events of Christ's life could not be fully interpreted by the earlier apostles. They could give facts of Christ's life but Paul first was able to explain the full significance of His life and death. Paul said some of the things that Christ would have said if His hearers could have understood. In Paul's utterances many of the truths were revealed that Christ would fain have uttered, but knew He could not and trusted to the Holy Spirit to interpret and utter as soon as the people could appreciate. This fact Paul himself recognized when he told some of the apostles that he knew Christ better than they did even if they did see Him bodily, and on this fact he bases his right as an apostle.

Paul's third great contribution to Christianity was to carry it to the Gentiles. He first fully recognized the universality of the new faith. It is true that just before this Peter had baptized the first Gentile converts, and that the apostles believed that Christ meant His kingdom to be of the whole world, but Paul alone could work out successfully the many difficult problems this would bring up. He alone could in a practical way explain the relation the new movement would have to Judaism and to the law which had before been considered the code of righteousness. And he alone could meet the local church difficulties that would arise in a Christian community made up of heathen Gentiles and orthodox Jews. Paul, in short, was the organizer and interpreter of Christianity. Under his guiding hand developed new forms of worship and a different idea of attaining righteousness was established from the one that many in the early Church were prone to hold.

But great as Paul is and characteristic as his work was destined to be, he was not nearly great enough to do as some have tried to argue that he did, found Christianity. When we compare Paul with Christ we see the difference. Paul lacked the sympathy and the insight into human nature that Christ so perfectly showed. Paul lacked the calmness, the poise, and the perfect self control of Christ. In his being all things to all men he lacked Christ's breadth and universality. Christ always talked with authority while Paul always recognized Christ as working in him. Paul was a man that we can measure, whose life probably may mean more to a beginner in the faith, because he had sinful tendencies to overcome which Christ did not; but he was certainly not great enough to found the religion which he propagated. His distinctive contribution, then, was to live the Christian life, as the life that satisfies all the religious needs of any man—and we have no hints that it failed to satisfy in his life—to interpret it, and his interpretation holds to this day; and lastly, to proclaim the universality and the comprehensiveness of the Christian religion.

Goshen, Ind.

The Workers' Column

PEACE IN THE WORLD.—Jno. 18:36.

July 11.

I. Jesus, the Model Man of Peace.
II. Jesus' Kingdom the Ideal for His Followers.
1. Not of this world.
2. Not as the kingdoms of this world.
3. Of authority over His servants.
4. Present restrictions upon the conduct of His servants,—"New."

III. Personal Injustice Was no Excuse for Violent Conduct on the part of Jesus or His Disciples.
1. He submitted to personal insults.
2. Death at the hands of the Jews was not averted by force.

IV. The Interests of those Who were Dependent upon Him were not made an Excuse for Violence.
1. The interests of His "kingdom" and its advancement were at stake.
2. His servants' interests were involved with His own.
3. Political iniquity was left to its own evil way;—the Jews were His

(Concluded on page 216)

EDUCATIONAL

THE GREAT WAR

VI (2) International Law and the War

C. Henry Smith

Germany's Case Against the United States

While Germany has not as yet made any specific and official charge against the United States for violating laws of neutrality in the present war, yet she has repeatedly hinted to that effect and the recent note to the State Department by the German ambassador comes very near an official protest. There is a very widespread opinion, however, among German Americans that the United States Government is not maintaining strict neutrality in the present struggle.

The main contention seems to be that by allowing her citizens to sell guns and ammunition to the Allies the United States Government is not acting strictly neutral. Germany can not buy these arms of us because England controls the seas, and consequently our Government should stop the sale of these commodities, since they can be secured only by England and not by Germany.

This contention of course, is not grounded on a legal basis. International law makes a distinction between a government and its citizens. A government as such is not permitted during war to sell to warring nations any warships, guns, ammunition, or loan any money. Its citizens, however, may do any of these things without a violation of laws of neutrality. Of course if citizens attempt to send goods to a nation at war they run the risk of having them seized by the enemy as contraband, but assuming this risk the practice is strictly in accord with the law. The reason why Germany cannot secure similar supplies, is because England controls the seas and such goods bound for German ports would immediately be seized as contraband. Germany in asking the United States to prevent the shipping of war supplies to the Allies, is asking her to perform a task for her which according to all the laws of warfare she herself must do if she can and if she is unable to do so it would actually be an act of unneutrality if our government should forbid such shipment.

As to the other violation hinted at, namely, that the United States is too tamely acquiescent to England's obstruction to our neutral commerce with Germany, this can best be explained under the heading of our case against England.

The United States Against England and Germany

In the case of war in which great seapowers are involved there is always the likelihood that some dispute may arise between belligerents and neutrals over commercial rights. For it is to the interests of belligerents to have all trade with their enemies cut off while neutrals are interested in keeping all trade relations with all belligerents. It is not surprising therefore, that the United States has developed a grievance against both Germany and England because of alleged interference with our European commerce.

First, take England. Friction with England has arisen over differences of opinion with regard to right over contraband and especially over the manner in which the rights of search for contraband has been carried on. As already noted international law gives England the right to seize all contraband found in American vessels destined for a German port. She also has the right to stop an American vessel on the high sea and search for the contraband. The submarine, however, has made it necessary, to use different methods than those sanctioned by international law. According to past custom search consists of stopping a vessel on the seas, carefully examining her papers which must be certified by the government and which contain a list of the ship's cargo and her destination. If the papers show contraband of war, the vessel is taken into an English port and there tried before a prize court. If condemned, the contraband is confiscated, but the rest of the cargo and the vessel are set free. In case there is no contraband at the time of search, the ship is not taken into court, but allowed to go on her way.

England claims that due to the activity of German submarines it would be too dangerous for an English warship to remain stationary on the seas while a long search were made in a neutral vessel for contraband and also that certain contraband articles like copper, which is used for army telephones and other military purposes, is often hidden in cotton cargoes and for that reason a long search through the cotton is necessary. This makes the taking of ships suspected of having contraband into an English port necessary, not for adjudication before a prize court only, but even for the purpose of search. In this way a number of American vessels were detained for weeks and even months to be searched, and no contraband having been found, allowed to go their way. But the delay thus of an innocent neutral cargo causes a great deal of hardship to commerce and it is but natural that the American government should protest in the interest of her commerce.

Another incident which caused friction between England and America was the use of an American flag by an English ship to escape attack from a German submarine. The flag was used upon the recommendation of the English government. While the use of a neutral flag is permitted by international law for the purpose of deceiving an enemy, yet the general use of such flag would make it difficult for the German submarines to distinguish English from American vessels and would thus greatly endanger American vessels. This country therefore cannot permit anything like a general use of its flag by the British.

A third complaint that America has against England is that all commercial intercourse with Germany has been interfered with. In case of a blockade of course England has a right to stop all trade with German ports, but she has not established a technical blockade. A blockade to be binding must be effective, that is, there must be war vessels enough near the blockaded port to make it impossible, or at least extremely hazardous, to attempt to enter port. England does not maintain such an effective blockade because again of submarines it would be extremely dangerous for warships to guard the entrance of every German harbor. England, therefore, had resorted to a new practice not sanctioned by law, and claims the right to stop on the high seas an American vessel bound for German ports which are not effectively blockaded. All this violation of law, however, unlike the German violations, is strictly humanitarian and with as little loss to neutral commerce as is possible. No lives are endangered by her policy, and the penalty attached in case there were an actual blockade, namely, confiscation, is here not attached. Vessels bound for Germany are taken by the English and their cargoes are paid for by the English government.

On another point also our government has differed with England, and that is on

the doctrine known as continuous voyage. We have already seen that contraband goods are such as can be used directly for war purposes. Such goods when destined to an enemy port are subject to capture. Since such goods from America, when sent direct to Germany, were subject to seizure a number of merchants began to send them to Denmark, Sweden and other neutral countries, and from these countries they found their way into Germany. This indirect routeing of contraband has for a long time been known as "continuous voyage," that is, when the ultimate destination of such goods is a hostile country, their transit is known as a continuous voyage, even though they were indirectly sent to a neutral port and there reshipped to a hostile country. The penalty in such case is the same as if they were sent direct. England's contention that she has a right to stop contraband where the ultimate destination is hostile, is undoubtedly within the law. England, too, maintains that since the German government has taken over the control over Germany's entire wheat supply, that makes food supply, which under ordinary circumstances is regarded as conditional contraband, now absolute contraband, and subject to seizure if it can be proven that its ultimate, though indirect destination, is hostile.

Our quarrel with Germany is not so complicated. It arose primarily out of the establishing of the German war zone with the declaration by Germany that since England made use of neutral flags for purposes of deception, and since mistakes might be made, possibly some neutral ships might be sunk accidently. She therefore warned all neutral merchant vessels to keep clear of the war zone.

Our government did not recognize the right of Germany, either to drive away or in the least endanger the safety of American vessels or passengers by this new method of warfare. If Germany had declared the British coast blockaded, and if she would have been able to make the blockade effective in accordance with international law, then she would have had a perfect right to seize all ships, but not to endanger the lives of the crews. Germany did not use the term blockade in her war zone declaration. Even if it had been a blockade, German warcraft could only stop, search and take before a prize court the guilty vessel. Germany, however, proposed to do none of these things, but to sink all enemy vessels with neutral cargoes and without adequate protection to crew and passengers. The American government sent a note to Germany declaring that she would hold the German government strictly accountable for any vessel torpedoed by a German submarine. Thus far, no American vessels have as yet met this fate. (Since this was written the American vessel, Gulflight, met this fate.—Ed.)

The American government sent simultaneous notes to both the British and German governments protesting against the above practices.

After some preliminary negotiations with Germany, the United States government in the hope that some satisfactory solution might be agreed upon by all the nations concerned submitted the following proposals to both Germany and England:

1. Neither to sow or plant mines in the open seas. All mines to have the stamp of the government placing them.

2. Submarines not to be used except for search like an ordinary warship.

3. Foodstuffs to be distributed to noncombatants by an American commission.

4. England not to consider foodstuffs as absolute contraband. These propositions were accepted by Germany and rejected by England, and so the attempt to solve the question of neutral rights of commerce came to naught.

Both Germany and England seem anxious to cultivate the good-will of the United States and wherever possible are anxious to acquiesce in any demands which do not interfere with any advantages which one belligerent may gain over another.

What will be the Effect of the War upon Future Principles of International Law?

Unfortunately since rules of international law are founded upon precedent the practice of the nations at present may establish in many respects new rules, especially regarding many of the new practices which result from such new weapons of warfare as the airship and submarine. And the practices of the present war have been barbarous and inhumane in the extreme.

The trend of international law as it applies to warfare during the past hundred years has been upward in the direction of a higher plane of ethics. The tendency has been to eliminate all danger to noncombatants and to confine actual warfare more and more to the actual armies and navies concerned.

The taking of the lives of noncombatant crews and passengers by torpedoes, and the shelling of unfortified cities, both by sea and air, is resorting to a practice that was discarded a hundred years ago by all the rules of civilized warfare, and if these practices are to become a part of future international law, then the wheels of progress in this direction at least, will be turned back at least a century.

Bluffton, Ohio.

(To be continued)

DIARY LEAVES RE-READ

D. S. Gerig

It was on the afternoon of a beautiful day of middle August of 1912 that we left behind the interesting city of Berne, Switzerland, with its many old landmarks and its beautiful natural environs to continue a journey northwards and to enter again into German territory.

After a short detour into the rich Emmental, to the small village of Langnau, in order to visit the birthplace of my maternal grandmother, and to procure family records which the obliging Gemeinderat kindly copied for me from the old pigskin volumes in unbroken line of 1705, I made my way to the historical old town of Basel where I had promised to meet again my traveling companion.

Basel, or Bale as it is frequently called, is an old and busy commercial center. It is mentioned as early as 374 when it was known as Basilea. It was a free city of the empire during the middle ages, but joined the Swiss Confederation in 1501. It is situated on the Rhine at the great bend where the river suddenly starts in its northerly direction and is at an elevation that affords a splendid view over the beautiful Rhine valley in the direction of the Pfalz. It has a number of remarkable old buildings, the most interesting of these is its cathedral. This was first built by Henry II, in 1010, on the site of a former church erected by Charlemagne. Although this historic structure was greatly damaged by an earthquake in 1336, it was again restored and remains a site of importance. It is in this cathedral that the remains of the learned scholar Erasmus lie buried and also the once great empress Anna, wife of Rudolf of Hapsburg.

The most interesting art remains to be seen in the city are some fragments of the celebrated Fresco painted in the fifteenth century by the renowned artist Holbein. These fragments are generally known as "The Dance of Death." They are to be seen in the St. Nicholas chapel of the cathedral. These peculiar figures so inspired the poet Goethe that upon seeing them he wrote a seven stanza poem wherein he reproduces in graphic style the events depicted here by the imagination and brush of the noted artist. The translation of the first stanza runs thus:

"The warder looks down at the mid hour of night
On the tombs that lie scattered below;
The moon fills her place with her silvery light,
And the churchyard like day seems aglow.
What see? first one grave, then another opes wide.
And women and men stepping forth are discried,
In cerements snow-white and trailing."

Antiquated and behind the times as the people of Basel may have been in many

matters, it has long been their boast that they are one hour ahead of all other Swiss cities. The ancient tower over the city gates contained the town clock. The old night watch heard how the conspirators were planning to enter the city through the co-operation of the traitor at the stroke of twelve. In his dismay to save the town he is said to have climbed up to the tower and moved the clock forward so that it rang out one instead of twelve. At the sound of the solemn note, the conspirators were awakened. They thought however that they had overslept and thus they were obliged to steal away angry and crestfallen. Tradition says that when the full story came to the ears of the councilors, they decreed that the clock should ever after remain an hour ahead of time, to remind the inhabitants constantly of their narrow escape from the hands of treason.

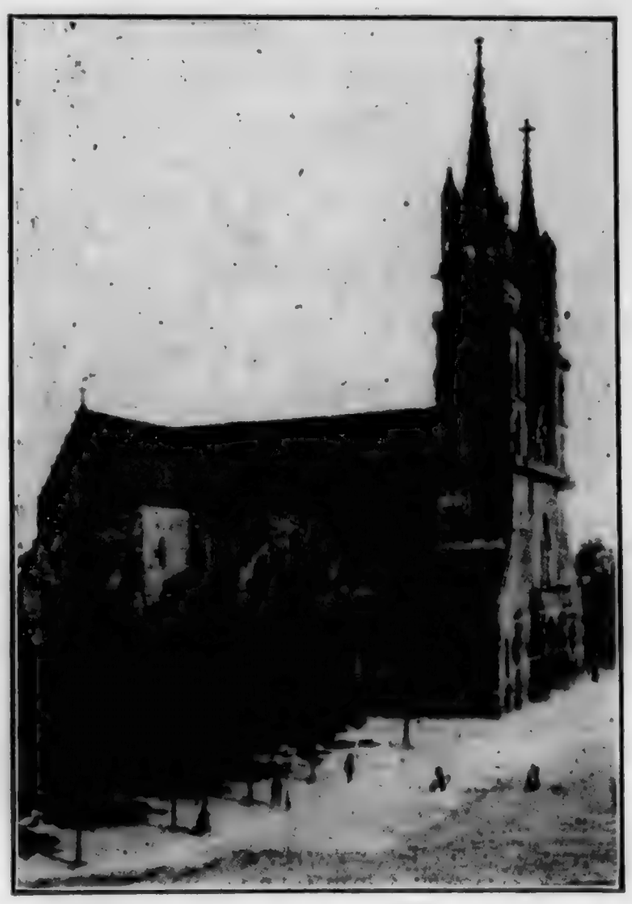
Starting away from Basel we left behind us Switzerland with its many grand sights and quaint customs and we entered into the broad and level plains of the lovely Alsace.

Our first objective point here was to find a well-to-do farmer of the little village of Burgfelden to whom we had a letter of introduction. After inquiring once or twice at the wrong number, we finally succeeded in finding the individual to whom our letter was addressed. Although it happened that he was engaged in threshing, we found no trouble in getting his respectful attention and after a series of inquiries to make certain that our letter of introduction was not fraudulent, we were admitted to the home, introduced to the members of the family and invited to stay for dinner. This offer was kindly accepted for it gave us an opportunity to get more closely in touch with the life and customs of the German people. The hospitality of the Germans is far famed. So now no pains were spared anticipating our every need. The heavy three course dinner was served in the most elaborate manner that the house could command with many apologies for its deficits on the part of the sturdy housewife.

It was from this community that my father had come. I was consequently curious to find someone who might perhaps know something of his family. Upon inquiry from certain old inhabitants of the Dorf, I learned that a certain Lauber family of the vicinity had mentioned my family name and that there possibly information might be gotten. Of course no pains were spared in finding this place. We were not only successful in getting much desired information, but were quite agreeably surprised to find in this home pictures of students of Goshen College as well as some of its publications. We also found that the quite intelligent, though already somewhat aged couple of the home, had a deep interest in the institution for it had in a measure come into close touch with their own life. One of the students referred to was a nephew of the above couple. He is at present a missionary in Africa and in his trip thither had passed along this way and had told of the institution where he had gotten his training.

In later conversation it also developed that this very couple had served in the capacity of bridesmaid and best man at the wedding of an aunt of mine and of course was able to point out much that was of interest to me personally that I should otherwise have never found.

An incident that happened in this home while I was there has often come back to my mind since the war has come. In fact it was one of the first pictures that has been before my mind's eye. The circumstances that have caused it are as follows: This family lived almost on the very boundary of Alsace and France. The father had been a soldier in the war of 1871. He had fought in the French army. The territory on which he lived belonged to that portion taken over by the Germans at the close of that war. In the meantime their sons had grown up and were of course educated and trained as Germans. It developed during the conversation that the father's sympathies were still with the French and that such was not the



The Cathedral

case with the sons. The grievances recited by the father against the Kaiser's government proved plainly that upon opportunity his fortunes would likely be cast with the French. And now that this war has come and the lines have been altered so often in this territory between ally and German we wonder what has become of these our friends and whether it can be possible that in the case of this so kindly disposed family, this father may have been called upon a second time to take up the murderous weapons of war and even wield them against his own sons in battle. It is to be hoped that a better fate awaited them.

It was now late on Saturday afternoon. I had learned where to find the little country church where my father worshiped when a boy. We therefore planned to attend its services on the following day. This we succeeded in doing and arrived just in time to be present at the opening of the service. It was simple in every respect and differed vastly from any service we had attended heretofore in any of the cathedral churches. Some of this was no doubt due to the fact that it was a rural church and altogether removed from the influence of the large cathedral that plays so important a part in the affairs of the religious life of nearly all Europe; but perhaps more was due to the fact that these rustic people were the direct descendants of a staunch, strongly religious, puritanic sect who had learned centuries before to stake their all for their religion and sought what was then almost pioneer territory to be allowed to exercise themselves in their faith.

Although things were in many ways not in a prosperous condition apparently, yet there was a strong sentiment for missions among the younger ministry who showed zeal in the pursuit of their calling.

Again German hospitality proved itself genuine and we were invited to dine with the brethren, this time with the minister of the congregation. It was from him that we learned many interesting facts about the boyhood days and tramping grounds of my father; for this minister, an old man now, had been his boy playmate. After spending several hours in social converse, we found out from him the native village of my ancestry and also were directed to the home of a prominent farmer residing there. We were assured that by "dem groszen Meier von Pfastatt" we would be well received.

This large farmer proved to be a gracious host. Though we came there late on Sunday afternoon, we were constrained to sit down to a splendid repast and enjoy the hospitality of the spacious well-furnished and with all quite modern home. Through urgent insistence on the part of the amiable host and not to seem ungrateful on our part, we were persuaded to prolong our visit under our friend's guidance into the afternoon of the following day. This home consisted of a young husband and wife, two girls, perhaps eight and three, and a boy five years old. They resided in the most pretentious house of the village of Pfastatt. This is some eight or ten miles from the large manufacturing town of Mulhausen which has been such a storm center in the campaigns of the western battle line. A delayed tourist who has returned from the neighborhood of this very village has given out the information that when he left that part of the country about two months ago but three houses were standing in Pfastatt. And thus we wonder what has become of

Home of Farmer

our new acquaintances whose outlook on life but a few months ago was so bright, and of the little innocent children whose happy home and lot in life has so rudely been broken into. And what has become of the proud mother of that happy home? Where may the father be by this time? It is possible that he has been called upon to desert his lilttle flock and let them struggle for themselves and take arms at the front much to his own dislike and altogether against his choice? And where are that grandfather and grandmother who lived near by so contented in their humbler cottage, so proud in the manliness of their stalwart son? Indeed these are no glad scenes to reflect upon, but are almost heartrending in their stern reality And when we reflect that these tragic scenes are repeated thousands upon thousands of times, can we feel grateful enough for the security that we, ourselves, enjoy? These are saddening pictures that come up as one reflects and yet one can do scarcely more than cherish sympathy and regret and draw the curtain on the dark scenes.

After leaving behind us the erstwhile happy village, we continued our journey over the gently rolling country toward Mulhausen. Then following the course of the river Rhine through the level or almost flat valley, we arrived in the historic old city of Strassburg. Here we spent some time in viewing its many famous sights. The most important of all is the well known cathedral which towers over the entire surrounding landscape like a huge monster guardian. It is not only a curious object of the landscape with its one truncated spire beside its huge towering one; but it is also rich in treasures within and has given rise to many a beautiful story and legend. The many quaint gable houses orginating from other centuries as well as the quaint costumes of the inhabitants with their large wooden shoes are objects of interest.

The beautiful university, with its many associations of the great poets Goethe, Herder and other great men is deserving of mention among the foremost.

If space permitted it would be a source of pleasure to prolong these rambling notes, at least to the writer, but as it is the story must be abruptly broken off.

Goshen, Ind.

"The man who prays, 'Thy kingdom come' and does not give some just proportion of his income to promote His kingdom, is a conscious or unconscious hypocrite."

"There are two classes of people in the world; the one who do things, and the other who look on and wonder why it was not done the other way."

WORLD PEACE

C. Edward Bender

I

(The suddenness and barbarity of the European War is a shock to those advotates of universal peace who were confident that this Golden Era was about to be ushered in through man-made treaties and international arbitration. The forces of civilization were supposed to have such a firm grip upon the nations that war was virtually impossible, or, if there should be war, it would be more humane and less cruel. The spectacle in Europe today is the answer to this fascinating theory. The fact stands out clearly that the much boasted civilization of Europe—the Old Edenic effort of man to improve self—is but a veneer underneath which is depraved humanity with a heart that "is deceitful above all things, and desperately wicked." The thought of world peace is fascinating, indeed, and it is not founded upon an idle dream, but is definitely predicted by the God-inspired prophets. An era of universal peace is foretold for this earth, but, we believe, it will never be brought about by the efforts of man who is at enmity with God. We find no grounds in the facts of history nor in God's revealed will, that gives us any hope or assurance that so collosal a structure can be inaugurated and maintained by the efforts of unregenerate man. This power belongs to the Prince of Peace. This is the first of a series of articles on World Peace. The editor is not in accord with all the statements and conclusions of the writer. However, since this is a much discussed subject, and since the articles contain many arguments showing the folly of war, etc., which are of value to all regardless of our attitude on the peace question, we have consented to publish the series.—Editor.)

Everything in the future is veiled from our vision. Without a moment's warning we may be hurled into eternity by the explosive madness of some unknown subterranean furnace. Thus on the 8th of May, 1902, in less than one moment of time, 50,000 human beings were swallowed up by a seemingly harmless volcano. That was the veritable end of the world for the unfortunate city of St. Pierre on Martineque Island. Likewise on the 28th of December, 1908, the wrath of nature fell upon the southwestern Italy and Sicily, and within the short duration of twenty-three seconds of time, the lives of 200,000 persons were blotted out of existence by a terrestrial maelstrom. Thus the drama of life and death is ever being played on the stage of nature, which is not under the control of man.

While all the forces of nature are not under the control of man, all the forces of civilization are directly under his control. These forces are conscience, reason, intelligence and the universal sense of the brotherhood of man. These vital forces of civilization can and must control en in their relation to each other. (Are these forces in control in Europe today? Unregenerate man is not controlled by these but by the passions of the flesh.—Ed.) The civilized nations have created for themselves systems of law and courts of justice by which differences between their

citizens may be peaceably and equitably adjusted. This proves that man is an intelligent and rational being and marks the differences between the human and brute kingdoms of the world.

But these same civilized nations apparently still think that a system of international laws and courts of arbitration are inadequate as a means of settling their differences and of maintaining the peace of the world. Hence they must still resort to the extensive and expensive preparation for war as the only safe guarantee of world-peace and to the satanic prosecution of war itself as the only proper mode of settling their petty disputes. The present European war illustrates this fact.

To account for this paradoxical and dualistic phenomenon of civilization must surely puzzle the future historian of the first quarter of the next century. The extraordinary belligerent mood and the extensive preparation for war among the nations who had professed allegiance to the Prince of Peace will seem very queer to him. The fact that certain prophetic voices pictured national calamities and predicted bloody world-embracing conflicts; and the fact that certain other prophetic voices proclaimed universal peace and predicted the conquest of the world for the Prince of Peace by peaceful means at a time when the world was surcharged with thoughts and threats of war and the sky was black with the thunder clouds of war will certainly bewilder him.

It will seem still more inexplicable to him when he considers the fact that when peace and arbitration and conciliation societies were multiplying in every nation, and when the masses of men seemed to hate war with an abhorrence never known in any preceding era, there should be a deluge of war-talk flowing like an infernal tide across the world. He will have reached the climax of his difficult task when he discovers that it was after the establishment of an international peace court at the Hague that all the Christian nations voted to increase their armaments; and today the majority of the European Christian nations are engaged in, probably, the bloodiest, most terrific and gigantic war of all ages.

This unprecedented growth of peace sentiment, accompanied by a constant increase of jealousy and suspicion, of fear and panic, among the nations of the earth will surely set our historian to work most earnestly to ascertain the true meaning of this strange phenomenon, the most singular perhaps to be met with in the entire history of the world.

Is it not a fact, however, that before our historian pursues his strenuous task very far he will find that the fountain from which issue the bloody and swollen streams of war and rumors of war is located in the very nature and constitution of militarism? (The root of the trouble is **SIN,** the rejection of the Son.—Ed.)

Militarism, in all its ramifications, constitutes what may properly be termed the barnacle of civilization. It is responsible for, and the backbone of, all international wars. It is an unreliable guarantee of world peace and an unsafe defense of individual nations. War is the only logical result of militaristic practices, and the only method by which militaristic nations can hope to accomplish their aims. This is wrong. "As ye sow, so shall ye also reap."

Reason and justice, wisdom and goodness, combine all that is worthy in man. (These have their limitations. Being corrupted by sin they consequently are of real service to man only to the degree they are yielded to, and energized by, the Spirit of God.—Ed.) Worthy men are the defense, preservation and glory of nations. But war demoralizes men and consequently perverts the conscience of nations. War misdirects and misapplies the physical and intellectual energy of nations. War blunts the tender feelings of mankind, spreads terror and distress throughout the world, destroys the youth and cuts off the hope of gray hairs, multiplies widows and orphans, injures the morals of society, diminishes the happiness of mankind, oppresses the poor, abuses God's animal creation and destroys property.

War is that inept, clumsy, unsocial, uneconomic system or militaristic method by which nations attempt to determine disputes by the superiority of sheer physical force. The promotion and execution of such a system is vicious, violent, incompatible with the teachings of Christ, utterly inconsistent with the true grandeur of nations and forever accursed by the Father of all creation. "The foulest blot that has ever disgraced this earth," is, "the killing of civilized men by civilized men as a permissible mode of settling international disputes."

From the earliest dawn of humanization until the present time, this war method of settling disputes has been condemned by the wise and patriotic men of the world. The following is what some of them have said and written:

Homer made Zeus, the cloud gatherer, look sternly at Aves, the god of war, saying: "Nay, thou renegrade, sit not by me and whine; most hateful art thou to me of all the gods that dwell in Olympus; thou ever lovest strife and wars and battles."

Euripides cries, "Hapless mortals, why get your spears, and deal out death to fellow men? Stay! From such work forbear. Oh fools, all ye who try to win the valor through war, seeking thus to still this mortal coil, for if bloody contests are to decided, strife will never cease."

Andocides says, "Peace means security for the people, war inevitable downfall."

Cicero says, "There are two ways of ending a dispute—discussion and force; the latter manner is simply that of brute beasts; the former is proper to beings gifted with reason."

"Seneca bursts out, "We punish murders and massacres among private persons. What do we respecting wars and the glorious crime of murdering whole nations? The love of conquest is a murderess. Conquerors are scourges not less harmful to humanity than floods and earthquakes."

Rousseau declared that, "War is the foulest fiend ever vomited forth from the mouth of hell."

Hugo said, "Peace is the virtue, war the crime of civilization."

Luther said, "Cannons and fire-arms are cruel and damnable machines. I believe them to have been the direct suggestion of the devil. If Adam had seen in vision the horrible instruments his children were to invent, he would have died of grief."

Lord Clarendon says, "We cannot make a more lively representation and emblem to ourselves of hell than that by the view of a kingdom in war."

Hume said, "The rage and violence of public war, what is it but a suspension of justice among warring parties?"

Sir David Brewster said, "Nothing in the history of the species appears more inexplicable than that war, the child of barbarism, should exist where Christianity has for nearly two thousand years been shedding its gentle light, and should be defeated by arguments drawn from the Scriptures themselves."

John Hay denounced war, "As the most futile and ferocious of human follies."

Dr. Chas. Jefferson says, "War is butchery, savagery, murder, hell."

The editor of the Altoona (Pa.) Tribune declares that "War rouses and lets loose the worst that is in man; it is the negation of all that Christianity teaches."

Gen. Sheridan said, "War is hell."

And last but not least, Jesus, the Prince of Peace, says, "All they that take the sword shall perish with the word."

(To be continued)

Oakland, Md.

The following rules were drawn up by one who was a "social success:"

1. I will not be provoking, if I know it.

2. I will not be provoked, if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.

3. I will not be petty. I will pass over small offenses and small annoyances without fuss or comment.

4. I will not insist on my way because it is my way. If the other fellow's is about as good, I'll take it.

5. I will say what I think, and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

6. I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.—Sel.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

While nations are in deadly conflict, it is a time to seriously consider what may be done for the advancement of peace. We recognize the hand of God who could interfere at any moment if wisdom thought it best and to Him we earnestly pray that all things may work together for good to the ones who love Him. We ought to be acquainted with the means entrusted to His people to advance the principle of peace among men, and faithfully labor on. But we should know equally well the devices of the enemy in enlisting Christians in worldly methods that patch up but do not cure a sinsick world. Cessation from strife would be welcome at any time, but to have the Christian people blinded to the world's malady, after such a demonstration of its corruption, would be sadder than war.

May the spirit of true Christian sociability so fill our heart that the Lord may use us as the salt of the earth and the light of the world.

We study this month the immediate needs of the Rural Districts. There will be a number of articles in this number dealing with the Rural field. We hope that they will be helpful in the meetings and fruitful in bringing many to consecrate their life in the work of the Master.

The great business of many is money making. How vain is this business if it has no higher end than a temporal life of temporal advantages and pleasures. May we impress the younger people especially with the true purpose of life that their purses may be in the hands of God. What you buy you are buying for God. What you give you are giving for God. What you sell to others you are encouraging them to buy. Do you sell what you could conscientiously buy for the Lord's service? Are you consecrated? To whom?

THE ADVANCEMENT OF PEACE

Heb. 12

Topic for July 11

MOTTO

"We are labourers together with God."

THE STUDY HOUR

I. **The Topic Defined.** When anything advances it goes forward and increases. Peace is that condition of affairs in which there is harmony and agreeableness prevailing. In order to get at the definition of the true advancement of true peace we must recognize the Author of all life and power and consider under what condition the life of man is in harmony with His government. There might be a temporary peace that exists among men who are at variance with the laws of heaven. This kind of peace will not continue and will in the final analysis be found to be the hotbed of war and judgments. When men are at peace with God they are also in a right spirit toward fellowmen and toward their lot and condition in life.

There is a peace in individual lives that can and does exist in the soul who accepts Jesus Christ. But universal peace, in which the whole world is converted to God through the Gospel, could be, if men **all** would, but it never has and never will be, because men have not and will not **all** meet the condition.

Some may think of the prophetic picture of Isa. 2:4; 11:1-9 Micah 4:1-5; Rev. 20:1-6; and look for its fulfillment in the earth in a literal way. Even if this be the proper interpretation of these passages, it does not change the methods by which we labor toward the ends of peace. We note too that the "rod of iron" seems needful for a certain class (Rev. 2:26, 27; 19:15) and at the end of the thousand years there is a great gathering to battle. Rev. 20:7-9. This by either interpretation cannot be an everlasting state, but is only a dispensation in the government of God who works all things after the counsel of His will to "bring in everlasting righteousness" which harmonizes with the peace of eternity. Rev. 22:1-5.

We are only advancing the cause of peace when we are working in harmony with God in the dispensation in which we live. Our marching orders, for this age, are found in Acts 1:6-8. Let us diligently carry them out and leave the rest in the hands of our Captain, who is called the Prince of Peace. Isa. 9:6.

II. **The Text—Heb. 12.**—This passage sets forth the work of peace from three points of view. 1st, Individual progress in peace through our relation to God in Christ Jesus—vv. 1-11; 2nd progress in peace by our concern and conduct toward others—vv. 12-16; 3rd progress in peace by harmony with God in the dispensation of grace.—vv. 18-29.

III. **Outline Study.—**
1. A blessed work.—Matt. 5:9; Rom. 10:15.
2. Advancing in peace.
   a. By personal acceptance.—Rom. 5:1.
   b. By the spirit of forgiveness.—Eph. 4:31, 32.
   c. By helping others.—Gal. 6:1, 2; Matt. 18:15-18.
   d. Heralding the good news.—II Cor. 5:18-20.
   e. Building up souls in Christ.—Eph. 4:11-16.
   f. Enduring persecution.—II Thes. 1:3-10.
   g. Separating from the enemy.—II Cor. 6:14-18.

PERSONAL THOUGHT

As we meditate on God's ways of working in this age and compare it with our own works, do we find perfect harmony in every line?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Peace.**
2. Lessons in Peacemaking.

For Young People.—
1. The Prince of Peace, Our Example.
2. The Progress of the Suffering One.
3. Forgiveness, a Factor in the Advancement of Peace.

For Older People.—
1. The Folly of Uniting the Forces of Church and State in Propagating True Peace.
2. The Gospel of Peace.

SEED THOUGHTS

Two sorts of peace are more to be dreaded than all the troubles in the world —peace with sin and peace in sin.—Joseph Albine.

It has become a settled principle that nothing which is good and true can be destroyed by persecution, but that the effect ultimately is to establish more firmly, and to spread more widely, that which it was designed to overthrow. It has long since passed into a proverb that "The blood of the martyrs is the seed of the church."—Alfred Barnes.

Any peace movement that seeks to establish itself in the world for the betterment of the people, through any other agency save that given into the hands of the Church through the Word and Spirit of God, is, by the judgment of Christ, an evil work (Jno. 7:7). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Beliel? or what part hath he that believeth with an infidel?"

SOCIABILITY.—Prov. 18:30

Topic for July 18

MOTTO

"Comfort yourselves together and edify one another."

THE STUDY HOUR

I. **The Topic.** The inclination to join in company with others and share our joys and sorrows is a sociable quality. Sociability may be developed in various lines. Some are developed along conversational lines; others along business

lines; still others along lines of benevolence or mutual sharing of life's blessings.

Before sociability can exist between individuals there must be something that each can enjoy in common.

Christian sociability is founded on love. There may be sociability of expediency or convenience. Like talent or like taste may draw persons of certain types together who are yet not necessarily possessed of the spirit of Christian love.

Christian love sees more and looks deeper into the life of individuals than just simply a present agreeable temper or behavior. It seeks to find friendship in every soul regardless of character for the sake of leading them into fellowship with Christ.

Christian sociability only withdraws from fellowship with others because it can not thereby be of profit in leading them to a nobler state. Worldly sociability has standards based on selfishness and social customs that reach only as far as seems agreeable to these. Christian sociability may somewhat modify and influence worldly standards of sociability, but never change the motive without there be a change of heart.

II. **Our Text, Prov. 18:30,** gives sociability its proper definition. The friendly man has friends, but the unfriendly man is without them. The stability of our friends depends on the kind of qualities we seek for in our friendship with them.

The friend who is true and unselfish sticks close in times of adversity as well as times of prosperity. Christ is the friend after the true pattern. He sought us in our sinful state and laid down His life in our behalf. He will see us through life.

III. **Outline Study.—**

1. Sociability toward sinners.
   a. When encouraged.—Luke 5:29-32; 19:5-10.
   b. When avoided.—Psa. 1:1; Prov. 14:7; 20:19; II Jno. 10, 11.
2. Sociability toward the Saints.
   a. In times when the doctrine is blasphemed.—Mal. 3:13-17.
   b. In times of trial.—I Sam. 23:16; Heb. 3:13; 10:24, 25.
   c. In times of rejoicing.—Rom. 12:15.
3. Expressions of sociability.—Acts 2:42; 4:32-35; Col. 3:16; Prov. 23:6, 20; Rom. 15:1.

PERSONAL THOUGHT

When we meet our fellowmen is there a desire to seek for the best for their life? Do we cultivate the grace that helps us to express our real concern for them in word and action?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Friend.**
2. Showing Ourself Friendly.

For Young People.—

1. Motives for Seeking Friendship.
2. Sociable Qualities that Win.
3. Overcoming the Disagreeable in Those We Associate With.
4. Sociable People to Avoid.

For Older People.—

1. Keeping in Touch with a Younger Generation.
2. Consecrated Sociability.
3. Occasions for Sociability.

SEARCH THOUGHTS

Attitude No. 1. When I meet a new person I at once take a swift inventory of the faults I see and resolve that I want very little to do with that one.

Attitude No. 2. I see the faults but am looking for the soul. I behold the qualities of value and search for a point of contact by which we may get together that, in an effort to lift up, we both may be blessed.

Attitude No. 3. I am so positive that I am all right that I am so loud with my self-assertive conversation, that if a wise and kindly spirit were around to help me they could not.

Attitude No. 4. I know I am not perfect. I want to learn all I can and get rid of my shortcomings. I will be careful to be considerate of others, help where I can help, and be ready to receive counsel where it may be needed.

Which of the above attitudes will make conditions ideal for sociability?

THE IMMEDIATE NEEDS OF THE RURAL DISTRICTS.—Matt. 9:35-38

Topic for July 25

MOTTO

"As much as in me is, I am ready."

THE STUDY HOUR

I. **Our Topic** explains itself. The rural field is one that has been brought to our attention before. Locality does not change the love of God toward souls, but it does affect the methods and means needed to reach souls. The rural districts have needs in common with every other place where human souls are. But what needs which if supplied, will mean another step of progress for the evangelization and upbuilding of these sections? is the question before us for meditation just now.

The best way to understand an immediate need is to know what has already been done. If I want to work for the salvation of a soul I have heard about, the first step after personal consecration to God is to meet that soul. Then there will certainly follow other needs as personal work progresses. Each step in its proper order becomes the immediate need.

Answer the question. **What have I done for the Rural District that is neglected?** and you will be able to answer the question, **"What are the immediate needs?"**

With some fields the need is someone to get acquainted with the community and to know its attitude toward the Gospel. **Has this somebody done this?** And when the people learn to know the worker and something of his message, the immediate need is to occupy the place God gives you in their lives by definite work personally and by preaching and in Bible teaching through Sunday school or other means. This requires helpers. **Have these helpers been supplied?** Souls need a church home and a local pastor. **Has that pastor been found?** With the pastor there are problems of establishing believers, providing for the children and young people, enlisting all in wholesome activity. He needs time and helpers and literature, and the prayerful sympathy of stronger congregations, and the counsel of a good overseer or bishop to come to his side in special difficulties or perplexing problems. **Are these things being provided?**

II. **The Text, Matt. 9:35-38,** gives us the method of work which Jesus employed in His day, and unveils His heart of compassion and the plan He suggested to supply the needs. Briefly His program was:

1. Busy Himself.
2. Moved by those needing help.
3. Pointing others to the work.
4. Looking to the Lord of the harvest for workers.

III. **Outline Study.—**

1. Lost ones must be sought.—Luke 15.
2. Found ones must be fed.—Acts 20:28-35.
3. Shepherds must feed them.—I Pet. 5:1-4.
4. God must supply the workers.—Eph. 4:11-16.
5. Each worker must come to God for the help needed.—Heb. 4:16.

PERSONAL THOUGHT

How much have I done toward acting upon the knowledge I possess of the neglected rural field?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Shepherd.**
2. Jesus Loves Children Everywhere.

For Young People.—

1. The Need of Religious Service in Every Locality.
2. The Loss to Childhood without Religious Instruction.
3. Home Life without Christ.
4. Believers without a Church Home.

For Older People.—

1. Lifting Up a Whole Gospel Standard.
2. Opposition in Planting the Seed and Establishing the Work.
3. Finding the Qualified Worker.
4. The Worker's Problems.

CONSECRATED PURSES.—Acts 4:32-37

Topic for August 1

MOTTO

"Seek ye first the kingdom of God."

THE STUDY HOUR

I. **The Topic Defined.**—The purse stands for that which contains our spending resources. Everyone who spends either by exchanging, produce or property or money has some object in the expenditure. It may be for the comfort of the body or for necessary sustenance. It may be for the improvement of the mind or the spiritual life. It may be for things that could be omitted or for things that are a positive evil. All this may be for personal gratification or for that of others.

The consecrated purse is dedicated to the Lord to be used only to His glory. It cannot be used for injurious things for ourself or others whether that thing be things of the appetite or things of the mind or things of the spiritual life.

The consecrated purse makes a difference—between the temporal ends and spiritual ends. The spiritual welfare is

considered above all else. When there is a question of deprivation of one or the other the consecrated purse is dedicated to provide first for the things of the spiritual life.

Men and women spend for that which they treasure most highly. One who loves his own tenderly will freely spend for them. One who loves himself will spend for his own gratification. And one who loves the brotherhood and the prosperity of the Church will put his expenditures into hands that advance such interests. When our treasure is laid up in heaven it is only a question with us what is the best way to spend what we have that God may get the greatest glory and we are ready to spend in that way. The settlement of this question leaves room for us to be careful in our judgment of others in the use of their means. We may ourselves err in what is the wisest and best use of money. But it brings us all to the place of prayer that we may find heavenly wisdom to do this work aright.

II. **The Text, Acts 4:32-37.**—This passage an example of a brotherhood that had the right spirit in reference to their property. When there was a manifest need those who had property readily put their property into a place where it could be used. They consecrated the spending of it by laying it at the Apostles' feet, where provision could be made by authority of the Church for its use. This was the most natural thing for a consecrated soul to do under the circumstances. Under similar conditions it is still the thing we would expect of a dedicated life.

III. **Outline Study.**—

1. Why Consecrate Purses?
   a. Because we are not our own.—I Cor. 7:19, 20.
   b. We are only stewards here.—I Pet. 4:10.
   c. Money is a snare if misapplied.—I Tim. 6:6-10.
   d. Earthly treasures are corruptible. —Matt. 6:19-21.
2. Misused purses.
   a. Hoarded treasure.—Jas. 5:1-3.
   b. Luxurious expenditure.—Jas. 5:5.
   c. Withheld wages.—Jas. 5:4.
   d. Vanity.—Isa. 55:2.
3. Spending by God's approval.
   a. Providing for our own kin.—I Tim. 5:8.
   b. Doing good works.—I Tim. 6:17-19.
   c. Relieving the necessities of Gospel messengers.—Phil. 4:15-19; III Jno. 5-8.
   d. Ministering to the saints.—II Cor. 8:4-7; I Jno. 3:17, 18.
   e. Use the world as a temporary dwelling place.—I Cor. 7:29-31; Heb. 13:14-16.

PERSONAL THOUGHT

There is nothing with which my life is connected that I would withhold from my Master's supervision. My means to the smallest penny is His and I cannot afford to risk any of it without His blessing.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Money.**
2. Spending Money for Right Things.

For Young People.—
1. What a Consecrated Purse Includes.
2. Consecrated Buying.
3. Consecrated Selling.
4. Consecrated Giving.

For Older People.—
1. The Snare of Luxury.
2. Treasures for Eternity through Spending.
3. God's Financial Plan.

SEED THOUGHTS

All our money has a moral stamp. It is coined over again in an inward mint, the uses we put it to, the spirit in which we spend it, give it a character which is plainly perceptible in the eye of God.—T. Starr King.

By doing good with his money, a man, as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven.—J. Rutledge.

Not only money, but every gift of God, is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable Owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity; fidelity, so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.—A. T. Pierson.

SYMPOSIUM

What Do You Consider the Two most Pressing Needs of the Rural Districts, and How Can the Mennonite Church Best Meet Them?

Diversity of thought puts facts into their true light, for they are then seen in their completeness from various angles. We are apt to be restricted to too limited views respecting many great questions. Expansion of thought is a primary requisite to thorough understanding. The subject permitting most profound study, is to know how to "show ourselves approved unto God," and to know God and His attributes. God is omnipotent and omniscient. Human life is only one avenue through which He is reflected. Nature is another. To find our true place, and to discharge all responsibility in such measure that God's plan may not be interrupted, demands the training of the intellect to the highest degree, in order that energies may be properly applied. This means education. Reading good books, a study of sciences, maintaining a relationship toward our fellowmen as God would have us, development of the finer senses by systematic religious training, are means too much neglected or beyond our present reach. Whatever the Mennonite Church may be able to do to remedy this, will be a stepping-stone, to say the least, toward the solution of the so-called rural problem, as well as many other problems.

A. C. Kolb,
Herbert, Sask.

First, Better educational advantages for the rising generations. Second, Better moral teaching and more practical everyday Christian life examples by professed Christians. The young should be taught more against the common evils of the times, including profanity, the use of tobacco, strong drinks, dancing, bodily injuries by adhering to the popular fads and fashions of our times as well as secret sins.

The Mennonite Church can best meet the pressing needs, first, by furnishing more teachers in the public schools who are loyal to their professions and who have at heart the welfare of the rising generation and the upbuilding of Christ's kingdom on earth. Every teacher should feel the great responsibility next to that of the parents. In many instances the teacher can have more influence for good than the parents because many parents are themselves immoral. All teachers should be Christian missionaries and teach the principals of "Peace on earth, goodwill to men." Second, by doing more evangelistic work in the rural districts, more **home** missionary work. It is **this** that builds up the Church in America and enables her to do more missionary work in foreign lands. This work should begin at home that the Church may be enabled to do more efficient work away from home.

S. B. Wenger,
South English, Ia.

I consider the two most pressing needs of the rural districts to the, 1st, A lifting of rural communities to a higher spiritual life; 2nd, To better the social conditions among our young people. How to bring about these conditions is a great problem. To create a better spiritual condition we must have spiritual leaders who will teach entire consecration, personal responsibility to God, and the fact that we are saved to serve. We should make the church a social center so that our young people prefer it to the many questionable worldly amusements. We should create such an environment that will be uplifting and educational but not detrimental to the spiritual life.

A. L. Buzzard,
Washington, Ill.

The most pressing need of our rural districts is the care of our young people. Entirely too many are out of the Church

altogether and also by far too many in the Church are not a spiritual force. The young people must be better indoctrinated to be able to withstand the many false teachings of the present day. The Church must also recognize their social and educational development as well as the spiritual and should in some legitimate way provide for and control the same.

This need calls forth the second, that of a ministry better qualified to cope with these problems. The ministry must recognize these problems and make an honest effort to solve them. This means more and deeper devotion and careful study and as all have their human limitations, less physical work and in some cases some definite arrangement by the Church to lessen the minister's burden.

Wm. H. Haarer,
Midland, Mich.

Godliness, Contentment, Incline Godward. Exemplify our professed faith. Lift high the royal banner. Seek the good of mankind rather than their plaudits. Seek to establish men on the Rock of Ages. Love the brotherhood both within and without the Church to the extent that we are willing, if need be, to suffer their displeasure to keep or turn them from error. Rule with diligence. Submit with grace. In all things study to show ourselves approved unto God. Be faithful to His commands and enjoy His blessing.

Isaac E. Hershey,
Leaman Place, Pa.

The present day Church is not suffering so much on account of a lack of teachers and preachers as it is on account of a lack of personal work. The laity for various reasons are looking to the ministry to lead in this line of work and the minister, often driven by force of circumstances or the competition which he meets in supplying the material needs of his own, neglects this duty and souls who perhaps might be saved are lost. Hence the crying need of the hour, **More personal work.** Since the successful minister must necessarily be a leader in thought as well as in all lines of spiritual activity, and since the ministers of the Mennonite Church for the most part support themselves and their families aside from their ministerial work, this necessarily requires a goodly part of their time and often much sacrifice, and then much of the ministerial work is left undone because their secular cares and duties demand their time and attention. May God put the day afar off when the Mennonite Church will introduce a salaried ministry to remedy this defect, but may the Church speedily arise and see that their ministers' material needs do not hinder them in performing their religious duty.

Sanford C. Yoder,
Kalona, Ia.

The needs are many. Mission stations where Sunday school and preaching services may be held regularly seems to be the crying need of the rural district. These communities need the plain Word of God, the free Gospel of Jesus Christ. There is a need for good, Gospel literature that will feed the soul. Plain Gospel teaching such as will bring conviction to the souls of the unsaved and comfort to the saved is needed.

Another need is workers (Isa. 6:8), workers who have the salvation of souls at heart, who are willing to sacrifice for the sake of the lost in the rural districts. There is a need for stationed workers in the needy places supported by the Church and Conference. The opportunities of the Mennonite Church were never greater, I think, or the needs more pressing than now. By God's grace and help she may be able to meet the crying need by sending the Gospel of Jesus Christ to the rural districts and God will give the increase.

J. P. Bontrager,
Albany, Oreg.

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1. **Closer pastoral work.** Our observation has proven to us beyond a doubt that where close pastoral work is done more souls are saved, and those already saved attain a higher standard of spirituality. In a very large number of congregations this work is either seriously neglected or not systematically carried on. Ministers' Meetings and Church Conferences should take forward steps in this work. Ministers must sacrifice more time, energy, and money and be satisfied with "food and raiment."

2. **More definite work in rural mission stations.** In the few places where good workers have taken hold of this line of work and have been encouraged and supported by prayers, means, and other Gospel ways, the results have been almost surprising. Why not put this work on an equality with the city missions? Let the same efforts be put forth by individuals, congregations, and mission boards and the problem will be at least partly solved.

S. G. Shetler,
Hubbard, Oreg.

Among the needs of our rural districts we find that of an intelligent vision of the possibilities and opportunities for the best expression of life in enjoyment and service, and a qualified leadership that will aid in bringing the vision and help to make it real and practical. The rural district holds a place unequaled in many respects for honest, material success, for wholesome atmosphere and legitimate social pleasures, for favorable advantages in practical and primary education, and for the developing of a strong Christian life with the opportunity for service.

The Mennonite Church can help to meet these needs by living up to the privileges of true worth, holding that men are worth more than money, and the Church with her fellowship more worthy than any other society, social, moral or educational. The Church has men and women that are ready to move out in advanced work to hold and reclaim the rural districts. Let us pray and train for strong Christian leadership and if God answers our prayers let us support them in every way possible.

I. W. Royer,
Orrville, O.

I. Proper Distribution of Consecrated Workers. Some congregations have more workers than needed, others are suffering for lack of workers. We need regular, definite work and a personal interest in the people manifested in a practical way.

How meet the need? 1. By being alert in discovering latent talent and real consecration and placing where needed. 2. By recognizing the authority of Conference and congregations in determining place and position for work.

II. Financial Support of Work. Work is often neglected because workers are obliged to spend nearly all their time in providing for the material needs of their families.

How meet the need? 1. By a spirit of self-sacrifice and willingness to abstain from luxuries on the part of workers. 2. By an awakening to a sense of responsibility among the laity.

N. E. Miller,
Springs, Pa.

The decline of the rural population and the decay of the country church have reached such proportions as to require a strong effort to stem the tide. Land owners moving to the towns and church workers devoting their energies to the stronger churches are among the principal causes.

I mention as the first need a number of **consecrated families** in each church who will stay by the work even when the outlook is dark. There should be several families who will exemplify the teachings of the minister. To move away because the members are few does not become a true Christian.

A live minister who is a **capable leader** is the second pressing need. One who will work when there is no visible result, fight when others quit, and marshal his forces to become a power in the community. When the leader is provided the families will stay and others will be gathered.

L. J. Burkholder,
Markham, Ont.

In my judgment the foremost need of the rural field is the right kind of leadership. It is a positive mistake to assume that the spiritual needs of a neglected rural community can be supplied by indifferent leadership. A few of the qualifications he must possess are: A genuine desire to see the kingdom of God es-

tablished in the lives of the people; a willingness to sacrifice his time, effort, personal preference to the establishment of this end.

I consider the second greatest need to be an awakening among the body of the Church to the need and possibilities of rural evangelism. This awakened interest should show itself in at least the two following ways; first, a willingness on the part of older and stronger churches to choose out some of their most able workers and send them to the most needy places; second, most of the needy rural fields are located in the poorer agricultural communities, where the worker, if he is so situated that he must make his own living, would find his time so fully taken in supplying his own temporal needs that he will be unable to give the proper attention to the spiritual needs of his people. A fully awakened church will hardly allow her mission to fail of its highest success because of a ministry overburdened with too many interests.

W. W. Oesch,
Bristol, Ind.

Time to devote to spiritual needs. In all farming communities people are so hard pressed for time, especially at certain seasons of the year, that the spiritual life suffers. The spirit may be willing, but the flesh is weak. Hours of rest are so shortened that the mind and spirit are both under the spell of an overly tired body. As a result spirituality flags and the only remedy I see is renewed effort during such seasons when farm work allows more leisure time.

A second great pressing need is a determined effort to supply such activities for the young people as will counteract the demoralizing influences of such things as moving picture shows, band concerts, fourth of July celebrations, and the like. To encourage social gatherings of the young people in our homes at proper times, to stimulate a desire for study and reading, and to lead a progressive, active and consecrated mission spirit is perhaps doing what we can to hold our young people within the prescribed lives of Christian conduct.

Olivia Honderich.
Filer, Ida.

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(1) A pure Gospel made practical in daily living. (2) Christian workers with consecration and pluck to live the overcoming life, and intelligence and perseverance to teach this life (and the Gospel that produces it) to others.

1. The Mennonite Church can, at least in part, meet the first problem, (1) by each member living a consecrated, consistent, self-denying life, letting our lights shine wherever we go; (2) by establishing mission Sunday schools and preaching points wherever the door is open; (3) by giving freely of our means, in support of those who spend their lives in the spreading of the Gospel; (4) by liberal distribution of tracts and other literature.

2. That the second problem may be met, let us urge more strongly the "every-member-upon-the-altar" duty. By means of diligent and intelligent teaching and disciplining in home and Church much may be done in the way of developing workers. But the greatest help is to take our Savior at His word when He says, **"PRAY YE."**

Daniel Kauffman,
Scottdale, Pa.

WORKERS' COLUMN

(Continued from page 206)

people and their kingdom His.

Note.—Under the law Israel's iniquity was punished with violence; in the presence of Jesus no judgments were commanded. Vengeance was left in the hands of God.

V. Jesus' Defence for Himself and Followers was alone through "Truth" which shall Triumph Finally.

PATRIARCHAL HOSPITALITY.—Gen. 18.

July 18.

I. An Opportunity for Friendliness.
1. A Wilderness.—v. 1.
2. Three travelers.—v. 2.
3. A trying day.—v. 1.
4. The presence of a tent, a tree and a man with supplies needed.—v. 1, 2.

II. A Friendly Deed.
1. A friendly act makes friends;—"If I have found favor."—v. 3.
2. Does not impose upon the wishes of friends;—"Let,"—"So do."—v. 5.
3. Small favors permitted open the door for larger ministry needed;—"I will fetch a **morsel** of bread."—v. 5.
4. The benefactor estimates his acts as insignificant; the **"morsel of bread"** became a feast.—Cf. vv, 6-8.

III. Sociability Expected by Men.
1. Men are in need.
2. Men are to be helped on their journey;—"Pass on."—v, 5.
3. Their appeal to us expects the right response;—"or therefore are ye come."

IV. The Blessings of Hospitality; our Requests are also Granted.—vv, 16-33.

Be our guests angels or men; our ministry as hosts or servants, we should always be sociable.

THE SHEPHERD'S OTHER SHEEP.—Jno. 10:16.

July 25.

I. The Other Sheep Are the Lord's.—Jno. 10:16.
1. They are all equal in value.
2. There is but one great fold.

II. The Wickedness of the Bordering Districts Needs Rebuke.—Jonah 1:2.
1. The need is urgent;—forty days time for warning.
2. No one else to go, hence God's insistence upon Jonah.
3. No time to hunt up and qualify new men; the responsibility is Jonah's.

III. Scattered Sheep not to be Neglected as They Are a Prey to the Destroyers.—Ezek. 34:7-10.

IV. They Are to be Sought Out and Gathered unto the Lord.—Ezek. 34:12-19.

V. Because of their being Restored unto the Lord they became Established and are made to Dwell Safely in their Respective Locations.—"Wilderness" and "Wood."—v, 25; Ezek. 34:20-31.

VI. The Needs of Rural Districts.
1. Sympathy of Christian Workers.
2. The **immediate** effort of the Christian ministry.
3. Warnings against wickedness as well as a call to salvation.
4. The most neglected to be sought out.
5. Realization that by delay they become a prey.
6. Christian faith, their only hope.

A MAN AND HIS MONEY.—BARNABAS

August 1 .

I. A Believer Who Consecrated Himself and His Money to the Lord.—Acts 4:36, 37.

II. What His Consecrated Money Did.—Acts 4:34, 35.
1. Gave the apostles an opportunity to serve the Lord by charity.
2. Manifested the Christian spirit of ministry.
3. Comforted those who were in need.

III. What the Consecrated Man Did that His Money Could not Do.
1. His **personal** testimony earned for him the title "Son of a prophet," or "Son of Consolation."
2. Befriended at Jerusalem and introduced the first great apostle of the Gentiles.—Acts 9:27.
3. First emissary and evangelist from Jerusalem to the Gentile believers at Antioch.—Acts 11:12-24.
4. A personal search for Paul, which resulted in the great mission to the Gentiles and the beginning of the "Christian" Church.—Acts 11:25, 26.

The contrast between the consecration of the purse and the person may account for the small results in Christian effort.

"The full surrendered Spirit-filled life is easy because it is all of God. The half-way Christian life is hard because the person is trying to do what he cannot do."

"We can't keep the birds from flying over our heads, but we can prevent their building nests in our hair."

"Some men haven't any opinions but yours until they meet somebody else."

THE SUNDAY SCHOOL

POSSIBILITIES OF THE RURAL MISSION SUNDAY SCHOOL

Harry A. Diener

Our Lord's command is, "Go ye therefore and teach all nations—" (Matt. 28: 19). Every Christian should realize that this is a personal command given to him. Sometimes we are tempted to think that the work of the Sunday school is but of little importance, and as a result we possibly do not do all we can to make it a success. Every Sunday school worker should realize that his chief work is to "bring men to Christ, build them up in Christ and send them forth to labor for Christ." If each one of us could get a vision of the many about us who are yet out of Christ we would certainly do more to rescue them from the awful doom awaiting them. Where are the Isaiahs who are ready to do anything anywhere for the Lord? The world's great need has always been **more laborers.**

We are glad that there are those who have answered the call of God and the Church and are now telling the story of the Savior in foreign lands. Indeed there is much to be done in those sin-darkened countries, and we can do more than we have been doing if we remain in God's order. We have seen those who were deep in sin led to Christ by the efforts of a city missionary. Also many children are being gathered from the streets and given religious teaching. Our desire is that still more may be accomplished by our city missions. Truly we are commanded to be witnesses "in Samaria, and unto the uttermost parts of the earth," but we are also commanded to witness closer at home, "in Jerusalem and in all Judea." "Love begins at home," and so does the true mission spirit, but it reaches beyond the borders of home. Perhaps the opportunities do not seem so great nor the needs so marked in the rural fields as they do in the cities and foreign lands, but the rural fields have many advantages the others do not have.

The fact that the well-to-do people are getting richer and the poor are becoming poorer; the tendency among good farmers to retire to the town or city; the modern practice of building fine, large and costly church buildings; these are among some of the causes for the country churches dying out. In many places where a rural church is to be found investigation reveals the fact that it is not prospering. Finally it dwindles until the few remaining members can no longer pay the minister and keep up other expenses and the work is abandoned. Where there once was a prosperous church you now see but ruins. If you were to go into such a community questions like these would likely present themselves to you: Why is there no religious service in the neighborhood? Are the people too careless and indifferent to come to church? Are there no children who need religious teaching? Their greatest need is a leader who is willing, like Paul, to work with his own hands to supply his temporal needs. They are sheep without a shepherd. How near to your door is such a community? Do you hear the cry, "Come over and help us?"

As a Church we are a rural people. Here is an opportunity to work among our own class. We know their language, their manner of life and are familiar with their problems and consequently many of them can be reached from some congregation. The means required to reach these people is small in comparison to the means needed for some other lines of mission work. The chief need is some willing workers who are willing to sacrifice time and talent to carry on the work. Let us not get the idea that all that needs to be done is to start the work and then it will go of itself. The work will need constant, regular and prompt attention to make it successful. It requires effort to accomplish anything and we ought to be willing to work hard in the Lord's work.

The advantage is not all on the one side. It would be good if many of our congregations would reach out and work in an adjoining field. We are apt to get into a rut and be content to work with our own and never think of those about us who are in need of salvation. There is also much latent talent within the Church that should be developed. The child of God must have some work to do if he will ever become strong for the Lord. A mission Sunday school would help many problems now facing our churches. Be not too anxious for fear the home work will suffer by opening mission Sunday school work, even though it may seem weakened for a while it will eventually prove to be a means of power and deeper spirituality. Just as the individual never suffers loss by doing mission work so neither does a congregation. As a rule those who are actively engaged in the work of the Church need little discipline, but those who are idle usually are the ones who keep the deacon busy.

We are all agreed that in order to do permanent work it must be done with the young, with those whose minds are plastic, whose habits in life are being formed and who are eager to learn and obey. Many older people have been won for Christ through rural work for which we praise the Lord, but our fondest hopes are in those who are being taught from childhood. Take a child into your arms and think what it might become, as many do who have not the opportunity of going to Sunday school—a slave to many harmful habits, perhaps a thief or robber living a life of misery and sin for himself and making other lives miserable, but worst of all the thought of an eternity in the regions of darkness. Now think of what a life of peace and satisfaction is his if won for Jesus Christ, also what a life of usefulness and helpfulness for others, and finally a home in heaven. Multiply this picture by the number of children in the community you might be able to reach through a rural mission Sunday school and you will have some conception of the possibilities of such a school.

The mission Sunday school opens the way for preaching the Word, and, in fact, in order that the Sunday school may do its best work preaching services should be held frequently. Experience and observation have convinced us that the two must go together if the best results are to be obtained. Once a hold is obtained we have the advantage of doing permanent work for rural people are not continually moving. When you start teaching you will likely have the opportunity of teaching the child until grown to maturity, and by placing "line upon line, here a little and there a little" results will follow.

Many parents have been won by what their child has learned in the Sunday school. We might tell of incidents which came under our observation, and others which have been related to us about the wonderful work which has been accomplished through the rural mission Sunday school. Yet we could not tell it all as eternity alone will reveal the whole story. So let us be diligent in doing our part in telling forth the Story and we have God's promise, "Cast thy bread upon the waters for thou shalt find it after many days." "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Proctor, Mo.

SUGGESTIONS TO TEACHERS

By a Superintendent.

In an effort to make the work of our morning school more efficient, the following suggestions are offered to our teachers:

1. If obliged to be absent, kindly provide a substitute or notify the Superintendent in advance.

2. If possible, attend the prayer meeting, beginning at 8:40 Sunday morning. It will greatly help the school session if we can all have a little season of prayer just before the beginning of the service. Be sure to be with your class five minutes before 9.

3. Enroll no new pupils in your class until they have been enrolled by the enrollment secretary and then assigned to your class. Do not allow pupils from other classes to join your class unless transferred by the Superintendent.

4. Look after every absentee every week by personal call, by telephone, by letter or by having members of the class call. If you do not know why a pupil is absent and think you cannot find out during the week, fill out an "absentee blank," giving the accurate name and address and signing your own name.

5. Maintain good order in your class during the entire session. Good order precedes good teaching. See that your scholars join heartily in the singing, in reading and reciting the Scriptures, and that all reverently bow their heads and avoid all talking during prayer.

6. Mark your records in the classbook carefully. Do not let your pupils do this unless the class is organized, and has a secretary who can be depended upon to do the marking correctly. The books should be marked and offering taken at the beginning of the study period.

7. Distribute the papers after the benediction.

8. Set a good example before your class by being prompt, bringing Bible, giving attention and joining heartily in the opening and closing exercises, and by attending the church service.

9. Pray daily for your pupils, your officers and your pastors, as well as all the activities of our church.

10. Take advantage of every opportunity for training and developing your ability as a teacher of God's Word and a winner of souls.

11. Each officer and department Superintendent is expected to assist in carrying out these suggestions.

12. Above all, come to your Superintendent when you have a suggestion or criticism.—Sel.

"Bible study is essentially strengthening for activity, but it is not activity."

"When love catches cold it becomes extremely rheumatic."

THE HIGH CALLING OF A SUNDAY SCHOOL TEACHER

I was very indignant sometime ago when some one said, "I don't believe many Christian people know the meaning of God's grace," but later I came to believe that that statement had more truth in it than I supposed existed. The high calling of a Sunday school teacher is to make known God's grace. If a large number of Sunday school teachers know very little about the meaning of those two words, how can they make it known? Let us consider the meaning of God's grace and see what our high calling is. There are two ways in which we teachers can present this subject. We all know we can give an offhand definition, but what does the definition mean? One way to present this matter is the usual way, and the other way is the unusual way. Shall we tell the members of our class that we have a Savior whose name is Jesus because He shall save the people from their sins, and then, after accepting Him as Savior, prove it by our own lives? The other way of presenting God's grace is to tell the members of our classes that we have a Savior, and if they take Him as their Savior that He can keep them, and He can keep them here in this life; that we may have continued and sustained faith in Him. Are we giving them a message of that kind of grace? It is not just a beautiful idea—it is an every-day possibility.—Charles Trumbull.

DO AND DON'T

Do have things done "decently and in an orderly manner." No one is more likely to notice a superintendent's lack of system than the average boy.

Don't descend to the low estate of scolding. It is not only undignified and inconsistent with one's position as a Sunday school superintendent, but it rarely does any good.

Do not forget that it often stimulates a teacher to better effort to be told that his or her work is good. Judicious praise never does a teacher any harm.

Don't reprimand a boy or girl sharply in the presence of the entire school. Do the needed reprimanding in private and then be master of your own tongue and temper.

Do see to it that the songs are in harmony with the lesson, and never allow the selection of the hymns to go until the last minute; and do fight shy of songs that are meaningless.

Don't forget that it will be likely to please a new scholar to have the superintendent speak to him or her. A little attention of this kind may help to make the newcomer a permanent member.

Do not ask every stranger within the gates to "make a few remarks." Time given to strangers is often wasted, for it frequently happens that the stranger is not adapted to the work of speaking "offhand" to a Sunday school with any degree of profit.

Don't fail to know something about teachers before you give them classes. Teaching a class is such a serious and important a thing that a superintendent should know what the ability of the teacher is before giving him or her a class.

Do not trust too entirely to your own wisdom in the general conduct of the school. Consult with your officers and teachers occasionally. They may be able to give you pointers of real value. Encourage teachers and officers to give you their ideas freely. Invite suggestions from any member of the school, but it is best to receive those suggestions privately instead of in the presence of the entire school.

Don't allow a book to go into the Sunday school library until you know the exact character of the book.

Do be patient and cheery and hopeful under all conditions. Never give way to low spirits or the school will suffer and you will lose much more than you will gain.

Don't fail to keep abreast of the time in your work as a superintendent. Keep on the lookout for new methods and new ideas of every kind cropping out in the progressive Sunday school of today.—Sel.

THE MONEY-LENDER'S CONVERSION

Mr. F. C. Glass, representative of the British and Foreign Bible Society in Brazil, tells the story of Samuel Mello, a successful money-lender, who, through reading a Gospel which had been given him, then reading Pilgrim's Progress, and finally hearing a sermon on The Rich Young Man, was led, step by step, to a complete surrender of himself to Christ. The first and most practical evidence of his conversion was a large sign posted on his place of business: "No more loans on securities. This business is in liquidation," and he went straightforward from that hour. He wound up his business with great sacrifice, renounced doubtful things, and gave himself, his family, and his all to God. His old friends thought him demented, but in reality he had "come to himself."

Within three months he was preaching the Gospel with wonderful freedom and convincing power, and the hall in Sao Paulo was nightly thronged with eager hearers. He became a man of prayer and was mighty in the Scriptures; and he was an ardent winner of souls. His earnest, forceful presentation of truth proved irresistible, and souls were saved whenever he spoke. He undertook several evangelistic campaigns, conducting services in the villages and towns with much blessing, although accompanied with much privation and hardship.—Sel.

FARM AND HOME

TAKING THE BLINDERS OFF OF JIM

Jim Burkhart stopped his too-willing horses, wearily dropped the shovels of his cultivator upon the hooks, took the "lines" from around his waist, and turned to greet his brother.

"Glad to see you, Bill," he said. "But I don't see," he added in a puzzled tone, "how you can afford to knock off work at this time o' year for a single day.

"Here I am, up to my ears in work. This corn ought' a' been ploughed a week ago. My hay'll be ready to cut in a few days, and my wheat'll be ripe in a week. And here **you** are, ridin' around in a forty-horse buzz-wagon. How can you afford it?" And he glanced at the shining roadster across the fence.

"The time or the machine?" asked Bill with a grin.

"Both."

"Well, my crops are all looking fine. My work isn't crowding me, so I can afford to lay off a day or two before hayin.' And if I have some surplus cash and want to invest it in an auto, there is no reason why I shouldn't."

"No, I guess there isn't," admitted Jim. "But how does it come that you're gettin' along so well lately, and without workin' like a slave day in an' day out, and don't seem to get anywhere at that; and two years ago you were pluggin' along just like I am."

"Jim, you remember I said once that efficiency could be applied to farming just the same as to manufacturing or any other industry. Well, I've been proving it."

"Who's been showin' you how to do it? Been teachin' yourself?"

"I've been studying it and applying it myself."

Jim's only answer was a derisive snicker.

"Say, Jim," remarked Bill suddenly, glancing over the field, "seems to me there's a lot of your corn missing."

"About one hill in five," said Jim gloomily. "A lot of my seed corn was no good."

"Why did you plant it, then?"

"How did I know whether is was good or not until I tried it?" asked Jim testily.

"Did you ever think that it might be better to test it before you planted it? Just because Dad and Gran'dad picked their seed corn by guess and trusted to luck that it would grow, is no reason why you should.

"I used to do the same. But after I woke up, I looked around for a better way, and found it. I wrote to the Experiment Station, and they told me how to test my seed beforehand.

"This spring I put out forty acres, and I'll bet you can't find fifty hills of it missing.

"In this thirty-acre field of yours, there's just as good as six acres that you've plowed and harrowed and cultivated for nothing. We'll say that it would go sixty bushels to the acre—although I'm now raising a hundred. Six times sixty is three hundred and sixty bushels of corn you could have gotten from your work on this field that you **won't get.** At fifty cents a bushel, that's one hundred and eighty dollars you've thrown away on this one crop just because you didn't apply the one efficiency principle of seeking competent counsel."

"Well, I guess you're right," said Jim, visibly impressed.

"And what's the matter with your potatoes?" Bill went on, pointing toward a barren two-acre plot in an adjoining field where an occasional hill of potatoes lifted its mutilated foliage.

"Bugs got 'em," Jim answered shortly.

"Why didn't you spray 'em?"

"Didn't have time."

"Now look here, Jim, I had more work to do this spring than you did, and I had time to put out all my crops and take care of 'em right. I've got out four acres of early potatoes and have contracted them at a dollar a bushel. Last year I raised two hundred bushels an acre, and my present crop is just as good.

"You could have raised four hundred bushels on that patch. That' four hundred dollars you've lost because you didn't plan to take care of your potatoes, and carry out your plans when the time came to do the work.

"Last winter I planned every detail of my spring work. I planned what crops I wanted to put out; how much time I ought to spend in preparing the ground for each, and in planting and cultivating it. I planned to have the very best seed I could get on hand in plenty of time. I didn't leave anything to chance if I could help it. And finally, I scheduled, as nearly as I possibly could, the time to begin and to finish each job. Of course a rainy day would keep me out of the fields sometimes, but I had allowed for that. I spent them in repairing fences, or in getting machinery ready to hitch onto the minute I needed it. Then I didn't have to waste precious time in the busy season chasing stock, or in making repairs on my corn-planter before I could use it.

"As a result, my work has gone on without a hitch. Everything has been done on time, and done right.

"I could point out any number of cases where you've lost hundreds of dollars by neglecting the one principle of despatching.

"Last spring you put off fixing one of your tile drains that had got clogged up, and when we had that heavy rain early in June, five acres of your corn was drowned out. The day or two it would have taken you to repair it earlier in the season would have been worth at least a hundred and fifty dollars to you.

"Moreover, you are wasting time and energy in a hundred little ways that you don't notice, but they count up in the long run, just the same.

"For years, you've been driving your stock to that spring down the lane, when for fifty dollars you could put in a hydraulic ram and pipe the water right into your barnyard.

"I've seen you run all your machinery out-of-doors to get out a gang plow. Then when you wanted your corn-planter a couple of weeks later, you did the same thing over again. If you had used a little foresight in storing your machinery, you could get any implement when you need it without losing a minute.

"Take it from me, Jim, it isn't how hard, but how intelligently you work, that counts."

He paused, while Jim walked over and adjusted Prince's fly-net thoughtfully.

"Say, Bill," he finally asked, "where can I learn something about efficiency—and learn it quick?"—Sel.

THIS PUSH BUTTON "TALKS BACK"

It is reported that a patent has been taken out in Norway and applications filed in England and Germany for an electric push button which when pushed has connected with it devices by which the person whose attention it is desired to attract may respond so that the one signaling knows he has been heard and the one being called is saved the annoyance of listening to repeated ringings. The result is accomplished by an electric magnet provided with a buzzer and the convenience of the improvement appeals especially to those who may be summoned during the night, such as physicians and nurses, and should be found useful in connection with call buttons where those called cannot always immediately respond. —Sel.

CURRENT EVENTS

"There is nothing in the whole world so forlorn as the plight of Mexico, and no topic so enshrouded in gloom. There is more hope in the worst corner of Europe than in the brightest spot in Mexico." This is the way one student of current events sums up the conditions in Mexico. Mexico seems to be paralyzed and helpless. Millions are said to be facing starvation, the industries are virtually at a standstill, there is no recognized government to take charge of affairs and as a result a state of anarchy prevails. The two military chieftains, Carranza and Villa, are both aspiring for the supremacy, the one in control in the south the other in the north. Conditions have become so deplorable that President Wilson has been led to change his policy of "watchful waiting" to one that is positive and bound to bring matters to a head. He served notice on the warring leaders in Mexico that they must settle their difference "within a very short time" by setting up a government that can be recognized by the world, or the United States will be constrained to take steps to "help Mexico save herself and serve her people." No threat of intervention was made, but it is realized that such a step may ultimately become necessary. Duval West, special representative of the President in Mexico, and who spent most of his time among the common people, reports that about 90 per cent. of the people in Mexico want the war to cease and favor the help of the United States to bring about peace. The military leaders and those with political ambitions naturally oppose the suggestion that the United States take a hand in it. If the leaders fail to come to an agreement within a reasonable time it is thought the first step the President will take is to place an embargo upon arms. The warring factions are short in ammunition and find it difficult to get it since the European war. Mexico does not seem to have the power within herself to bring order out of chaos, and by the assistance of a stronger power she may again be placed on her feet. * * * Since the note of President Wilson was received by the warring factions some desperate fighting has been done as both Carranza and Villa are eager to gain the advantage and thus be in a position to gain the moral support of the United States. It is thought that during the week ending June 19, some decisive battles will be fought.

After holding aloof for ten months the last of the great European powers, Italy, has entered the carnage and cast her lot against Germany and Austria. Ever since the war began tremendous pressure was brought to bear upon Italy by the warring nations to win her support. In this diplomatic contest the Allies won. Italy had been in a defensive alliance with Austria and Germany, but refused to join her allies on the grounds that the present war was brought about by her allies and consequently Germany and Austria are not on the defensive thus releasing Italy from all obligations as set forth in the agreement. Austria offered Italy vast consessions of territory and other privileges if she would remain neutral but of no avail. The argument of the Allies that Italy cannot expect to have a share of the spoils nor have a right to a voice in making the terms of peace in case the Allies win were evidently considered of greater value to the interests of Italy. After apparently halting between two opinions for some months during which extensive preparations were being made for the possibilities of war Italy entered the conflict. Public demonstrations by the people in favor of war became so widespread and insistent that drastic efforts had to be employed by the Government to suppress them. So embittered has the public become against Ex-Premier Giollitti, a dominant figure in Italian politics, the leader of the peace party, that it is said he fled from Italy for fear of being murdered. When Italy entered the war she had an army of nearly 2,000,000 men mobolized ready to hurl against the Austrians. Germany and Austria are almost entirely surrounded now by enemies. Indications are that some of the Balkan States will also take up arms against Germany and Austria. There are those who are of the opinion that the historian of the future will have difficulty in finding good reasons for Italy joining the fray. It seems that none of the nations involved have any difficulty in finding excuses for their acts even though a justifiable reason may be lacking.

The threatened war between China and Japan has been averted by China's acceptance of Japan's modified ultimatum. Upon the refusal of China to accept all the humiliating terms demanded by Japan (some of which were given in a previous issue) Japan threatened to use force and compel China to accede to them. Evidently because of pressure brought to bear upon Japan by the United States and Europe the terms were modified so that China accepted them. However some of the objectionable demands are left on record to be taken up for further discussion at some future time. There seems to be a division of opinion relative to the purpose of Japan and the extent of the powers granted her by China. There are those who think Japan will follow the same course with China as she did with Korea out of which she made a Japanese province in sixteen years and had less rights to go on than she now has in China. These same persons think that the independence of China is threatened and that "the future of America's religious and commercial interests in our nation is imperiled." Then there are others who while they do not sanction the act of Japan, nevertheless believe Japan to be the friend of China and will seek to protect China from being exploited by other powers and aid her in the development of her resources and in her government.

In May a new canal to an "Inland Empire" was formally opened in the Northwest. The Canal is nearly nine miles long and provides a continuous passageway for small steamboats from the mouth of the Columbia river at Astoria to Lewistown, Idaho, a distance of nearly 500 miles. The new waterway is known as the Dalles-Celilo Canal, and affords a passageway around the rapids and falls of the Columbia river, which hitherto were a barrier between this "Inland Empire" and the Pacific. For nearly half the distance the canal was cut out of solid rock. It was constructed by the United States Government at a total cost of $4,850,000. The work was begun in 1908. This canal is said will be a great boon for the section of country that it connects with the Pacific. It makes possible the navigation of about 2,136 miles of water. It will reduce the freight on wheat from the Walla Walla district to tide-water from $2.75 to $1.25 a ton. The many prosperous towns along the waterway are building warehouses and deepening channels in anticipation of a remarkable expansion of idustry in this rich country. "The opening of this canal is of as much significance to the Northwest as is the Panama Canal to the United States as a whole.'"

On June 14 the surface and elevated street car lines of Chicago were tied up when 14,500 motormen and conductors went on a strike. For some time there have been some differences between the companies and their men. An effort was made to arbitrate the difference, but the men would not consent to do so unless they were promised in advance that their wages would be raised. This the street car companies would not do. The first day of the strike passed quietly. No surface cars were operated, and only a few elevated trains. Thousands of people were obliged to go to their places of employment either on foot or other conveyance. The jitney busses did a good business. The steam railroads did an enormous suburban traffic. One company that usually carries 40,000 suburban passengers per day carried 280,000 the first day of the strike. Many of the employees are housed in hotels and some of the large stores have arranged sleeping quarters in their stores. Since the city shares in the profits of the street car companies it is of vital interest to the city to have the differences adjusted as early as possible.—Through the efforts of Mayor Thompson the street car men returned to work after being on strike 48 hours. Several concessions were granted and the other differences will be arbitrated.

Ten thousand consumptives annually go West to die. The United States Public Health Service giving these figures issues an emphatic warning to consumptives against rushing to distant points when an advanced stage of the disease has been reached. The sentiment against consumptives in many of the western towns and cities is increasing and it frequently is with great difficulty that accommodations can be secured even though the patient is supplied with ample funds. The keen competition makes it difficult to secure employment and those with limited funds will likely become subjects of charity and a burden to the community. That 15 per cent. of the deaths occur within 30 days after arrival shows that many were in a dying condition when they came. The hardships incident to travel are detrimental to those in advanced stages of tuberculosis No one in the advanced stages of the disease should go to a distant point unless under the direction of a physician, and then should be accompanied by friends.

Seven hundred and ten new rural mail routes have been established by the Post-Office Department. These routes will serve 82,390 families. The present service is also extended so as to reach 5,460 additional families. Nearly all of the new routes went into effect June 15.

The Victorious German-Austrian armies in Galicia have been driving the Russians before them and have cleared the greater part of Galicia of the enemy.

This offensive movement by Germany and Austria has been in progress for more than a month, during which Przemysl was recaptured, which several months previous was captured by the Russians with over 100,000 prisoners. At this writing (June 15) the Russians continue to fall back with heavy losses. They are unable to meet the attack of the enemy. Germany and Austria seem bent on gaining a decisive victory over the Russians, or at least so demoralize them that it will be some months before they can fully recover, while in the meantime part of the army can be taken to thewestern or southern arena of war for an offensive movement either against the Italians or French and British. The remarkable transportation facilities of Germany and Austria enables them to move large armies quickly and with ease. On the western front some fighting was done but no large offensive movement was undertaken by either side. The Italian armies have been slowly advancing toward Trent and Trieste.

As a result of the differences between the United States and Germany W. J. Bryan was constrained to resign as Secretary of State in President Wilson's cabinet. Several times there were rumors afloat to the effect that Wilson and Bryan were at variance in their opinions as to what course the Administration should pursue in dealing with the warring countries. The break came when Bryan refused to sign the note addressed to Germany relative to the sinking of the Lusitania. Bryan refused to sign it because he feared it will bring on war with Germany. Standing virtually alone in the cabinet he resigned. The note was signed by Robert Lansing, counselor to the State Department, and dispatched to Germany. What the political effect of the resignation of Bryan will have can only be conjectured. The announcement of Bryan to speak in defense of his position and attack the attitude of President Wilson gives material for thought on the part of Democratic politicians, especially so since another Presidential campaign is near at hand.

The cost of living in the United States is higher now than it has ever been before. Statistics published by the United States Department of Labor show that the average price of fifteen articles which are served on the table of the working man was two per cent. higher during 1914 than the preceding year and five and one-half per cent. higher than in 1912, and 25 per cent. higher than in 1907.

Relief for Belgium is still necessary according to recent reports. The American Commission for Relief in Belgium which was organized last fall and has charge of the distribution of supplies, report that about $10,000,000 has been contributed for this work and that about $65,000,000 worth of food has been distributed. Much of the food has been paid for by the Belgians which accounts for so large a distribution. Not only has the Commission distributed food, but advanced money to manufacturers with which to employ laborers, has arranged for the exportation of manufactured materials and in other ways encouraged the Belgians to self-help. The need for foodstuffs is still urgent. About 79,000 tons of foodstuffs need to be imported per month. "Fully 1,500,000 persons, for the most part women and children, were found to be absolutely destitute, and this number has shown a steady increase, so that it is calculated that at least 2,000,000 destitute Belgians must be cared for this summer."

Those engaged in the liquor traffic are evidently discerning the hand writing on the wall. In Chicago it is said a number of saloons went out of business and that there is a noticeable decrease in the consumption of liquor. Saloon properties have depreciated in value. One of the largest manufacturing concerns for the manufacture of stock fixtures for saloons has discontinued this business and is taking up another line of manufacture. The reason given is that the saloons are so rapidly decreasing in number, and, that indications are that in the not distant future the liquor traffic will be so restricted as to make the manufacture of saloon fixtures unnecessary and consequently they have made the change now to avert an ultimate financial loss. The saloon is losing in popularity rapidly. It is reported that on hundred saloonkeepers will go out of business in Milwaukee on July 1. The reason given is extremely poor business.

London evidently anticipates a genuine German raid by a fleet of Zeppelins, judging by reports of extensive preparations that are being made to care for possible injury to a large number of persons. The city has been laid out in districts and lists compiled of surgeons who can be summoned quickly in each district, the hospitals have been tabulated with the number of emergency cases that can be taken care of, and in those districts having no hospitals certain buildings have been designed to serve as a temporary hospital in case of a raid and all needful arrangements made in case of emergency. The authorities have been asked to supply first aid materials for the various districts.

MISCELLANEOUS

THE INDIAN'S HEALTH PROBLEM

Among those who have been most familiar with the changed conditions of life imposed upon the American Indians there have always been pessimists who predicted the early extinction of the race. Yet, if the figures of the Government census are trustworthy, there has been for the past thirty years a slight but continuous increase in the total number of Indians.

Dr. Charles A. Eastman, himself a Sioux, writing in the "Popular Science Monthly" for January, deduces from this fact the hopeful conclusion that the race has reached and passed the lowest point of its decline and is beginning slowly but surely to recuperate. Nevertheless, he would not minimize the gravity of the large death-rate prevailing among the American Indians—30 per thousand of the population, or double the average rate among white Americans. He calls attention to the further serious facts that about 70,000 Indians in the United States are suffering from trachoma, a contagious eye disease, and that probably 30,000 have tuberculosis in some form, while the death-rate from tuberculosis among Indians is almost three times that among the whites.

The change that took place in the Indian's manner of living when he was brought within the restrictions of reservation life was undoubtedly a tremendous strain on his vitality. As Dr. Eastman points out, the Indian suffered severely from an indoor and sedentary life, too much artificial heat, too much clothing, impure air, limited space, and indigestible food. Dr. Eastman makes an exception in his statements of a few Indians like the Navajoes, who have always retained their native vigor and independence; but what he says applies to the typical "Agency Indian" of the Northwest. This Indian's home was a little one-roomed log cabin, about twelve by twenty feet in size, with a dirt roof and floor. This cabin was usually overheated in winter by a box stove, and the air was vitiated at all times, but especially at night, when there was no ventilation whatever. Families of four to ten persons lived in these huts. Contrast with the squalor of existence under such conditions the free life which had been the Indian's heritage before he came in contact with the white man:

Remember, these people were accustomed to the purest of air and water. The teepee was little more than a canopy to shelter them from the elements; it was pitched every few days upon new, clean ground. Clothing was loose and simple, and frequent air and sun baths, as well as baths of water and steam, together with the use of emollient oils, kept the skin in perfect condition. Their food was fresh and wholesome; largely wild meat and fish, with a variety of wild fruits, roots, and grain, and some cultivated ones.

The food that was furnished the agency Indian was often indigestible because he did not know how to prepare it, and various ailments resulted from this cause. Contagious and infectious diseases were prevalent, and even the simpler children's diseases, such as measles, were generally fatal. Dr. Eastman says that he has known women who were mothers of six or ten children to outlive them all, most of the children dying in infancy. All that could save the race from annihilation within a few years, as he views it, was its heritage of a superb physique and a wonderful patience.

Some serious mistakes have been made by the Government in its care of the Indian's health. In the early days the agency doctors were permitted to prescribe their pills and compounds without taking the trouble to make anything like a thorough examination of the patients. Even the old-time "medicine-man" was really more useful in those days, in Dr. Eastman's opinion, than the average agency doctor.

Then, too, the Indian schools were notorious for their poor sanitary equipment. Dormitories were shamefully over-crowded, and the result was an inevitable physical deterioration. In recent years, however, more stress has been laid upon sanitary precautions and hygienic instruction in Indian schools, and an effort has been made to carry this instruction into the Indian home through field matrons and others. Four sanitoria or sanitarium schools have been successfully established in suitable climates, and it is recommended by an Indian Service specialist that certain boarding-school plants be set apart for trachoma pupils where they can have thorough and consistent treatment and remain until a cure is complete.

Dr. Eastman is pleased to note that whereas a few years ago the Indians were reproved for placing their sick in canvas tents and in every way discouraged in any attempt to get out of their stifling homes into the life-giving air, sleeping-porches are now being added to their hospitals and open-air schools and sanatoria established for their children. Surely the Indian's physique is worth saving.—American Review of Reviews.

THE GREAT SHEEP FLOCKS OF RUSSIA

In no part of the old world are there more immense flocks of sheep than in southern Russia, writes N. Tourneur in "The Shepherd's Journal." There, where the plains or steppes stretch across the empire from the frontiers of Hungary to those of Mongolia—where the country is one monotonous level, with few trees and fewer hills—vast flocks of sheep roam, some proprietors possessing no less than from 500,000 to 600,000 of them.

The number of sheep reared on the steppes increases year after year. But they are exposed to the most severe privations, for the scorching heats of summer and the freezing blasts of winter are alike tremendous, while the hurricanes that burst over the plains are as bad as either. During the tempests the animals make not the least effort to weather the violence of the storm, but run panic-stricken before the wind, and are forced by thousands into the streams and ravines by which the steppes are intersected. Were it not for the use of goats, neither the shepherds nor their dogs would be of much service at these times; for the sheep can but seldom be brought to face the terrible winds of the great plains, or to march during a storm into the shelter of a ravine.

But with every hundred sheep three or four goats are kept, and as these are easily brought to face any wind that will at all bear facing, they are used to lead the way boldly down the most rugged descents and the sheep follow without much bother.

The herdsman of a large flock or ottara is called a tschabawn. The tschabawn usually has one or two wagons drawn by oxen, in which are carried his provisions and cooking utensils, together with the skins of the sheep that have died and those of the wolves he has been fortunate enough to kill. The order of his progress is uniformly simple. The wagon or wagons lead the van, the tschabawn follows, and the sheep follow him. When he comes to good pasture, he does not leave till the grass has been eaten down; and even on the march his encampment for the night is often no more than two or three miles from where he started in the dewy morning.

Five hundred to 600 ewes—and more—are in the ottara, and the tschabawn draws the milk from them, and places it in huge,

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shallow wooden bowls to be exposed to the sun, and made into a kind of cheese known as "brinse," which is very popular in Russia and eastern Germany. Owing to the cheese being packed in goatskins it has a rather peculiar flavor, which, however, one gets to like after a time.

During the severe winter months the sheep are placed in shelter, but all spring, summer and autumn they are pasturing on the plains. So long as the weather is fine, and predatory enemies are absent, the life if a tschabawn and his three or four assistants is tolerably pleasant. Though they have to be continually vigilant against thieves and wolves.

When the evening meal is done the shepherds and their dogs sit for an hour or two before their blazing fire of dry reeds and grass, discussing such things as their lonely, montonous life may bring up. Then the arrangements of the night are made. The sheep are driven up as close together as possible, and the men and their dogs take their post round the ottara. Each man throws his furs, that serve for mattress and coverlet, on the spot the tschabawn has assigned to him, and between every two beds of the dogs and men the same intervals occur.

There are as many thick sheepskins provided as there are dogs; and as each dog knows his own sheepskin, all that is necessary is to lay it where the dog is to take up his post for the night. Thus, what with the men and the dogs, a circle of defense guards the ottara.

More formidable than thieves are the wolves, which are very numerous on the steppes. For fifty days and nights has a pack of them been known to hover around; and it requires all the watchfulness of the men and their great dogs to ward off the voracious attackers. On the other hand, as a wolfskin is of much worth, the tschabawn and his men are usually eager to meet with such an enemy.

It is the tremendous snowstorms of March the shepherds dread.

The writer knows of an occasion on the Otshakov Steppe, when, out of an ottara of 2000 sheep and 150 goats that were caught in the pelting, screaming snowdrift, 1200 sheep were lost, and all the goats. The sheep are mostly of the Wallachian or fat-tailed breed, and the merino; though, of late, other strains have been successfully reared.

In the fat-tailed sheep, the fat in or about its tail is considered most valuable, and brings a high price among Russians. —Sel.

FACTS IN GEOGRAPHY

It's hard to believe, isn't it—

That the Pacific end of the Panama canal is farther east than the Atlantic end?

That Venice, Italy, and Montreal, Canade, are in about the same latitude?

That if an express train had started out from the earth for the planet Neptune at the opening of the year 1, and had traveled 60 miles an hour day and night ever since, it would not yet be half way there?

That Cuba would reach from New York to Chicago? That the mouth of the Amazon river is as near to Europe as it is to New York?

That Texas is as large as Germany and as large as 212 Rhode Islands? Measured in degrees of longitude, San Francisco is about the middle of the United States, including Alaska? That the entire continent of South America lies farther east than Florida? That Glasgow, Scotland, is in the same latitude as Alaska? That if the southern end of Chile, South America, were placed at Florida that single country would extend northward entirely across the United States and Canada and half way across Hudson bay? This list of odd things about the earth was compiled by Prof. R. H. Whitbeck, of the geology department of the University of Wisconsin.

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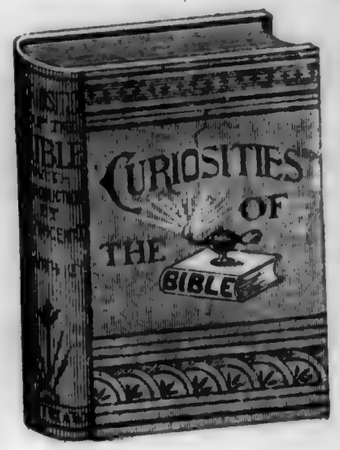

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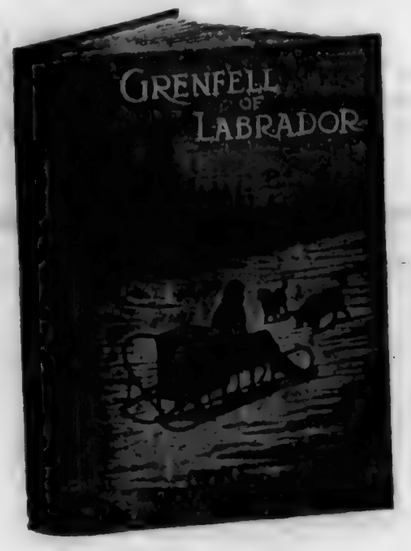

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Mennonite Publishing House, Scottdale, Penna.

CHRISTIAN MONITOR

AUGUST, 1915

Street Scene in the Markets in Constantinople

(See page 233)

SELECT READING

A PREACHER AND HIS CIGAR

He was pacing back and forth on the station platform, evidently enjoying his cigar to the full and oblivious to everything else. The eastbound train stood on the other side of the station waiting for the southbound one, which was due shortly. By the cut of his clothing, it was evident to all that he was a minister of the Gospel. Several times I was tempted to speak to him about that cigar, but each time restrained myself. Finally the southbound train pulled in and, taking a seat, I crowded against the window in order to leave room for some one else and in a moment or two the preacher took the vacant seat beside me.

I waited a little and then said. "So you think smoking is a good habit, do you?"

"Oh, yes," he replied. "It promotes sociability and fellowship among men and helps one to get acquainted with men."

"I suppose, then," said I, "that you teach it and preach it to your people?"

"Oh, no; I don't do that."

"But," I replied, "if it's a good thing it seems to me that it is your duty as a minister to teach it and preach it to your people, and especially to your young men and boys."

"No," he admitted, "I don't do that. In fact, I know some men who are really injuring themselves by using tobacco to excess and I think a great many young men and boys are harmed by it."

"Well," I said, "if the use of tobacco is an injury to young men and boys, it seems to me that you as a minister ought to help them by setting them a good example, and quit using it."

"No," he squirmed. "I am under no obligation to do that."

"Well," I continued, innocently, "I remember reading one time in an old book that I picked up somewhere this declaration, "If meat maketh my brother to offend I will eat no meat while the world standeth.'"

"What!" he exclaimed.

And I repeated the quotation.

"Why," he said, "the Apostle Paul said that."

"Well," I said, "it has always appealed to me as a mighty good principle for a man to govern his life by." At that he remained silent.

Finally I asked, "Where are you going tonight?"

"To the town of Blank," he replied.

"Why," I exclaimed, "you are on the wrong train. This is the southbound. You should have taken the eastbound."

"I know," he replied, "but I missed my train at the junction, and now I am trying to get to my destination in a roundabout way, and it will probably take me all night and I may not succeed then."

And then I knew that while he was enjoying that delicious cigar at the junction, his train, after waiting almost an hour, had pulled out and left him. And it was Saturday night.—The Continent.

FINDING THE WORD, SAVIOR

"Besides being builder, I had to be doctor, farmer, tailor and cook. But while these duties had their set times, there was one task which knew no times or seasons. Before I could preach to the people, I must formulate a language, and there was no way to do it except through contact with the people, literally picking the words from their lips.

The first word I secured was Nichan, meaning, "What is it."

Day and night I pestered every man I met with that question. In the garden hoe and spade were dropped for pencil and note book, as some new word dropped from the lips of the black fellows at my side. So it went through the day with its varied duties, and then at night, by candle light, the day's treasures were gathered up, classified, and made ready for their blessed service.

For two years and a half I searched for the word, SAVIOR. As each day and week and month passed by, it grew bigger with meaning with the light of the frightful need which faced me—a need which I knew I could meet, if I could bring that word to bear upon it. But it finally came, and the toil of years was recompensed. Around the evening campfire I sat with my men, listening to their stories, and watching eagerly for the coveted word. Finally, my head man, Kikuvi, launched upon a tale which I hoped would bring it. He told how Mr. Krieger had some months before been attacked by a lion and badly wounded, and how he had been rescued. But to my great disappointment, he did not drop the concrete word for which I was looking. Sick at heart, I was about to turn away, when in a modest way, he turned to me saying:

"Bwana nukuthaniwa na Kikuvi," (the master was saved by Kikuvi).

I could have shouted for joy, for, having the verb, I could easily make the noun; but to prove it beyond the shadow of a doubt, I said:

"Ukuthanie Bawana?" (you saved the master?) and he replied: "Yes!"

"Why, Kikuvi!" said I, "this is the word I have been wanting you to give me all these 'moons' because I wanted to tell you that Yesu died to save Ku—."

I got no further. The black face lit up, as in the lurid light of the camp-fire he turned to me exclaiming, "Master, I see it now! I understand! This is what you have been trying to tell me all these moons, that Yesu died to save us from the power of sin!"

Never did sweeter words fall from mortal lips than that word "SAVIOR" as it fell from the lips of that black savage.

For four years I dwelt alone, seeing three of my co-workers stricken down with fever; had over thirty attacks of fever myself; was three times attacked by lions, several times by rhinoceroses; ambushed by hostile natives; fourteen months without bread; for two months subsisted on beans and sour milk, have had to eat everything from ants to rhinoceros; but I rejoice to say that I would be glad to go through the whole programme again with my eyes wide open if I could have the joy of flashing that word "SAVIOR" into the darkness of another tribe of Central Africa."—Home Friend.

AN EDUCATED GIRL

A girl's education is incomplete unless she has learned:

To sew.
To cook .
To mend.
To be gentle.
To dress neatly.
To keep a secret.
To avoid idleness.
To be self-reliant.
To darn stockings.
To respect old age.
To make good bread.
To keep a home tidy.
To be above gossiping.
To make home happy.
To control her temper.
To take care of the sick.
To take care of the baby.
To sweep down the cobwebs.
To marry a man for his worth.
To read the very best books.
To take plenty of active exercise.
To be a womanly woman under all circumstances.—Good Citizenship.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VII SCOTTDALE, PA., AUGUST, 1915 No. 8

CHARACTER STUDIES FROM LITERATURE

I Michael—The Shepherd of Grassmere Vale

J. W. Shank

Introductory note,—One of the most valuable aspects of the study of Literature is the study of human characters whose lives have been pictured in study. The best studies of this kind are of those characters who lived the simple life, whose actions and emotions were natural results of common experiences among men. In the studies which I shall attempt to present, it shall be my aim to picture the characters as I feel the original authors intended to portray them. If I can interest some readers in the beauty of character and at the same time suggest the literary art that is manifest in the original stories, I shall feel that these studies are serving their purpose.

The poet Wordsworth was ever observing the simple beauty of human character, and it is because of this large human sympathy and respect for the lives of the lowly that we admire him as a poet. In introducing this character Wordsworth aims to portray the lives of the people who lived in the hill country of northern England, most of them owning small bits of land upon which they made a scanty living. In picturing the setting of the story of Michael, the poet describes it simply,—

"Around that boisterous brook
The mountains have all opened out themselves,
And made a hidden valley of their own.
No habitation can be seen; but they
Who journey thither find themselves alone
With a few sheep, with rocks and stones, and kites
That overhead are sailing in the sky."

It is in such surroundings that Michael toiled day by day with his sheep. His home however was not far from the place, being nestled far up on the "forest-side of Grassmere vale." During his long years as a shepherd, Michael had lived much of his time out in the open fields,—

"And truly, at all times, the storm that drives
The traveler to shelter, summoned him
Up to the mountains: He had been alone
Amid the heart of many thousand mists,
That came to him, and left him, on the heights."

Michael was, at the time of the story, an old man of eighty, having lived on his small estate from childhood. His ancestors also had lived here for generations, making the place seem more dear to him than it otherwise would have seemed. To Michael and his faithful wife was born one son, who was in truth the son of their old age. In this son, Luke, the fond parents found a comfort for their waning years.

The poet aptly describes the home scene,—

"There by the light of this old lamp they sat,
Father and son, while far into the night
The housewife plied her own peculiar work,
Making the cottage through the silent hours
Murmur as with the sound of summer flies."

And while they thus sat by the lamplight, the lamp, casting its rays through the window, gleamed far down the valley so that all who saw it from many miles distant rejoiced and called it the "Evening star."

Thus had the life in this little home been a happy one until tidings of distress came to break the peace. Long before this the shepherd had been bound in surety for his brother's son to whom misfortune had now come. The payment of this forfeiture would cost Michael more than half his substance, for which he had toiled more than forty years to clear of encumbrances. Here it was that the real struggle began in the old man's life. The thought of paying a forfeiture that would again encumber his property, thus possibly causing it to pass some day into other hands than that of his son, was almost more than he could endure. At this time another came to him. Luke was then a lad of eighteen. He might go down into the valley and serve a kinsman, thus earning the money to pay the forfeiture and then return to his home. It was a hard struggle, the thought of such a separation. The old man and his wife decided to make the sacrifice, but each hour, as the time of separation drew near, the weight of sorrow lay heavier upon them.

On the day before Luke's departure, Michael led him to a place away from their home where a large heap of stones lay ready to be used for building a sheepfold. Here the old man paused and in broken words told his son how he had planned that they would build it together. But now, he said,—

"It is a work for me. But, lay one stone—
Here, lay it for me, Luke, with thine own hands.

"I will begin again
With many tasks that were resigned to thee;
Up to the heights and in among the storms,
Will I without thee go again, and do
All works which I was wont to do alone,
Before I knew thy face .....
"And hereafter, Luke,
When thou art gone away, should evil men
Be thy companions, think of me, my son,
And of this moment; Hither turn thy thoughts,
And God will strengthen thee."

Luke did as his father requested, placing the first stone of the sheepfold, but when it was done the old man broke down with grief. They went home and the next morning Luke started away on his journey.

It was said by the neighbors, who observed, that Michael went often to work at the sheepfold, but that he would often sit forlorn and never lift a single stone. Then came news that Luke began to slacken in his duty,—

"And, at length,
He in the dissolute city gave himself
To evil courses; ignominy and shame
Fell on him, so that he was driven at last
To seek a hiding place beyond the seas."

To Michael it must have been a terrible blow, but in the strength of his love he still lived on,—

"Among the rocks
He went, and still looked up to the sun and cloud,
And listened to the wind; and, as before,
Performed all kinds of labor for his sheep,
And for the land, his small inheritance."

For seven years, from time to time, he would go to the place of the sheep-fold where he would toil or sit and dream of bygone days, leaving the work unfinished when he died. And when he died the land went into the hands of strangers.

The story of Michael is of the simplest nature. The poet has told us enough to reveal the pure motives that guided his life. His life experiences could be included in a very small circle, but that did not prevent him from feeling as deeply as

(Concluded on page 255)

EDITORIALS

THE EXALTATION OF KNOWLEDGE:—Ever since the fall of our first parents man has been engaged in a ceaseless search for knowledge. In fact it was his desire for knowledge that led to his fall. More knowledge, more culture, more civilization has been his constant cry. History records some wonderful civilizations. Modern civilization is building upon the ruins of these and taking much of its materials from these remains. God has written the word FAILURE across these ancient civilizations. So "in the fullness of time" will He write the same word across our present civilization. In the events of the last twelve months His finger can already be seen tracing the first letters.

It is the Divine intention that man shall have knowledge. It is inconceivable to think that God should desire the creature, created in the likeness of His own image, to be an ignoramus. When man believed the Satanic lie that he should be endowed with greater and superior knowledge and wisdom by disobeying God's command, Satan succeeded in having man place too high an estimate upon his own knowledge and too low an estimate upon that of God. Since that time there has been a tendency to unduly exalt human intelligence and minimize the need of Divine knowledge and wisdom.

From the human viewpoint the sum total of man's knowledge is indeed marvelous to contemplate. A superficial examination of this knowledge, however, reveals the fact that comparatively little of it consists of absolute facts. As evidence of this we need but refer to the realm of science. How much of that which science proclaims today is absolute fact? A thing taught today as a scientific fact may be modified or discarded tomorrow. There are hundreds of things related to our daily life that man does not know and can explain only by advancing a theory of his own which may be according to fact or may not. Much of the knowledge of man consists of theories and hypotheses. Yet he boasts of his intelligence. The achievements of science, the mechanical inventions and the industrial and commercial progress seem to be conclusive proof to man that we have a great, good and superior civilization. The spiritual progress of man is of secondary importance.

History and observation testify to the fact that the Satanic prediction that man shall have a "knowledge of good and evil" is literally fulfilled. Note the numerous moral and social welfare movements extant today. Evil is legislated out, and good legislated in. It will only be a matter of time, men say, until virtually all the evils afflicting us today will be banished from this old world. Our increasing knowledge of good and evil will no longer permit the evil to exist, and eventually we will have a man-made paradise here upon earth—no more wars, saloons, white slavery and a host of other evils. All this to be accomplished by the intellectual and moral progress of man.

It is to be noted, however, that despite the intellectual attainments of man and his efforts to eradicate evil, he is helpless to do good; his heart remains unsatisfied and in a state of unrest. This soul satisfying power, which frees the guilty conscience, must come from a source outside of man, from God Himself. This man is reluctant to acknowledge, because he believes in his self-sufficiency. Because of his refusal to accept the needful Divine wisdom, so freely offered him, and because of his blind belief in his self-sufficiency, the natural consequence is that man will exalt his own powers and intelligence and by so doing minimize the need of God's wisdom and intervention in his life.

We cannot expect any other attitude than this on the part of the world, but when this same attitude is being manifest among leaders of Christianity, who are yielding to worldly standards and bringing this same spirit into the Church, it is sad indeed. There are men in the pulpit today who are dominated by modern thought and not by the plain declarations of the Bible. Instead of bringing to their people the message of redemption from sin expounded in Holy Writ, they bring the message of the world. The characterization and tendency of this modern spirit is tersely stated by I. M. Haldeman, D. D., in his book, "The Signs of the Times," from which we quote:

"There is at present a widespread movement to exalt human wisdom in the Christian pulpit. This wisdom calls itself by the high soundng title of 'scholarship.' It professes to be scientific, philosophic and liberal. It finds its inspiration in the research and achievements of human genius. Its authority is the text book of modern culture. Its apostles are the scientists, the philosophers and advanced thinkers of the age. It places the Bible in a secondary plane and demands that it shall be interpreted or modified according to the thought of the hour. It is dogmatic, laying down rules and setting up standards. It is intolerant and almost contemptuous of that preaching which bases itself alone upon a 'thus saith the Lord.' Its sacramental phrase is 'Scholarship is agreed.' From this self-elected tribunal it warns all who do not agree with it that they are declassed and unworthy of an interested hearing. It is full of boasting. It boasts that it is advanced, up to date and sane. It boasts that it is driving away the fogs and mists which have hitherto gathered round the theologic arena and that it is slowly, but surely, bringing in the millennial era of a clear, self-respecting and reasonable religion. It is a movement wholly human in its origin, its method and outcome."

The need of today is for more men who will fearlessly and with conviction declare the message of the Cross; men who are not swayed by any theories of modern thought that would detract one iota from the glory that belongs to the Christ. The supreme need of man is Christ. Without Him he is helpless and undone.

EARMARKS OF A GOOD EDUCATION:—Men differ in their definition of a good education. The atheist would eliminate all references to God; the liberalist would discard the old yet cardinal principles of the Christian faith on the grounds that they are antiquated, narrow, dogmatic and repulsive to his refined esthetic taste; the believer will place the Christ, the Son of God, at the center of a good education. Between these views are all shades of opinions as to what constitutes a good education.

The completion of a prescribed college or university course does not necessarily give one a good education. These are designed to give one an education that is considered good by those outlining the course of study. But sometimes despite the best efforts of an institution of higher learning the student fails to derive from the course what the instructors intended they should. A good education may be acquired by close application to reading and study outside of college halls. But as a rule, and in order to gain time, it is desirable to secure an education under good instructors. A good education, then, may or may not be secured in an institution of higher learning. But generally speaking when we think of a good education we have in mind the completion of some special course of training, be it classical, professional or technical.

We do not expect to give a definition of a good education, which, in the sense the term is used here, must necessarily be Christian, but rather note a few of the earmarks of such an educaton.

A good education exalts Christ. That education which minimizes the importance of the person of Christ in the life of the individual is faulty because of the fact that in Christ centers all that is truly good and worth while. To exalt the powers and achievements of man is to minimize the power and place of Christ. To exalt the teachings of Christ only and not His Person is but to lead into greater darkness and spiritual leanness of soul. Any training vitiated by such teachings strikes at the very heart of true religion and cannot be good. The teaching that finds inherent good in man that needs but be developed by the application of the teachings and principles of Christ, that ignores the depravity of man and seeks for sufficient in culture and refinement to satisfy the needs of the soul, exalts man and debases Christ. In this teaching Christ is supplanted by man. The one with a good Christian education will exalt and make much of the Person of Christ and also place a proper estimate upon man—depraved, sinful and helpless without Christ.

A good education is sympathetic. That education which robs one of the power to sympathize with the condition and needs of those more ignorant is not good. A course of training that makes one critical of, and intolerant toward, those lacking in training—that erects a barrier between the educated and uneducated—is vicious. True education broadens and deepens sympathy for those less fortunate. This must necessarily be so if Christ is exalted and given His rightful place in the individual's life. The powers of **oratory,** the understanding of **"all mysteries,"** the possession of **"all knowledge,"** the Bible tells us, are of no profit if there is not within the individual love, or sympathy for fellowman.

A good education is adaptable. True education tends towards simplicity. An education that unfits one to work more effectively and efficiently among the same conditions and circumstances in which the one labored before receiving special training is faulty. Somewhere during that course of training sympathy was lost and as a consequence the power of adaptability. For the one educated to criticize and find fault with conditions in which he formerly labored when those responsible for them have not had the same privilege as he for receiving an education, only serves to expose the faultiness of his training. A good education will enable one to adapt himself to the conditions more readily and labor more effectively to bring about better conditions. If an education does not fit a person to recognize conditions as they are, adapt himself to them and help to bring about a solution, what is it for? If conditions were ideal there would be little occasion for training for service. However a good education is acquired for the purpose of rendering better service, hence it must of necessity be adaptable.

We judge the training given by Christian institutions by the manifestation of these earmarks in the lives of those trained. Is Christ given the supreme place in their life, is their sympathy for humanity enlarged, can they and do they adapt themselves more readily to the needs of humanity? If so we conclude they have a good education.

"VENGEANCE IS MINE":—The bitter and desolate cry for vengeance arises from the hearts of millions today. The black stream of suppressed corruption and wickedness coming forth from the heart of man today is awful to behold. The most deplorable fact is that men do not recognize and acknowledge it as evil, but seek to give it a respectable appearance by representing it as a civilizing agency, as a necessary step in the upward (?) progress of man. This calling of an evil good is a sad commentary upon the moral and spiritual condition of humanity.

Vengeance, is the great cry. One blood stain is to be covered by another and greater stain. The grief in a few homes is to be compensated by inflicting sorrow upon hundreds of other homes. This is the way of the world. The heart that finds comfort in its distress in the thought that others are made to suffer as the result of its distress is in the gall of bitterness.

The true believer does not seek vengeance upon those who wrong him. The spirit of vengeance is anti-Christian,

(Concluded on page 254)

CHRISTIAN LIFE

WHAT IS IT TO BE SPIRIT-FILLED?

Elizabeth Horsch

To be Spirit-filled means to have God's Spirit directing and controlling our lives in their smallest details; therefore the first characteristic of such a life is to be truly converted. A life to be Spirit-filled must be completely emptied of sin and self and everything that is contrary to God's will. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born again."

So we see it is God's Spirit of Life that regenerates us and makes us new creatures. He takes away our sinfulness and gives a sinless nature—one that cannot commit sin. Just as God is incapable of sinning so is that life born of Him. So the Spirit also sanctifies us. Just as before our regeneration we were dead in sin—wrong-doing was natural, because of a depraved and sinful nature, so now our new natures are dead to sin, and it is impossible for this new nature to commit sin. Christ has a two-fold nature. He is human, but sinless, the son of David, and also divine, the Son of God. So the Christian in a sense has two natures, one sinful, derived from Adam, and the other perfect and sinless, derived from God through the new birth.

These two natures are constantly at war with each other, but the Spirit gives the victory over the flesh. Our own natural spirits are weaker than our fleshly desires, but God's Spirit is able to keep us from all sin. We often hear it said that in this life we cannot be perfect—we are mortal and will commit sin all our lives. Paul's statement that those who say they have no sin deceive themselves is taken for an excuse to be imperfect. But these times of defeat and sin come only when we do not allow the Spirit to have control of our lives and hearts and allow the old and sinful nature to get the ascendency. So long as we walk in the Spirit we do not commit the lusts of the flesh and commit no sin. It is far better to set the ideal high in our eagerness to attain holiness than to be satisfied with an imperfect life and be maimed and crippled in our work.

To be Spirit-filled we must be entirely consecrated to God and let Him rule our lives and empty us of everything carnal. The oft-repeated law of nature that two bodies cannot occupy the same space at the same time is equally true in the spiritual realm. Just in so far as our carnal nature is crucified can the spiritual life develop. Moody says there are too many people praying for the Spirit to fill them when they are full of fleshly desires. But this self-mortification does not mean aceticism. Things that are pleasurable are not necessarily harmful to the spiritual life. To dwarf our minds and bodies cannot be in accordance with God's will for we are the temples of the Spirit. By mortification we simply mean taking up the cross which we are so frequently enjoined to do in the Bible.

There is a vast difference between having the Holy Spirit and being filled with Him. He was sent to the disciples at Pentecost and this sending down occurred once for all. We all receive the Holy Spirit when we are regenerated, but in so many cases there is no apparent progress made—no growth in grace, while in others the Spirit's power is much more manifest. "Be filled with the Spirit," is a definite command and shows plainly that there are Christians who do not have this fulness of the Spirit. It is necessary to be Spirit-filled in order to live a true Christian life. Besides being consecrated and obedient we must lay hold on the Spirit. Receiving the fulness of the Spirit requires a definite and voluntary act of the mind.

We must also distinguish between our feeling and being filled with the Spirit. We find that those who are in closest communion with God are those who constantly feel their faults and shortcomings, while those who are satisfied with themselves are weak and on dangerous ground. There is a great difference between feeling strong and good, and feeling Christ's strength and goodness.

Let us note some of the results of the indwelling of the Spirit. In I Cor. 12 we read that He gives us special gifts—to one wisdom, to another faith, to another the gift of healing, etc. He shows to each one definitely what God's work for him is. Those who have strong definite calls and convictions are almost invariably Spirit-filled. Through Him we can understand some of the deep things of God. Things that the carnal mind cannot grasp, or which seem foolish to it, the spiritual man understands. The more we grow in grace the farther He leads us into the truth. A Spirit-filled life manifests the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

A Spirit-filled life is one that is entirely emptied of sin and self, consecrated and willing to be used of God, in short, it is a perfect life .

Scottdale, Pa.

GOD OUR SUFFICIENCY

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (II Cor. 9:8.)

Are you in darkness?
God is the light!
He can illumine
The gloomiest night.

Are you in sorrow?
He'll be your stay!
Sharing your burden,
Smoothing the way!

Are you perplexed?
He is the **Guide.**
He will protect you
Whate'er betide!

Grace still aboundeth;
And you may plead
Some precious promise,
To suit every need.

—Needham Phillips.

WALDENSIANS AND THE WAR

The American Waldensian Aid Society, of which Bishop Greer of New York is president, reports that the Waldensian Church in Italy is in desperate financial straits as a consequence of the European war. The usual income of $50,000 which has been contributed yearly to the support of the Waldensian missions by England, Scotland, Ireland, Germany, Switzerland, Holland, Sweden and Denmark, has been almost entirely cut off. In consequence of this, the pastors, evangelists, teachers and colporteurs are threatened with starvation and their work with a disastrous reduction in its extension and intensity. During centuries of persecution, endured for the sake of faith and freedom, the Waldenses have trusted in God and in their Christian brethren of all Protestant churches for aid in maintaining their work which has always been attended with great difficulties, and they have not trusted in vain. In the present crisis the Waldensians look to the American Aid Society as the one source of help that is so imperatively needed.

"Care thou not a fig whether men say thou art a great THINKER; see to it that they title thee a great BELIEVER."

MISSIONS

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

VIII—Problems Peculiar to the City Mission which Call for a Sympathetic Attitude by the Church at Large

S. E. Allgyer

City missionaries have many difficult problems to solve for which they desire and deserve the sympathy and prayers of the Church at large.

Many of the people with whom the city missionary has to deal have not been reared under religious influences, neither with good moral surroundings. In fact many have little knowledge of what life really ought to be. Therefore teaching along various lines is an actual necessity. A large per cent. of the people in the city are of the foreign element. Even though they are American born, they have implanted in them foreign customs and ideas. Because of family relations and associations they are very often prejudiced and opposed to real Christianity.

For these and other reasons the missionary frequently experiences some difficulty in gaining an entrance into homes. Entrance may be gained by manifesting an interest in their welfare, occasional visits to the home, showing love towards them, performing acts of kindness, lending a helping hand in time of need, assisting them in finding employment, and in numerous other ways their confidence must be gained. Having thus gained an entrance into their homes, and having won their confidence to the extent that they realize the missionary means to do them good, the task of getting the children into the Sunday school is not so difficult, and a foothold is gained and the work definitely begun.

Much of the missionaries' work is with the children. In fact the children are the hope of the missionaries. By working with the children the parents soon learn to love those who manifest an interest in them. One of the easiest and quickest ways to reach the parents' hearts is by way of their child. By singing the gospel songs and speaking of the Sunday school in the homes the children awaken an interest among the parents. Therefore through the child the way opens for regular visits to the home, and the missionary soon is welcomed, and the doors opened for cottage prayer meetings, and opportunities present themselves of getting the parent interested in the regular services of the mission and in their souls' salvation. When the work has gone thus far direct and definite personal work can be done.

Of course I am dealing with general conditions. The reader will understand that there are exceptions and that not in every home the missionary will become a welcome visitor and the door is opened for prayer and Scripture reading. Months and even years of much earnest praying and consistent living are sometimes required to completely win the confidence of some of these people and convince them that Christianity is real and worth their while.

One of the great difficulties is to get many of these people to attend the regular services when there are so many inviting things that are pleasing to the flesh and to which they have become accustomed. This is especially true in the summer months when the parks with their attractions, ball games, and in fact every pleasure resort is wide open, to allure the masses. The pleasure resorts and attractions are alarmingly successful in getting the crowds while the mission has comparatively few in attendance at its services. Many promises are made during the week to attend the Sunday services, but few are kept. This is especially discouraging to the one who has the message to deliver.

Sunday and night work is another great hindrance in getting the people to the services. When some do become sufficiently interested to attend the services they must either be on duty or sleep to get ready for work the following night. Frequently the wives are compelled to stay at home to prepare meals for grouchy husbands who are coming from or going to work, or have carried their dinners all week and now demand a good cooked meal promptly on time on Sunday.

It is not difficult to bring conviction to the people of the city when they are once brought into the service and are under the sound of the Gospel. They know and in part realize that they are sinners. But to get them to fully yield their lives to the Master, forsake their evil habits, customs and influences, and submit to the plain simple teachings of the Gospel and its requirements against the inertia of their former teachings, associations and environments, is a difficult problem indeed.

But that for which the city missionary especially needs the sympathy and prayers of the Church at large is this: After months and even years have been spent in the mission field, many of our young brethren and sisters having sacrificed good homes and kindred associations and good positions, and after much hard labor has been done along various missionary activities, such as visitation and day nursery work, sewing schools, dispensaries, work with the boys and girls, cottage meetings, Sunday school, preaching, charitable work besides other activities all for the one purpose—the salvation of their souls; and when this end has been actually reached and souls have been made willing to submit to the "all things" taught in the Bible, then someone in the home seriously objects to their being received into church fellowship because of the plain, simple principles, it is then that the missionary is inclined to become discouraged and in need of sympathy and support. It may be a father who threatens separation from his wife if she unites with the Mission. It may be a parent denying the parental roof to a child considering this step. It may be cruel treatment, dragging around by the hair, scrubbing the face with a stiff brush, or some other cruelty to discourage the convert. Sometimes the victim of such treatment concludes that it is an impossibility to live a consistent life under such discouraging and trying influences and goes back into the old life. This is disheartening and discouraging to the missionary.

Opposition does not only come from the home, but from former associates who are ready to scoff and ridicule in a way that many who are yet weak and only babes in Christ are unable to bear and resist and are thereby drawn back into the world again.

Children who have been under the influence of the Mission when they reach the age of accountability are often brought to confess Christ as their personal Savior. They have a bright experience and promising possibilities for the future. They soon enter upon that very critical period in the life of every boy and girl. With the many temptations and allurements of the city, with a lack of proper parental teaching and congenial home environment, with the natural desire for association with others developing, the workers are unable in many cases to retain their hold on them throughout this dangerous stage of life. Many of the

boys and girls who gave promising prospects are lost during this period despite every possible effort made by the missionary to hold them. In their attempt to hold them sometimes methods have been critisized by some in the Church, probably because those who criticised did not understand the problems of the missionary or the purpose for which they were striving. By this statement I do not wish to be understood that I am encouraging or even in sympathy with every method that has been or is being tried in some of the stations. But we recognize and even admire the sincere desire on the part of the missionary to supply the much needed social demands of life and try and hold the boys and girls and win them for Jesus Christ. I believe the missionaries would be glad for a solution for this great problem that has been taxing their mind and burdening their lives. Who will undertake the task and help out in this matter? Probably by looking at the problem from a different angle than the missionary some helpful suggestions might be given to bridge the city boy and girl over the critical period in life—the "teen age."

There is another very discouraging feature in mission work for which the missionaries need sympathy (or possibly the parties responsible for this condition, I am not sure which). The missionaries through untiring efforts try to indoctrinate the converts and try to get them to conform to the requirements of the Gospel and the Church in attire, etc. The converts observe the life and conduct of the missionary and become persuaded that the missionary's ideas and practices are in accord with the standard of the Gospel. Then some one from some other congregation comes to visit the mission. They may come from a rural or village congregation, but a Mennonite. They are dressed so differently from the missionary. The convert notices the difference. The missionary had taught that the wearing of jewelry, short sleeves, low cut dresses and many other things that I will not mention, was following the fashions of the world. They are made to look upon such visitors with amazement, and, I dare say, disgust, and wonder why those in the mission are so restricted while others are permitted to take so much liberty. Will you bear with me in assuming the authority of extending a hearty invitation to our brethren and sisters to visit our mission stations whenever possible. And may I assume just a little more authority by suggesting that when such visits are made they will be in a manner that is consistent, helpful, and encouraging to both the cause and workers.

Again, I have heard those who have been privileged to visit in the country and attend church services speak of "swell churches," and of hearing much frivolous conversation and finding a lack of prayer and devotion in the home. All these things have a weakening effect upon the spiritual condition of the city convert. Great improvements might be made along these lines which would save the missionaries much extra effort in maintaining the spiritual standard of his work.

Another problem that is causing the missionaries much concern are the labor unions and kindred organizations. When men do accept the offered mercies and receive life the next question is how to free them from the various napkins and grave clothes with which they are bound. In some cities it is almost impossible for men to get employment unless they become members of a labor union. The missionaries in asking them to forsake the labor union naturally feel a keen responsibility in securing employment for them, and consequently it becomes a serious problem.

Illustrations might have been given to prove the statements made in this discussion if space would permit. We have however, only endeavored to state a few of the most perplexing problems confronting the city missions that demand the prayers and sympathy of the Church at large.

You will notice we have alluded only to the discouraging features of city mission work. There are encouraging features in connection with the work for which we all have reasons to praise God. Not all who find Jesus Christ as their Savior are drawn back into the world. We are especially glad to state that in every station are those who are true and are standing loyally for the principles of the Gospel and the Church, and are living monuments of the saving grace of the Lord Jesus Christ. Some of these have become earnest workers in both the home and foreign field. Others have been sent out to other churches and proved to be faithful members. And still others have passed to the great beyond leaving abundant evidence of being at peace with God and having made their calling and election sure.

Shall we bid our city missionaries a hearty "God bless you," and assure them of our continued sympathy and prayers?

West Liberty, O.

ADONIRAM JUDSON—THE GREAT APOSTLE TO THE BURMANS

I

Ida Ligo

"I do not remember of ever having prayed a sincere prayer to which I did not receive an answer."

The traveler who visits Malden, Mass., may find in the Baptist meeting house a marble tablet bearing the following inscription:

In Memoriam,
Rev. Adoniram Judson,
Born Aug. 9, 1788.
Died April 12, 1850.
Malden, His birthplace,
The ocean, His sepulchre.
Converted Burmans, and
The Burman Bible
His monument.
His record is on high.

No true historian of the missions of the 19th century can pass by Adoniram Judson, one of the ten foremost missionaries since Paul the Apostle finished his course.

His Youth

As a boy Adoniram was very precocious, learning to read when he was only three years old. His father, a stern Congregationalist minister, early formed the hope that his gifted son was to become a great man, he took no pains to hide his expectation, so that even in childhood Adoniram's one purpose was to excel. In 1804 he entered Providence College, where he was a hard student and (1897), at the age of nineteen graduated, the valedictorian of his class. His ambition always spurred him on and a classmate says of him, he has no recollection of his ever failing or hesitating in a recitation."

At this time, French infidelity was sweeping like a flood over the land. Judson did not escape contamination, neither his father's arguments nor his mother's tears restrained the young man's infidel sentiments, but the sudden death of his brilliant and talented friend, a professed deist, opened his eyes to the hollowness of the life he was entering and resulted in his conversion.

On Sept. 22, 1808, he entered the theological seminary at Andover and almost a year later, at the age of twenty-one he dedicated his life to the Christian ministry. About this time he began to ponder seriously over the subject of foreign missions. A sermon entitled, "The Star in the East," by Claudius Buchanan, describing the progress of the Gospel in India fell like a spark into the tinder of Judson's soul. Six months later he made his final resolve to be a missionary to the heathen.

His decision was strengthened by his close contact with several other young men of like aspiration who had entered Anderson from Williams College—Samuel Nott, S. J. Mills, James Richards, Luther Rice, and Gordon Hall. While in college these students had formed a missionary society. They were accustomed to meet at night beneath a haystack near the college at Williamstown, on the spot where now stands the famous Haystack monument. These young men consecrated

themselves to the work of foreign missions and this green nook among the Berkshire hills may well be called the birthplace of American Foreign missions.

It was only after long meditation and prayer that Judson made the final decision. There were many obstacles in the way. He was not going among the heathen because he could not find suitable employment at home. He had received a tutor's appointment in Brown University and had declined it. Dr. Griffin had proposed him as his colleague in "the largest church in Boston." "You will be so near home," his mother said.

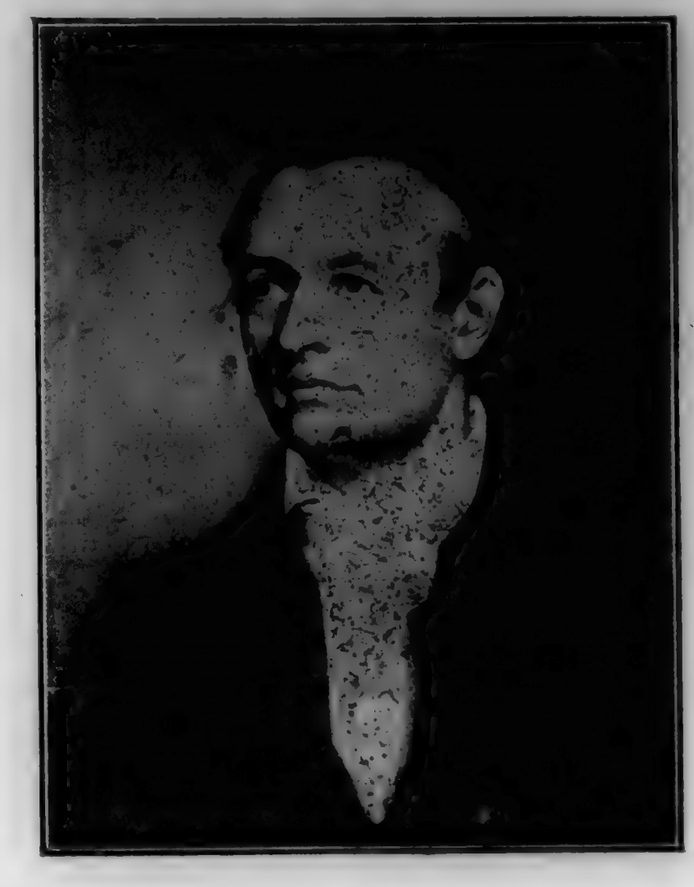
"No," was his reply, "I shall never live in Boston, I have much farther than that to go." The ambitious hopes of his father were overthrown—his mother and sister shed many regretful tears. He did not go abroad because he was not wanted at home.

At that time there was no foreign missionary society in America to which he could offer his services and which would undertake his support in the foreign field, hence Judson and his associates made their desires known to their teachers in the seminary and to several influential ministers, who advised them to submit their case to the general association of the Congregational Churches of Massachusetts. Thus was organized the American Board of Foreign missions—the mother of American foreign missionary societies. After much delay this board finally appointed Judson and three associates to labor as missionaries under the direction of this board, "either in the Burman Empire, or in Surat, or in Prince of Wales Island, or elsewhere, as Providence shall open the most favorable door." Thus the way was opened for Judson to realize his ardent desire to become a missionary to the heathen.

But he was not to go alone. On Feb. 5, 1812, he was married to Ann Hasseltine, a gay, beautiful girl, characterized by great vivacity of spirit and intensely fond of society. Her decision to become a foreign missionary must have required great heroism for, thus far, no woman had ever left America as a missionary to the heathen. On the 19th of February Mr. and Mrs. Judson and Mr. and Mrs. Newell embarked at Salem on the brig Caravan bound for Calcutta.

After the shores of America had faded from their eyes almost four months elapsed before these missionary pioneers again saw land. On June 12, 1812, the Caravan arrived at Calcutta, where they were welcomed by Carey, who invited them to become the guests of the missionaries at Serampore. The stay at Serampore was most restful after the long ocean voyage but they were not allowed to remain there long. India was, at this time, under the control of the East India Company, which was hostile to missions, and almost immediately Judson and Newell received orders to return to America at once in the vessel that brought them.

While on board the vessel Judson after long study and thought decided to sever his connection with the Congregationalist board and join the Baptists. To all concerned this event was most trying, yet in this, as in all else connected with this little band of missionaries from America, the hand of God was manifestly guiding. When the news reached America the Bap-



Adoniram Judson

tists, then a small and scattered denomination, were so fired with enthusiasm that (on May 18, 1814,) they met in Philadelphia and formed the organization now known as the American Baptist Missionary Union, one of the first acts of which was to adopt Judson and Mr. Rice as its missionaries. Thus the second great missionary society of America came into existence.

By this time it was the end of November and the East India Company becoming impatient peremptorily ordered Judson and Rice to leave India at once. Just then a vessel bound for the Isle of France arrived and by the use of strategy they got on board and made their escape. Six weeks later they arrived at Port Louis. Here they had to face perplexing questions. Where should they go? What should they do? It was finally decided that Rice, whose health was already impaired, should return to America to arouse missionary enthusiasm, while the Judsons remained to enter any door which God should open before them.

On March 15 Rice sailed for America where he succeeded in creating unbounded enthusiasm for missions. Two months later the Judsons sailed for Madras only to find the East India Company more hostile than ever to missions. Knowing that as soon as an order could be received from Bengal, they would be arrested and sent to England, Judson inquired the destination of every ship in the harbor. The only one that would sail in season was the Georgianna bound for Rangoon. Thus strangely did God choose their destination for them.

They had been led to regard Burma with feelings of horror, yet rather than be sent to England and fail in their mission they embarked June 22. The Georgianna was "a crazy old vessel" with no accommodations whatever, and the voyage a stormy one, during which Mrs. Judson was so ill she feared she would die. Yet at the end of three weeks they reached their destination in safety. The horrors of the voyage and the dreariness of their arrival at the deserted mission house, in this strange lawless land where it was death to renounce the faith of Budda cannot be described. Yet here Judson was to plant one of the most famous and successful of missions and his wife to prove one of the greatest heroines of history.

(To be concluded)

Volant, Pa.

THE CROSS AND THE CRESCENT IN TURKEY

VI The Physcial Features

Nora M. Lambert

By the use of the map you will see that Turkey in Asia is bordered on the north by the Marmora and the Black Seas, on the east by Persia, on the south by Arabia and on the west by the Mediterranean and the Aaegean Seas. Asia Minor is made up largely of rugged mountain ranges and high fertile plateaus.

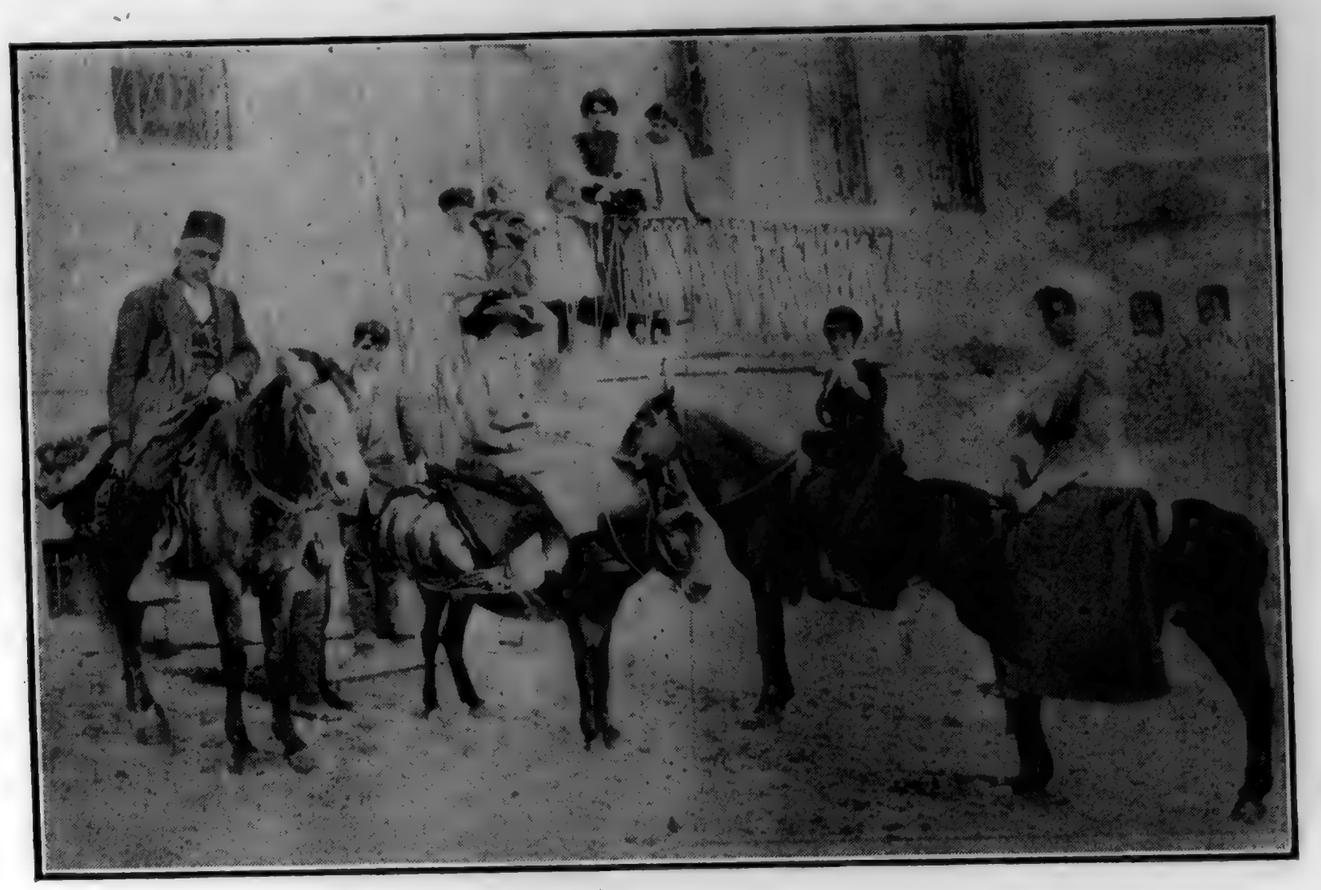
Upon the northern border of the provinces of Adana and Allepo the main range of the Taurus mountains breaks the horizon with its snow covered peaks, whose altitude is from 7,000 to 10,000 feet. This great mountain range runs east and west, curving at the west end southward to the sea and extending eastward to the highlands of Kurdistan. North and south of the city of Marash to the sea runs the Anamus range whose peaks are from 5,000 to 7,000 feet above the sea. The seaward slope of some of these mountains are covered with forests of cedar, balsam and oak, while the summit of others are covered with scrub-oak, and many others are but huge masses of gray barren rock. Along the rivers occasional sycamore and poplar trees are seen.

After leaving Adana for the interior, the first two days' journey on horse-back is spent in crossing a dusty, rolling plain —at some places covered with grass and bushes—to Sis, the ancient capital of the Armenian nation, where the ruins of a fort are still to be found.

The last two days' trip is the most interesting part of the journey. Leaving

the monotonous plain behind us, we are able to enjoy to the full the beautiful mountain scenery. The many streams that come dashing down the mountain side over rocks and stones and fallen trees, and the numerous springs of clear, cold water that bubbles out of the rocks, add greatly to the beauty of the scenery.

Although a wagon road was once built to Hadjin from Sis, it has never been kept in repair. The result is that it is impossible to travel over this road except on horse- donkey- or camel-back. The rapidly melting snow and the heavy rains in the spring cause many new streams to appear, which often wash away parts of the road. Bridges are built over but very few of these streams. One spring when taking a four days' journey we crossed streams—averaging from 8 to 40 feet in width—forty-six times, finding it necessary to ford them in most cases.



Ready for a Journey (Missionary Ladies and Native Workers)

On the whole the scenery in Turkey is grand. It is often said that even Switzerland cannot surpass Anatolia in this respect. Travelers in Turkey are never out of sight of beautiful mountain peaks for a single day.

New Experiences when Entering the Country

No net-work of railroads and inter-urban lines are to be found in Turkey. Constantinople, the capital, and Smyrna are connected by rail with Eregli, a town about six hours' journey beyond Konia (ancient Iconium). A railroad connecting Eregli with Bagdad is now under construction. There is a short line also reaching from Mersine to Tarsus and Adana.

When reaching a Turkish seaport the steamer often anchors some distance from the pier and dozens of boatmen come in their row-boats to take the passengers ashore. Each man tries to come the nearest and shout the loudest, speaking a few words in one language and then another, to attract the passengers' attention. They fasten their boats together and as soon as permission is given they rush up the steps that are lowered at the side of the steamer, or climb up over the side of the ship. They at once begin to bargain with some one who desires to go ashore. As soon as the arrangements are made the boatman takes the baggage and leads the way down the steps, across a number of boats until he reaches his own.

What a vast difference there is between the cities in Turkey and those in America! There are no sidewalks, and every one and everything goes down the middle of the street. There are porters carrying large boxes and bundles on their backs; peddlers of all kinds; caravans of camels, horses, and donkeys loaded or awaiting their burdens; blind and crippled beggars, asking for alms and pronouncing blessings upon the people as they pass. Then come the wagons and carriages, the drivers shouting for the people to make way for them to pass. People of different nationalities; Turkish officers in uniform with their glittering swords dangling at their sides; Greek and Armenian priests and the Turkish Khopas in their flowing robes; villagers dressed in styles and colors of every description; Turkish ladies with heavily veiled faces; and American and European tourists, compose the crowd that passes along the street. Many different languages are spoken by the people. Such is the state of confusion in which one finds himself.

Little wonder that after spending a number of years in a city like this that a missionary, while in America on furlough was so absorbed in her own thoughts one day that she walked down the middle of a street in one of our large cities. She never realized that others were not doing the same until she noticed that every one's eyes were upon her and that she was the cause of smiles and comments.

Only one daily train leaves the coast cities for the interior. One is always on time for they are seldom prompt in starting. The train is divided into compartments and you consder yourself fortunate if you have no Turkish ladies with you, for most of them smoke cigarettes almost constantly. The train runs slowly and stops often. A certain distance must be covered each day, be it early or late when you reach your destination. Knowing nothing of this plan, you can imagine my surprise on the evening of the first day when every one began making preparation to leave the train and told me to do the same. As we had two more days by rail and over a week's journey in wagons and on horse-back to Hadjin, where my sister lay ill with typhoid, I expressed myself as decidedly preferring to travel day and night. I was looked at in utter astonishment and told that trains always stop at night. Each evening we had to take our baggage and find a room for the night and return to the train in the morning.

After reaching Eregli, the terminus of the railroad, the journey is continued in an "araba," a peculiar kind of a wagon. It has no seats and you must make your-

Smyrna, a Turkish Seaport

self as comfortable as possible by arranging your baggage and bedding in place of of them. The "araba" fortunately has springs. The top is usually covered with black oil-cloth and lined with a bright pink, yellow or red calico. About four feet above the ground there is an opening of about two by two and a half feet, on the two sides of the wagon which serves as an entrance. At first one is at a loss to know how to get into it, but after taking several trips one becomes quite clever at climbing in head-first.

It is scarcely an exaggeration to say that there are no good roads in Turkey. In cities and towns the streets are paved with cobble stones of all sizes. In the country the roads as a rule are left to mend themselves. For 4,000 years carts, camels, horses, donkeys and foot passengers have been traveling over the same beaten tracks. If you are unfortunate in having rainy weather it is not unusual for the wagon to get stuck in the mud or a small stream and you must either get out and walk or wait for an hour or more until some villagers or travelers happen along and help you out of your difficulty.

Only the large railroad towns have eating houses and you must always take food for the journey with you. About nine or ten hours' journey apart (distance is always reckoned by minutes, hours and days) khans (inns) are to be found where all travelers seek shelter for the night. We drive into a courtyard closed in by a high stone wall. There is often only one guest room and as every one has equal right to it we often have more associates than we care for. As a rule, however, they are very accommodating to the foreigners for they expect a tip when they leave. One dare not stop to see if the room is clean or not but be thankful for a place on the ground floor or raised platform to spread your bed for the night. If you do not mind the smoke and are fortunate enough to be immune to fleas and other insects you can expect a good night's rest.

In speaking of travel in Turkey, Dr. Francis E. Clark concluded by saying, "As a whole traveling conveniences in Turkey are equal to those enjoyed in the days of Abraham."

Bluffton, O.

(To be continued)

"Better climb the hill even though you can not remain for long at the top than not climb at all. The moment's vision from the summit may transfigure the life and be a source of inspiration during all the after years."

One can observe the difference between the step of men when they go home on Saturday evening and when they return to their toil on Monday morning. The new vigor is the result of a day of rest.—Sel.

"Man is never too old to learn."

WHY SHOULD I

I.—Study Missions?

1. Because as a student my education is sadly deficient if I am ignorant concerning this, the most important work in the world.
2. Because a study of missions will increase my faith in Christ. Missions is God at work.
3. Because I cannot otherwise grasp the full mission of the church.
4. Because I cannot discharge my duty without informing myself on the subject.
5. Because if I stay at home I must be intelligent on missions in order to stimulate others to the work.
6. Because if I expect to go as a missionary I need this study as a preparation for my life service.

II.—Why Should I give to Missions?

1. Because it is the best paying investment.
2. Because of the joy and blessing that comes to the giver.
3. Because I am only a steward of the money that God has given me, and must use it for Him.
4. Because I am put to shame by the liberality of the converts from heathenism.
5. Because it is God's will that missionaries should go and that I should help send them.
6. Because I am grateful to God for what He has forgiven me. What has He given?
7. Because men are suffering from sin, and souls are dying, and I may help to save them.

III.—Why Should I Pray for Missions?

1. Because the world needs prayer.
2. Because in the past missions have always prospered as believing prayer has increased.
3. Because God has conditioned the success of missions on prayer. "Pray ye therefore the Lord of the harvest," etc.
4. Because the missionaries and converts ask for our prayers.
5. Because I am commanded by Christ to pray.
6. Because I can plead great promises of God.
7. Because the prayer of faith is answered.
8. Christ is praying for those for whom He died.

IV.—Why Should I be a Missionary?

1. Because there is salvation in none other than Christ.
2. Because multitudes have not heard of Him and are dying in their sins.
3. Because doors of opportunity are open.
4. Because the cry for more helpers is urgent, increasing and imperative.
5. Because Christ says, "Go ye."
6. Because Christ gave up everything that I might be saved. Am I unwilling to sacrifice so little that others might be saved.—The Outlook of Missions.

NOTES

Atheism taking Brazil

Rev. W. G. Borchers, of Santa Rita, Brazil, writes as follows in The Missionary voice of the religious situation there: Many Brazilans are going to Europe to study. They know only the very corrupt form of Romanism which is found in Brazil, and which their intelligence has secretly, if not openly, rejected. In Europe they meet the writings of the destructive critics, which confirm them in their belief that Christianity can not be accepted by an intelligent man. Hoping to do a service to thousands of their fellow countrymen who are in the same disturbed state of mind, they translate into Portuguese the works of the destructive critics. We have, therefore, in Brazil a fund of such literature, and it is increasing rapidly. Men are putting their money into its publication as a business venture; and, judging from the way in which hungry-souled men are reading it, the publishers will suffer no financial loss. If we had at our command the necessary means, we could publish in Portuguese an adequate Christian literature designed to offset this influence and give thinking men an intelligent foundation for faith in Christ and God.—Sel.

A Christian Korean View

"We may go to heathen lands to get a clear, straight view of some things. Several ministers were recently discussing the war in Europe, one of the group being Rev. William B. Hunt of Korea. Somebody remarked: 'Well, I suppose our poor missionaries will be up against it now, for these people in Asia will be saying, "Look at these Christian nations in Europe flying at each others throats. What does Christianity amount to, anyhow?"' Mr. Hunt looked up in surprise, and said: 'Do you think so really? I am sure this will not be the case in Korea. The Korean Christians will say at once: "You see, brethren, they have some Christians who are real Christians, and some Christians who are so only in name over there, just as we have here in Korea." And the Korean Christian who believes the Bible, as they all do, will have scripture proof for his statement in less than five minutes. Christianity in Korea is on too firm a basis to be shaken by this war or by anything else.' That is the land where soul-winning is made a condition of church-membership. What a blessing if 'Christendom' would stand boldly on the heights with converted heathenism."—Sunday School Times.

"The devil is forever convicting folks of other people's sins. The Holy Spirit convicts us of our own."

"Reputation is manufactured; character is grown."

BIBLE STUDY

JESUS CHRIST, THE SON OF DAVID, THE SON OF ABRAHAM

This is the title given to Jesus by Matthew. It is included in the title of his book written for the Jews, setting forth the claims of Jesus as the Messiah. No claim to the Messiahship would bear weight with these people if not based upon a correct geneological connection. Sonship of Abraham, and son-ship of David must be established, because the promises were made that the son of these patriarchs would be the means of the fulfilment of the promises made to Abraham and David and their nation.

It is interesting to note that in the first chapter of Matthew there is a three-fold geneology of Jesus Christ recorded. The first is the patriarchal line from Abraham to David. The line of the Messiah was always determined by promise. The promise was repeated to Isaac and Jacob. It was indicated to Judah in the blessing of Jacob. While incidents of a prophetical nature occurred in several of the families of Judah who were ancestors of David there was no clear promise made to any until the time of the promise made to him. No one family or individual in the tribe of Judah could lay claim to the promise. It was hidden from them. David becomes the determining factor as to the direction of the Messianic line in the tribe of Judah. To him God gave a special and distinct revelation concerning his seed. David's house was established in the covenant relation with God as had been the families of Abraham, Isaac, and Jacob. There is a peculiar reference to this fact in the twenty-fourth Psalm: "What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will shew them his covenant."

The second geneology recorded is that of the line of David the king (Matt. 1:6.) Matthew makes a distinction in this line by twice referring to "David the king." His is a kingly family and the line must descend through the king families of Judah. All other descendants of David are excluded from this geneology. Every member of the Davidic line worthy of being the ancestor of Jesus was one who had sat upon the throne of David, or was in the direct line of succession. Zorobabel is the last of David's family to reign being among the returned captives from Babylon. Events were of such a nature that no Jewish rulers were tolerated there; although the revolt of the Maccabeans, who were of the priestly tribe, gave them temporary and limited power for a season. The scepter had departed from Judah until "Shiloh should come." And as David "the king" pointed out the lineage of the promise of God in the Abrahamic descent, so Christ pointed out the line of the promised seed in the family of David.

The third geneology given in Matthew is that of the descent of Christ from God, the Father. While Joseph thought on the things concerning his marriage to Mary, "The angel of the Lord appeared to him in a dream. saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." The prophecy was confirmed by the word of the angel, and all confirmed by the word and power manifested in Jesus. He is the Son of God.

It is evident that the fact of Christ's being the son of Abraham, of David and of God, is not a coincidence. It is a Divinely ordained and directed event. That Jesus should be the Messiah of Abraham's seed, the King of His people and the Son of God required more than human conception and wisdom in its design. It was beyond human power in its fulfilment. There is a most subtile weaving together of the promises of God and a mysterious joining together of the agencies by which the great purpose of God was to be manifested to the world. The call of Abraham and the promise made to him occurred about 1926 B. C. The promise made to David was about 1042 B. C. The events thus widely separated and the nature of them so vastly different could not have been associated unless through a spiritual revelation. The promise to Abraham was that he should have a son and that he would become a great nation. The promise to David was that his seed should sit upon his throne forever. The former promise was largely national with the son as a secondary element. The latter was largely individual, concerning the ruler who should be lacking for the throne, and the kingdom was more secondary. Yet, Abraham looked forward by faith and saw the day of that special **Son,** (Jno. 8: 56) and David extolled the **Kingdom** (Psa. 22:25-31; etc.) The Spirit of the Lord gave them an understanding of the nature of the promises which united them as one promise.

David comprehended the fact that the blessing of God given to him included the promise made to Abraham. The people were the "Thy people, which thou redeemest from Egypt, . . . for thou hast confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, art become their God" (II Sam. 9: 23, 24; Cf. Gen. 16:13-21). In a similar manner the declaration made to Joseph refers to the promise to David. "Joseph, **thou son of David,** fear not to take unto thee Mary, thy wife." Since it is evident that in each case the promise made refers to another and similar promise it may be safely deducted that the promises are similar and refer to the same things. By the Holy Spirit they are joined together. Jesus Christ was the Son of promise to Abraham. He was the son of David to sit upon David's throne. He was the Son of God, to be the Messiah of Israel and the Savior of the world.

It was of special importance that Jesus should fulfill all the promises that were made concerning Himself. He must be the "seed" of Abraham. All of the promises made concerning the nation and the one through whom the world would be blessed must centre in Him. If His geneology cannot be traced back to Abraham He would fail in convincing the Jews of His Messiahship. It is of importance also that when Abraham's promise is fulfilled the promise to David must also be included it it. There cannot be two "seeds." One must be the son of Abraham and also the son of David. Jesus fulfilled the conditions of both promises. When David looked forward by faith to the time when his glorious Son would sit upon his throne he said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies my footstool" (Psa. 110:1; Also Psa. 45). The Jews expected their Messiah to be the Son of David, and so stated to Jesus when asked concerning Him. (Matt. 22:42.) By joining together these passages we must conclude that Jesus the Son of David must also be the Son of God. And this is the fact which Jesus Himself wished to emphasize and impress upon the minds of the people. The confession of Peter was the first outspoken declaration concerning this most important fact. The Christ is Abraham's son; He is David's son; He is the Son of God.

"The world can never be saved from misery until it is saved from sin; and it never ought to be."

THE SIGN OF WAR

In connection with the coming of Christ and the end of the world one of the signs frequently referred to as showing their imminence is that of war. "There shall be wars and rumors of wars." This expression is very frequently heard. The correct quotation is found in Matt. 24:6, 7; Mark 13:7, 8; Luke 21:9,10. The quotations are practically the same and are used in connection with the Lord's discourse concerning the same subject. Wars among the nations is used by the Lord as a prophetical sign. But it is of some concern to us to understand as nearly as possible with what events the Lord has given the sign.

By referring to the above designated chapters the whole story of the signs and the events in connection with them may be found. The occasion for the discourse is given by the three writers. The Lord was with His disciples at Jerusalem during the last feast which He celebrated there. As they were leaving the temple to return to their abiding place outside of Jerusalem, they turned and looked upon the grand edifice with its massive walls and the buildings in connection with it. They admired their temple, although they were aware that it failed much of being as glorious as the first structure erected by Solomon. Rich offerings had been made to increase the glory of it, but it lacked its first glory. The disciples showed the Lord what they considered glorious in it; but they elicited a response from the Lord which they little expected. Instead of His praise, or His approval or criticism, instead of His referring to the former glory of His Father's house, the Lord spoke only of the destruction of the present magnificent house, which He had called "My Father's house," and "a house of prayer." The disciples were astonished and they were much confused at the reply of the Lord. They pondered His reply until they passed beyond the walls of the city, beyond the brook Cedron, and up the slopes of the Mount of Olives where the company sat down. Looking back from thence they beheld the city and the temple with its beautiful buildings. Then they privately asked the Lord what He meant by the declaration that the walls of the temple and its building would all be completely thrown down.

Matthew records three distinct questions which the disciples asked the Lord regarding the events in which they were interested. The first one had to do with the event of the temple's destruction—"When shall **these** things be?" The second question was regarding another event—"What shall be the sign of thy coming?" The last question, although coupled with the second, refers to a different event—"What shall be the sign of the end of the world?" Mark and Luke record two questions but both refer to only the one event—the first one which Matthew records—"When shall these things be? and what shall be the sign when these things are about to be accomplished?" We should look for three answers in Matthew's record and for two in each of the other two records. In either case we should expect that the Lord would not be inclined to limit His answer and His discussions of the great events of the coming ages to the definite or indefinite questions of the disciples. The Lord would not give an indefinite answer. If possible, we might understand the plan of the coming ages in the teachings of Jesus concerning the signs and the times with which the world has to do.

In comparing the discourse of Jesus with the questions of the disciples we should first look for the answer to the question, "When shall these things be and what shall be the sign when these things are all about to be accomplished?" (Mark 13:4). The question referred only to the destruction of the temple and the buildings, since Jesus said nothing at the time regarding His coming nor regarding the end of the world. He had said, "The days will come in which there shall not be left here one stone upon another, that shall not be thrown down." The following signs are recorded in the three gospels: (1) False Christs, against whom the disciples are warned; (2) **wars and rumors of wars,** which should not terrify the believers, since they must come, but, **the end is not yet,** or immediately. A seeming division is made in the Lord's discourse at this point, but since He has given the nature of the event following, we should continue in the order of the signs given. (3) Nation rising against nation; (4) earthquakes; famines, in divers places, which seem to be associated with the earthquake; (5) persecution of believers, which Matthew and Mark indicate as the travail of which the national conflicts, earthquakes and famines are the token. But, as travail is the sign of the imminence of an event, so also the persecutions must be the direct forerunner of the great event which the Lord had in mind.

Matthew, as this point introduces another feature, which, though it differs from the other records, harmonizes with it in spirit; he mentions the false prophets, who shall lead many astray, and cause many to lose the love which they have for Christ. He also interposes that passage which is the cause of so much difference of opinion regarding the time to which he refers. The preachiing of the Gospel in the whole world for a testimony unto all nations, this He declares shall be done, and **then** shall the end come. (Matt. 24:44.) The question at once arises, which end does Matthew have in mind? It is Matthew who asks the three questions, first concerning the destruction of the temple; second, when shall the Lord come? and third, when shall the end of the world come? Three conditions confront us. I. Does the evangelization of the world in the time of the apostles and their immediate successors up to the time of the destruction of the temple fulfil the conditions of this passage, and the **end** mean the answer to Matthews first question? 2. Does he suspend the regular order of the record, and, passing beyond the record, of the destruction of Jerusalem which follows directly after this verse, refer to either the coming of the Lord or the end of the world? 3. Does he interpose the passage at this point on account of the outlook of the cause of the gospel under the terrible persecutions and the falling away of many of the believers? Either the first or the third of these conditions would be in perfect harmony with the second.

The general and world signs have thus far been mentioned. The signs have been peculiarly world or earth signs, although Luke mentions the "Terrors and great signs from heaven" (v. 11). Two of the records now mention the special signs which has a special reference to the answer of Matthew's first question and the event in which all of the disciples were interested. It had to do with the prophecies in the Scriptures. The abomination of desolation will stand where it ought not, or, in the holy place. The defilement of the temple is clearly pointed out. This, in Daniel was one of the certain indications of the fall of the temple and of the Jewish nation. Luke is more specific, and refers to the abomination, not in the language of the prophet, but in the specific terms in which that abomination shall manifest itself; Jerusalem shall be compassed about with armies—the armies of the Gentiles, who were the abomination of the Jews. They were the unclean beasts which were debarred from the sanctuary of the Lord. When this special sign shall appear, then may the people know that the end is at hand, the walls shall be broken down and the lives of the people be in danger.

All of the signs given were but preliminary to the last and special one. The people were not to forsake their city and their worship with undue haste or fright. The special sign was declareld and they were to keep their peace until that day.

(To be continued)

"In Africa there is a church of which every member was a heathen ten years ago. There are two hundred of them, and each gives God a tenth of all he gets. The money used there is copper wire, and comes in bunches of ten pieces. The Christians take one piece out of every bunch they get. When they go fishing, they set aside one fish out of every ten that are caught. One in ten of their own number takes up the work of going to their heathen neighbors and trying to bring these to Christ."

We have against us one-half of ourselves. The flesh striveth against the spirit.—Luther.

The Workers' Column

A GOOD EDUCATION

August 8

I. Men Who Received the Best of the World.

1. Moses.
   a. A prince of Egypt.—Ex. 3:10.
   b. Received all the learning of Egypt. Acts 7:23.
2. Daniel.
   a. A ruler in Babylon.—Dan. 2:48.
   b. All the learning of Chaldea.—Dan. 1:14.
3. Saul.
   a. Learned in Greek.—Acts 17:22-31; 21:37.
   b. Learned in Jewish law.—Acts 22: 1-3.

II. The Superior Power of the Knowledge of God.

1. Moses spake the Word of God.—Ex. 6:y-8.
2. Daniel gave the revelations of God. —Dan. 1:17; 2:16, 30, 47.
3. Paul preached the doctrine of God. —Gal. 1:16-24.
4. The unlearned fishermen revealed the power of God.—Acts 4:13-2p.

III. Christian Education most Desirable.

1. Better than that of the world.—I Cor. 2:1-16.
2. A moral and spiritual power.—I Tim. 4:13-16; II Tim. 3:16, 17.
3. Shall never fail.—Matt. 7:24-27.

WHAT A BOY LEARNED FROM THE SHEEP.—Psalm 23

August 15

I. A Shepherd Needed by the Sheep.

1. The sheep needs his care.
2. He sees that the sheep has no want.
   a. He supplies with abundant green pasture.
   b. He leads to the still waters.
   c. He preserves from evil.

II. Sheep are Sometimes in Danger.

1. They need restoring to safety.
2. They need guiding into right paths.
3. The journey homeward in the evening shadows is dangerous.
   b. The rod and staff are a comfort to save from destroying beasts and to lift the fallen ones from the pits.
   c. The sheep may feed safely even in the presence of the lurking foes.

III. The Safety of the Fold.

1. The weary or sick sheep are refreshed by the shepherd.
   a. By the oil poured upon the head.
   b. By the full cup of water to drink.
2. The fold is a place of safety and life; no death there, a dwelling place for ever.

IV. He Learned that the Lord is His Shepherd.

THE MEMORY PSALM.—Psalm 119

August 22

This psalm was arranged according to the letters of the Hebrew alphabet, and seems to have been planned to assist in memorizing passages of Scripture referring to the law. In Hebrew, each of the eight verses in each section begins with the same letter.

It is of special interest to note the number of passages in this psalm having in them the thought of teaching, learning, remembering or keeping the law. The following are a few illustrations:

4. Keeping.
7. Learned.
11. Hid in the heart.
16. Not forget.
18. Desire to understand.
23. Meditate.
31. Stuck unto.
38. Stablish.
43. Take not—out of my mouth.
55. Remembered thy name.
176. I do not forget thy commandments.

"WITH YOU—UNTO THE END."—II Tim. 4:14-18

August 29

I. The Course of Life Almost Finished.—II Tim. 4:6.

II. A Time of Trial and Conflict.

1. A prisoner.—II Tim. 1:8.
2. Forsaken by friends.
   a. By all in Asia save Onesiphorus.—II Tim. 1:15, 16.
   b. Some of his helpers had turned away from the faith.—II Tim. 4:10.
   c. Afflictions instigated by enemies.—II Tim. 4:14.
   d. Opposed in doctrine.—II Tim. 4: 15, 16.

III. The Lord's Presence.

1. To strengthen the minister of his truth.—v. 17.
2. To deliver out of danger.—v. 17.
3. To promote the spread of the gospel.—v. 17.
4. To deliver from every evil work.—v.18.
5. To preserve unto his heavenly kingdom—to the end.—v. 18.

LITTLE THINGS AND LARGE.—Luke 11:42

September 5

I. Little things, material and external.

1. They ought to be done along with the judgment and love of God.—v. 42.
2. Standing alone they are snares and hypocrisy.
3. Some of the small things.
   a. Devotion of material things to God.—v. 42.
   b. Seeking a good name among men. —v. 43.
   c. Pretending wisdom in God's word. —v. 46.
   d. Pretending reverence for Divine institutions.—v. 47.
   e. Passing judgment upon men.—v. 52.

II. The Great Things are the Spiritual Ones of the Heart, which, when true, make the small things virtues in one's life.

1. Judgment—wisdom and righteousness of God—in relation to man's duty to man.
3. The love of God in the heart.

"It is not a misunderstanding of Scripture, but a deliberate perversion of it that is inexcusable."

"Do not make excuses: Make Good."

Putumayo Mission Abandoned

The directors of the Evangelical Union of South America have concluded that the establishment of a Protestant mission in the Putumayo region is now impracticable. This decision is based upon the reports of two commissions which were sent out to study that country. They found it practically an uninhabited wilderness, the savages who once dwelt there having been either exterminated or driven out. The survivors are so few, scattered, and continually moving, that any settled work among them would be quite impossible. On the upper reaches of the river, where the largest numbers of Indians are found —though still but few—government subsidized missions, under the control of the Capuchin Fathers, have been established with not only civilizing, but very definite political ends in view; and the establishment of Protestant work in that region is absolutely forbidden.—Sel.

"An Indian Christian Saint"

In these words a missionary who had known him many years describes the Rev. S. R. Modak, of Ahmednagar, who died a few months ago. Mr. Modak was a man of singular nobility of character and of winsome personality. For 26 years he had supported his large family by legal service, while doing a large amount of Christian work of various kinds. Three and a half years ago, when he was invited to become the pastor of the largest Christian congregation in Western India, he said: "Since I was young my highest ambition has been to do such service. If you think me worthy to become your pastor, I shall gladly accept your invitation on two conditions—that you accept my services without any pecuniary remuneration, allowing me to continue to support my family by my legal work, and that you employ an associate pastor." The church properly insisted on paying him a modest stipend, which he always turned back into Christian work.—Marathi Mission Report.

Appeal from Indian Villages

The following letter, received by a missionary in South India, is typical of the mass movements toward Christianity.

"Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have, therefore, resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and to preach to us (the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda."—Sel.

EDUCATIONAL

THE EDUCATION OF, AND FOR, OUR YOUNG PEOPLE

I

J. B. Smith

With prophetic vehemence and laconic inclusiveness, J. S. Coffman, pioneer in the aggressive educational work of our church, exclaimed, **"We must educate or perish."** A new generation has arisen since that memorable statement was first made, and this new generation recognizes the force of the statement and the wisdom and farsightedness of the mighty man of God who made it. With few exceptions it is now no longer necessary to produce arguments concerning the importance and value of true education. Additional reasons for more thorough training among leaders in our religious and educational activities, have been accumulating in the last decade or two. Among these may be mentioned the equipment necessary for missionary volunteers, both home and foreign; the city-ward tendency of our church environment with the resultant complex problems demanding solution by qualified pastors and teachers; the unprecedented advantages of our boys and girls for intellectual improvement both in the public and Sunday schools, thus developing a capacity, and creating a demand for intelligent presentation of truth. In this day of manifold attractions it is up to the minister to present the Gospel as the **greatest** attraction, for so it is, "And I, if I be lifted up, will draw all men unto me" (Jno. 12:32). Then there is the ever increasing demand for competent teachers in our present Church schools and others that may yet be established, not to speak of the thousands of positions open in our public and high schools for worthy Christian teachers.

I am asked to write on the question: What kind of education do our young people need? I wish to discuss this question as to nature and method or the education **for** and **of** our young people.

Let us consider first,

The Education for Our Young People

It should be symmetrical, Scriptural, distinctive, thorough and special.

1. **It should be symmetrical.**—Man is a complex creature. He has a spiritual nature, an intellectual, a social and a physical. True education is an harmonious development of all the departments of man's being. An educated man is not a man with a 'bulge." In some instances attention has been paid exclusively to the development of the physical. The result has been either Sullivans or Epicureans. **That is the physical bulge.** In other quarters the social quality is "all the go," resulting in the dude, the fop, the society flirt and "upper ten" protusions. **That is the social bulge.** Then again the intellectual giant has been idolized and the manufacture of "big-heads" has been substituted for the healthy and normal educational process. **That is the intellectual bulge.** And finally the spiritual only has received attention by some, while especially, the intellectual has been despised resulting in petty ignoramuses or eccentric fanatics. **That is the spiritual bulge.**

There can be no doubt but that the cause of education has suffered more from this "bulge" process than from all other causes combined. Anything monstrous or abnormal is rightly to be avoided. But true education or the harmonious development of all the powers of man is simply the legitimate if not the responsible exercise and use of these God-given powers. For why should an all-wise Creator endow man with powers capable of development if they were not meant to be developed? Or who could consistently argue that the powers of man spiritual, social and physical may and should have unlimited development, but that the intellectual alone should be held in restraint? And yet that is what those are doing who are opposing higher institutions of learning. But such opposition may have arisen from certain abnormal conditions. This leads me to say of true education, that

2. **It should be Scriptural.** It is here that modern ideas and processes of education are to a large extent faulty and harmful. "First things should be put first." But Scripture teaches us that man's spiritual nature is dead. "Dead in trespasses and sins." "By nature children of wrath" (Eph. 2:1, 3). How can something dead be developed? How can it be lawful to develop a disposition of wrath? Impossible. The answer is there must first be a spiritual quickening, the impartation of a new life and spirit before there can be a lawful spiritual development. Education to be Scriptural pre-supposes the introduction of a new element, a new and divine life principle; it also imples the elimination of the old life principle—a putting off as well as a putting on. (Col. 3:8, 19).

The Scriptures everywhere give the spiritual the place of pre-eminence. For example, "Seek first the kingdom of God" (Matt. 6:33). The order is spirit, soul and body. (I Thes. 5:23).

It is grace before knowledge, II Pet. 3: 18; obedience before knowledge, Hos. 6: 3; Jno. 7:17; faith before knowledge, Eph. 4:13; Heb. 11:3; II Pet. 1:5.

In order of importance the departments of man's being would undoubtedly stand thus; spiritual, intellectual, social and physical. In the course of nature the order is manifestly reversed. For example the child's first need is a physical need; next its social wants are supplied—it must have its playthings, living and dead; next it begins and is taught to think and lastly spiritual impressions are made. This order could not be reversed even if the attempt were made. But in the realm of grace we begin with the spiritual, the babe in Christ. Christian education presupposes the new birth, it seeks the development of the entire being of man thus possessed of a new nature, with the emphasis ever upon the spiritual. Where this order of emphasis is maintained and carried out, education has not only a Scriptural sanction, but it has also a Scriptural foundation and it becomes a sacred Christian duty. I may here be allowed to digress and show that the pursuit of knowledge has Scriptural sanction.

Reference is sometimes made to the fact that at least some of the disciples of Christ were ignorant and unlearned men (Acts 4:13), and that the Bible thus discourages the pursuit of knowledge. But the Bible nowhere says that Jesus chose these men because they were unlearned. The Lord evidently sets no premium on ignorance. If that were the case He would not have chosen Moses a man learned in all the wisdom of the Egyptians, as law-giver; nor Paul, he who sat at the feet of Gamaliel, as the great apostle to the Gentiles. If the Book of Acts has a text that seems to justify ignorance let us notice two texts in the same book that condemns it. First, the Jews and their rulers killed "the Prince of Life through ignorance" (Acts 3:17), and secondly God is said to have "winked at the times of ignorance," but manifestly does so no longer, Acts 17:30.

A few references will indicate the importance the Bible attaches to the pursuit of knowledge. "Gather the people together, men, women and children, that they may learn" (Deut. 31:12). "Have all the workers of iniquity no knowledge" (Psa. 14:4). "So they read in the book

in the law of God distinctly and gave the sense and caused them to understand the reading" (Neh. 8:8). "How long will fools hate knowledge" (Prov. 1:22). "Wisdom is the principle thing, therefore get wisdom; and with all thy getting, get understanding" (Prov. 4:7). "Children skilful in all wisdom, and cunning in knowledge and understanding science" (Dan. 1:4). "My people are destroyed for lack of knowledge" (Hos. 4:6). "Ye do err, not knowing the Scriptures" (Matt. 22:29). "Till I come give attendance to reading" (I Tim. 4:13). "When thou comest bring with thee the books, especially the parchments" (II Tim. 4:13). "Add to your faith virtue and to virtue knowledge" (II Pet. 1:5).

It is true that the knowledge the Bible approves is primarily spiritual knowledge or a knowledge of God (see however the reference in Daniel above), but the question remains, "How is a knowledge of God obtained?" There are two sources, namely, nature and revelation. The apostle Paul tells us that the everlasting power and divinity of God are clearly seen, being perceived through the things that are made. (Rom. 1:20). The Psalmist in contemplation of the heavens was reminded on the one hand of the frailty of man as he exclaimed in humble adoration, "What is man that thou art mindful of him" (Psa. 8:3, 4). On the other hand in contemplation of those same heavens he magnified the glory of God. (Psa. 19:1). It was Kepler, the famous scientist, who, having discovered the great law of stellar motion exclaimed, in grateful acknowledgment, "O God, I think Thy thoughts after Thee." And Mrs. Browning reminds us that

"Earth's crammed with heaven,
And every common bush's afire with God."

If then God may be known through the voice of nature we have the sanction and encouragement of the Bible itself for the study of botany, geology, physics, geometry, astronomy and kindred subjects.

And when I seek a knowledge of God through revelation, I find as I open my Bible that He has revealed Himself through the medium of language—that involves the study of literature; the Bible contains many historical illusions—that involves the study of history; there is reference to plants, animals, minerals, dimensions, the heavens, races of mankind, etc.,—these involve the study of botany, zoology, geology, geometry, astronomy, anthropology; great doctrines are revealed which involve the study of theology, there are symbols, types and parables—these involve the study of Hermeneutics; the Bible is to be taught to others and taught effectively—this involves the study of psychology and homiletics; it is to be taught to all nations—that involves a knowledge of the language of those nations and finally the Bible was written in Hebrew (O. T.) and Greek (N. T.)—this involves a knowledge of those languages. Do we ever stop to think what a debt of gratitude we owe to competent scholarship? If for example no one had translated the Bible for us out of the original tongues, we would either be heathen or else we would be compelled to have a knowledge of Hebrew and Greek ourselves. He that despises his benefactor is either a criminal or an irresponsible ignoramus.

3. **It should be distinctive.** Every great religious denomination had its birth in the necessary emphasis of some great religious truth. For example—Lutherans have given emphasis to faith, Presbyterians to God's sovereignty, Baptists to freedom of conscience, Methodists to holiness, Disciples of Christ to Christian liberty, Moravians to missions, Quakers to peace and Plymouth Brethren to the return of the Lord. In so far as the various denominations are true to the principles that gave them birth, they no doubt fill an important place in the evangelization of the world. "There are, it may be, so many kinds of voices in the world and none of them is without signification" (I Cor. 14:10).

Now what are the distinctive doctrines of the Mennonite Church? Broadly speaking they are those that are expressed in and that foster "the simple life;" namely, Feetwashing, Devotional Covering, and Plainness of Attire. These doctrines are so plainly taugh in God's Word that even "the wayfaring man need not err" therein. Again, they have nothing to fear from the scrutiny and criticism of the most profound scholarship. In fact the original Scriptures give them an emphasis such as they do not have in the translation. Great preachers and scholars such as Beecher, Abbot and Pres. Lehr have added their testimony to the Scripturalness of the ordinance of feetwashing. Leading commentators testify to the Scripturalness of the veil or covering. On a recent work, "Woman and Church Ministry," by Nathaniel West, whom Dr. Cameron of the Watchword and Truth regards as "a profound and matchless exegete," and whose booklet he regards as the finest piece of exegesis in the English language, the author writes:

(1) As to the man. He shall not pray or prophesy in the church of God or in the public assembly with his head covered. "Hats off" from the time of entrance to the time of exit—that is the rule for men.

(2) As to the woman. She shall not pray or prophesy in the church of God or public assembly with her head uncovered. "Veil on," "modest cap or head covering" is the rule for women.

With reference to the doctrine of Plainness of Attire, it may be said that it too has been defended by some of the greatest scholars and preachers, including Wesley, Spurgeon, Ruskin, Finney and a host of others. Within the last year three leading denominations, the Presbyterians, Baptists and Roman Catholics, have legislated against the evils of dress.

The education of our young people should include a thorough acquaintance with, and indoctrination in, these distinctive Bible doctrines, a surrendering of which would forfeit our claim to the right of a denominational existence while the faithful and fearless proclamation of which would teach the world a much needed lesson and glorify Him who has given us birth.

4. **It should be thorough.** Education is a relative term. A man is regarded as educated if he is the superior of his environment. The same man in another community might be regarded as quite illiterate. An educated man in the absolute sense there is none. The most highly educated knows merely a fraction of the knowable and absolutely nothing of the infinite unknowable beyond. Even as Newton had to confess that he was but as a child picking up a pebble, here and there, while the great ocean of truth lay before him unexplored.

But every community and every organization need leadership. The world is full of mediocres if not of underlings. The sphere of mediocreship has scarcely elbow room left. **"There is room at the top."** It is true "the Lord must love common people else He would not have made so many of them," and it is not meant that every one should, or could be a leader in thought and endeavor, but the Lord does need some uncommon people. Men like David of whom it was said, "thou art worth ten thousand of us" (II Sam. 18:3); men like Elijah concerning whom his worthy successor exclaimed, "the chariot of Israel and the horsemen thereof" (II Kings 2:12); men like certain Gadites (I Chron. 12:8) "trained for the host" (Heb.) of whom the least was equal to a hundred and the greatest to a thousand. (v. 14, R. V.)

The Mennonite Church needs an army of such "trained" men—at least a few with the very best training possible provided they are ready to defend and champion her distinctive doctrines. These doctrines it is true are unpopular, but they are nevertheless Scriptural. The advice of a great man—"always associate yourself with some righteous unpopular cause," is timely and should spur us on to our privilege and our opportunity. Have not some other once unpopular doctrines which we as a denomination have held, such as anti-slavery, peace, and temperance, become popular now? I repeat, the distinctive doctrines of the Mennonite Church have nothing to fear from the scrutiny and test of the highest scholarship. On the other hand they summon and demand such scholarship for their defense and dissemination. It is time that we as a denomination have at least a few scholars so thoroughly familiar with the Hebrew and Greek Scriptures that any additional light the original may throw upon any doctrine or truth might be brought to our people by our own scholars. A working knowledge of the original Scrip-

tures would indeed be a valuable asset to any minister or teacher.

5. **It should be special.** A students' aim should be first to know something about everything and then (as far as possible) to know everything about something, in other words to specialize. The field of knowledge is so large (and it is rapidly expanding) that the best one can do is to give it a hurried survey and then pitch his tent where "kind nature invites him to excel." Just how much time should be given to general preparation is a question to which no definite answer can be given. It is usually limited to the high school or academy.

By this time the student usually has decided what his life work shall be. I think it may be said that as soon as one has made this decision, there should be a view to specialize along lines adapted to one's calling. Specialization should not be too narrow at first. Related subjects should have due attention. But as one approaches the last year or two of his school career the motto should be **"this one thing I do."** The student's religious activities should not be lost sight of, while in the act of specializing. The devotional life must not be neglected. First things must rigorously and vigorously be put first. And finally every Mennonite student should remember that he is a member of the Mennonite Church and that it should be his purpose and his glory when he leaves school to work with and for the Church. He should aim to gather all the information and foster every conviction that will enhance and promote her interests and that will enlarge her sphere of influence, and he should remember that it yet remains to be seen what a denomination standing four-square for Gospel simplicity and sanctified intelligence, is able to do under the direction and energizing power of the Holy Ghost.

(To be continued)

Hesston, Kans.

THE GREAT WAR

VII The Surprises of the War

C. Henry Smith

No war in history has been so full of surprises as the present conflict. In the magnitude of the struggle, in tactics and military strategy, in respect for international agreements, in countless ways the military, political and peace prophets have all been surprised that they knew so little in times of peace of the actual turn events would take in time of war.

The first surprise is the

Suddenness of the War

Of course to the European diplomats and the students of history who were faiiliar with the aims and policies of the various European nations, a conflict of some sort involving all Europe was regarded as a probability almost at any time. But no one evidently was looking for it just at this time.

The claim so frequently made that certain nations carefully planned the war can hardly be substantiated. The fact that many of the rulers and statesmen were away from their capitals on vacation tours would seem to clear them of such guilt. Even the Emperor of Germany, against whom the accusation is made most often, was out of Berlin at the time the negotiations between Austria and Servia reached the acute stage. The war-clouds gathered over the peaceful and unsuspecting people of Europe with the suddenness of a western cyclone. Even the diplomats did not expect it until within a week of the war declarations. Numerous times during the past ten years the nations had been on the very brink of a general war but a little bluff on the part of Austria, a show of her "shining armor" on the part of Germany, an attempt at mediation on the part of England was enough to force Russia and France on former occasions in such crises as those of Algeceris, 1905, Bosnia 1908, and Agadir 1911, to back down, and war was averted. By such tactics Austria and Germany gained either new territory or new prestige. This time, however, Russia refused to be bluffed, and perhaps to the surprise of both Germany and Austria she prepared for war instead, with the result that suddenly both the Triple Alliance and the Triple-Entente found themselves hurled into the bloodiest struggle the world has ever seen, carrying down with them too a number of the smaller nations which had no interest whatever in the original dispute.

A second surprise is the

Miscalculations of the Peace Prophets

We were told almost everywhere on the platform, in the press, in the pulpit that the day of universal peace foretold in the Old Testament had finally dawned. War would be no more. Many reasons were put forth as proofs that a civilized world would no longer endure so general a war among the nations. War is so costly the financier said that commerce which is the dominant interest in national life today will no longer permit it. The philosophers told us the world is getting too humane to tolerate such universal bloodshed. Science and mechanical inventions have made war so destructive that a prolonged conflict from the very nature of the case would be impossible others maintained. The world is ruled today by organized labor, claimed the Socialist, and Socialism can prevent war merely by a declaration from organized International Socialism that all men are brothers and they will refuse to take up the sword in behalf of their capitalist oppressors. But in spite of all these declarations that war is an impossibility, we are face to face with the humiliating fact that we are engaged not only in the bloodiest war of all history, but for which, even if we should grant that some wars are justifiable, there is not the slightest excuse. This is the most disappointing and humiliating surprise of all—to discover that after nearly two thousand years of the example and inspiring influence of the gentle Prince of Peace upon the earth, humanity should have imbibed so little of His Spirit as to permit this great catastrophe.

The lesson which the pacificist needs to learn from this war is that human nature has not changed in the last two thousand years and that war can not be eliminated from the earth by peace organizations, by international agreements, not by show of military force, but only by a complete transformation of the human heart. It is only when men shall learn to "love their neighbors as themselves" that war shall cease to be.

Equally as mistaken as the peace prophets were the spokesmen for

Military Preparedness

There are a large number of advocates even in this country of the proposition, "The best safeguard against war is military preparation." Thorough preparation on the part of Germany, Austria, France and Russia, did not prevent the present war. In fact it was one of the strongest factors making for war. Given efficient war machinery, a well-drilled soldiery and a professional military official caste, whose business is war, and you have the greatest possible menace to peace. The business of the military officer is not to maintain the peace, but to engage in active military operations.

In the field of

Military Strategy and Tactics and New Weapons of Warfare

a number of surprises have developed. The part played by aeroplanes and Zeppelins as an efficient weapon of warfare is less than was anticipated by military strategists. Germany expected great things of her Zeppelins. It was thought that both aeroplanes and Zeppelins would be used largely for dropping of bombs and other destructive missiles upon both fortifications and armies. Thus far neither has come up to earlier expectations. In the first place both offer fairly good targets for powerful aeroplane guns if they come near enough to the earth to be of any service themselves. In order to drop such few bombs as they carry with sufficient accuracy to do any material damage they must fly near the earth. So far the destruction accredited to airships and aeroplanes has been confined almost entirely to the death of non-combatants and the demolishing of private property. Its military significance has been almost

nothing. For scouting purposes and for locating the position of armies and navies and merchant vessels on the high seas aircraft no doubt has been of the greatest value. Many of the victories of the Germans on the Eastern front as well as the destruction of the English war and merchant vessels by submarines were no doubt due largely to valuable information secured by these daring air-scouts.

The part in this war played by the navy, too, was of much less significance than had been anticipated. Writers on military matters claimed that the wars of the future would be fought mainly on the high seas between rival navies. When the startling news came last fall that Germany had declared war on England the whole world expected an early and perhaps decisive engagement between the two great navies. In fact the newspapers reported a great naval battle the very next day after the declaration. So far, however, the navies have had few minor engagements. The German warships are all safely anchored within the Kiel Canal and refuse to meet the Mistress of the Seas on the water. The English navy is used effectively, of course, in maintaining her policy of blockade.

The submarine on the other hand has proven itself of unexpected efficiency as a weapon of naval fighting and may completely revolutionize sea warfare.

The army tactics in the present war differ greatly from those of earlier wars. During our Civil war armies were on the march much of the time and lived in tents above the ground and only occasionally when engaging the enemy did they dig themselves into trenches. The armies in Europe today are all fighting in trenches. The whole Eastern and Western fronts of Germany are one long line of trenches, the foes lying opposite each other only a few hundred yards keeping up an incessant fire upon each other.

A great disappointment to one who loved to believe that civilization is climbing upwards in its moral and ethical standards is the utter

Disregard for International Agreements

displayed by several of the nations engaged in the present struggle. Solemn agreements made to humanize war as far as possible along certain lines, treaties to recognize the neutrality of smaller nations, customs and practices which for a century exempted non-combatants from the field of operations—all these sacred rights have been cast to the winds like so many scraps of paper. If the practices of the nations now at war become incorporated into the permanent code of international morals then international law will be set back in its upward progress for at least half a century.

Another contingency that failed to realize was the prophecy that in case of war

Colonies and Subject People would Revolt

from their respective governments. India, it was said, would rise up against England. Hungary would take the occasion to separate from Austria. The Irish and Boers would refuse to fight. None of these things have happened. Quite to the contrary the people of nearly every race and religion have remained loyal to their governments. The Indians are fighting side by side with their English compatriots. The Poles of Austria are fighting the Poles of Russia. Even the Jews, who one would think would have little reason to love Russia, are serving loyally in the army.

Finally and unfortunately we were all under the impression before the present war broke out that in case of a general conflict, because of its cost, the great loss of life and military efficiency of the present day

War would be Short

It has been nearly a year now since the Austrian ultimatum was sent to Servia and the end seems farther from sight than it did in the early August days of last year.

In fact this has been a war of surprises. So many nations are involved, the new weapons of warfare are so destructive and the issues involved are so far-reaching that the old standards by which diplomats and experts in war-craft were wont to judge probable results have been found misleading. Both sides of the struggle say that they are fighting for their existence, that this must be a war to the finish, that it must be kept up until the conditions which are responsible for this great calamity shall be eliminted, so that another great war like the present will be impossible. Let us hope that this last prophecy at least may come true.

(To be continued)

Bluffton, O.

WORLD PEACE

II

C. Edward Bender

Who can portray the full meaning of war? "Painters, statisticians, and apostles of peace have vied with each other in the attempt to make men realize what war means. The artist depicts upon canvass the mangled bodies, the looks of horror, fear, hate, agony, despair. Poets and orators set forth in language which burns into the imagination the miseries of the soldiers, the sorrow of widows and fatherless children, the waste of harvest fields, the burning of homes and temples, the passion of vengeance, the feuds which remain like smouldering embers for generations after war has ceased. Economists tell the cost of war in money, in the cessation of useful production, in the diversion of capital and labor to the manufacture of means of destruction; they have shown how peaceful means of progress as working men's insurance and old age pensions are delayed because of national expenditure upon war."

Is is not a fact that the war mode of settling disputes is immoral and irrational? Rationality and the moral nature of man which differentiate him from the wild beast, are rudely dethroned while he engages in war, and for the time being he imbibes the ravenous nature of the wild beast, and with the fierceness of a maddened tiger he maintains the so-called national rights and honor of his nation. Morality and nationality being abrogated by the very spirit of war, the warrior naturally assumes license to kill, steal, plunder and commit every variety of crime. There is no end to his atrocities. The military Moloch having consumed his sense of honor, reason and feeling of brotherhood; Mars having sapped the life-blood of his soul, sorrow and distress, wounds and death can not retard his work of carnage. All his mean, brutal and savage instincts that lie smouldering in his bosom are aroused. He can crush the hearts of his opponents while singing the frenzied songs of war. He can bayonet women and children with as little remorse as he could spear any infuriated brute. He can gouge out the beaming brown eyes of a lover's sweetheart with as little compunction of conscience as he could bruise the head of a venomous serpent. Thus carried away by the fiery passion of the hour he becomes the most cheerful desperado in the universe.

The kind of fighting tendency which militarism encourages is the basest instinct of the brute and a survival of that which was meanest in savage man. Perhaps it may be excusable on the part of brutes and savage men that they settle their disputes by bare physical force, but it is not excusable when it is made the supreme element in civilized man. This dynamic element ought to be controlled by the real man, the living soul, and employed in the peaceful accomplishment of legitimate and utilitarian ends. Through the refining power of education and Christianization, the moral and rational forces, which characterize the living soul, and, therefore, give the first place in the animal kingdom, are being utilized to control and direct his personal life. Likewise in society these same forces ought to be the positive and directing influences. I am speaking of civilized society. (So long as "civilized society" is Christian in profession only and not at heart, will it be swayed by selfish motives and the baser passions and resort to the use of force.—Ed.)

These moral and rational forces are the essential bonds of national and in-

ternational unity, and those to which we must look for our higher social, political, and religious culture. They comprise the conservation of the moral and psychic values as well as the transmutation of the controlling power of any nation. Hence in civilized governments, physical force as an absolute controlling force ought also be displaced by these same moral and psychic forces. (Unless spiritual power dominates the moral and psychic forces of man cannot displace in a nation the appeal to physical force.—Ed.)

The possibility of any nation persuading and bringing any other nation under permanent control through the instrumentality of mere physical force is as hopeless as the attempt to bring into uniformity all the differentiations of personality, climate and soil. Whatever force a nation may bring to bear upon any other nation ought to be wielded through the moral and psychic forces for these are eternal, all-powerful, and they constitute the avenues that lead to permanent peace, happiness and prosperity.

Is it not a fact that when the civilized nations of the earth are not actively engaged in fighting each other, then certain persons in these several nations, somehow, become suddenly infected by the military baccillus? This peculiar infection causes them to have manifold hallucinations. These extraordinary disturbances obtain such a firm grip upon their minds until they are afflicted with the "feverish conviction that only by guns can a nation's dignity be symbolized, and her place in the world's life and action be honorably maintained." Thus it is loudly preached by these afflicted militarists that the promotion and maintenance of large armaments in times of peace constitute the only guarantee of continued peace. Just recently a prominent personage made the bold statement that, "A strong navy is the surest guaranty of peace that America can have and the cheapest insurance against war that Uncle Sam can possibly pay." The fact that England has the largest and best equipped navy of the world and the fact that Germany has the best trained, equipped and most efficient army of the world, and this other fact that they are now engaged in the fiercest war in the history of the world, certainly proves the fallacy of this militarist's contention as well as all other similar militaristic arguments.

Notwithstanding the fact that strenuous and high-minded men champion this ignoble theory, it is, nevertheless, false, erroneous, unworthy of civilization and forever disgraceful to Christian nations. This theory was conceived in ignorance, nursed in heathendom where brute force is the general law, and has been transmitted to the present generation for utilization. Aye, it is the surviving nucleus of meanest savagery, the source of tyrannical rules by which the welfare and happiness of the many is sacrificed for the greedy few.

The adage, "If you wish peace, prepare for war," is a piece of antiquated wisdom. There is no sense at all in the desire on the part of some people to establish and maintain peace in our modern world by multiplying and brandishing the infernal instruments of death.

This whole business of preparing for war in order to keep the peace of the world is a product of militaristic brain storms. It has been truthfully said that it "is indeed a delusion, the sooner we find it out the better, for it is the costliest of all obsessions by which humanity has ever been swayed and mastered." The men of prestige who champion this theory in the name of peace are in fact a menace to the whole cause of peace. This truth is verified by the present European war.

Despite this fact, a fourfold argument, from the American point of view, it stoutly advanced in favor of the big armament for the preservation of peace. It is claimed that:

1. We need a big armament to enforce our immigration policy. But, is it not a fact that our immigration policy has been in danger only when we ourselves did not live up to the spirit of our treaties with foreign nations? The California-Japanese controversy is an illustration of this fact.

2. We need a large armament to enforce the Monroe Doctrine. But, is it not true that long before the era of our armament expansion, the Monroe Doctrine was enforced, neither because of the possessiin of a large armament nor because of a threat of war, but only because of principle, of enlightened public opinion? Public opinion is a mighty source of power. The Hon. Mr. Cleveland rightly said: "It is folly for gentlemen to tell us that a larger navy is essential to the preservation of the Monroe Doctrine. We have preserved that doctrine a hundred years nearly. That doctrine is grounded upon right, upon principle, and its correctness is its strength."

3. We need an armament so big and so fierce that no other nation will ever dare to attack us. But, is there any sense in still clinging to the long exploded mediaeval idea that one's neighbor's are a gang of thieves, bandits, marauders, ready and watching to seize the first opportunity to attack us? In view of the pacific influence of modern public opinion and in view of our geographical position and isolation, this idea is so absurd as to become laughable, if its fulfillment were not so humiliating, so mortifying, and its results so costly.

4. We need an armament so gigantic and so monstrous that it can leave its fortified forts, run down its opponent, and "hammer" that opponent until he quits fighting. This "hammering" argument in favor of a large armament, involving the candid suggestion that our own fleets pursue the peaceful and civilized industry of "hammering" while our greedy and unscrupulous opponents are engaged in the warlike and savage brutality of fighting indeed provokes an involuntary smile.

It is said when Madam Roland ascended the guillotine during the French Revolution and looked around her upon the liberty of the men who had strewn the streets of Paris with the blood and bodies of their victims, she exclaimed: "O Liberty, Liberty, what crimes are committed in thy name!" May not the advocate of peace by means of judicial arbitration, when he hears the blessings of peace proclaimed by means of militarism, well exclaim: "O Peace, Peace, what crimes are committed in thy name?"

Oakland, Md. (To be continued)

GOSHEN COLLEGE LIBRARY

THE FUNCTION OF SCHOOLS

J. A. Ressler

Schools, academies, colleges, and seminaries are labor-saving devices that have grown out of the needs of society, on the same principle that large factories now take the place of the hand labor of a few generations ago.

The purpose of educatron is two-fold. The one object is to furnish the mind with knowledge, the other is to develop the powers of the whole human being. Education is of various kinds, according to the sort of knowledge that is provided, and the kind of powers which are specially developed. Thus we may consistently speak of "business education," "classical education," "religious education," "technical education," "mechanical education," according to the object most prominent in mind.

In primitive society the work of developing the young mind and body and furnishing the needful knowledge was done by parents. Even in our present day in the most highly developed civilization, by far the most useful elements of knowledge for this life, and very often the essentials of spiritual training for this life, and for the life beyond, are given by parents before children are of an age at which it is considered proper for them to attend schools of any kind.

But there comes a time when the rush of our modern life forces us to concentrate our energies and teach in groups instead of in singles. The exercise of the schoolroom brings a culture and development peculiarly its own. There the embryo master of men meets his equals for the first time and measures his powers against theirs—and learns to respect his fellows. He meets superior intelligence and power in the form of his teachers and

is surprised that others besides his parents really know things. He begins to realize the presence of a vast field of unexplored knowledge out beyond him.

What is true of the student in school is also true of the apprentice in the shop. The culture in self-control, in judgment, in respect for equals and superiors, is often more thoroughly gotten at the workbench than in the schoolroom, for the environment of the shop is more nearly the natural environment of everyday life than that of the schoolroom. The life of the schoolroom is of necessity more or less artificial. It would be fine to give each child a technical education in a shop of some kind—or better in several shops—but we do not have time for such a course. The school is chosen as a short cut because it saves time and money—at the expense of quality.

The matching of intelligence against intelligence is one of the strong features of benefit derived from school training. But in actual business far better training can be gotten than in school, for in business the competition is far keener than in the classroom and the faculties must be correspondingly more alert. Actual experience in business would be an excellent training for every young man and woman, but this sort of thing would be too expensive. The school comes as a practical means of labor-saving economy.

The list of similar comparisons might be multiplied indefintely. Who would think of preferring the reading of books of travel as a means of culture to the actual travel itself? The book is a dead, lifeless thing, while in actual travel one comes in contact with living, moving, pulsating, thinking, speaking realities. The most gorgeous painting of the Alps is nothing to their presence.

Did you ever try to learn Sanskrit or Greek or French from books? Inspiring, is it not? But go to a land where one of these languages is spoken and learn to speak the language as the people there speak it and it is full of vital interest. You will get more practical language in six months of living contact with it than in six years of study from dry books.

But for most of us traveling to learn of people and languages is too expensive and too laborious. The school comes to the rescue and offers its labor-saving offices and we manage to get along somehow with what we can get in the schools.

The school at best is a substitute. If it is a good school, it is a very good substitute, but it is a substitute nevertheless. It is a means to an end. It is preparatory. The real is in the life beyond the school.

The greatest possible mistake is to make the school and what it stands for the end instead of the means. Let us not make the school course, finished and beautiful though it may be, the goal of our earthly life. It is only a substituted introductory thing leading to the real life farther on.

And when it comes to the relation of the individual to God, no amount of labor-saving machinery can take the place of the individual decision of each individual soul for himself and herself. This matter cannot be settled in classes by grades, but in singles, each for himself before his Maker.

Scottdale, Pa.

THE BIBLE IN COLLEGES

"The Continent" said a wise thing on this subject some time ago that we should like to emphasize. Speaking of the university instructor who had publicly denied the Virgin birth of Christ and referred to His post-resurrection appearances as subjective psychological impressions, it affirmed that any university or college unable to find teachers of another type to take their Bible courses had better drop them altogether. We say so decidedly, and make the charge that any university or college announcing Bible teaching in the curriculum under instructors of this type is deceiving the unwary. We speak with feeling, because we are constantly receiving inquiries from Christian parents as to where to send their sons and daughters to be educated. Hitherto we felt that we might recommend the university now in question with confidence, but our idol has been shattered and whither now to turn we know not. It were better not to teach the Bible at all, than so to teach it as to destroy all faith in it as the Word of God.—Christian Workers Magazine.

THEN AND NOW

Japanese Anti-Christian Edict of 1868. "As for the Christian sect, as it has been prohibited thus far, in like manner it must be strictly suppressed, forbidden, and prohibited. As for the Jesus religion, it also must be strictly suppressed. Keiyo, fourth year, third month. Prime Minister, by imperial order. This order must be strictly and universally enforced in Hiogo Ken."

Chinese Edict, 1900

The Dowager Empress of China passed the death sentence on all Christians in China.

Korean Edict, 1904

"If you see a foreigner, kill him; if you see a native reading the Christian Book, kill him."

1915

Japan—600 non-Christian schools in Japan regularly supplied with a monthly paper explaining Christianity, through a government school teacher's influence. Recent circulation one month, 32,000 copies.

China—235,303 church members.

Korea—72,203 church members.

Adapted from Missionary Voice.

TRAINING SUNDAY SCHOOL LEADERS

(Extracts from an article which appeared in The Sunday School Times, written by W. S. Athearn, Professor of Religious Education, Drake University, Iowa.—Ed.)

The church colleges of our country have made large contributions towards the training of secular teachers, but they have made little effort to turn back to the churches that founded them an adequate supply of religious teachers. Only 37 colleges in the United States are making any effort to train religious teachers. These 37 institutions offer 68 courses in the professional aspects of religious education, totaling 222⅓ semester hours of college credit, or an average of one three-hour course throughout the year to each of the 37 institutions. Seven institutions permit students to "major" in religious education and biblical literature; three offer enough work for a "major" in religious education alone; six offer the Master's degree in religious education, and three offer the degree of Doctor of Philosophy in this field.

College courses in religious education are in their infancy. Eleven colleges are now offering these courses for the first time; in six, the courses are two years old. No course is over fifteen years old, and fifty per cent. are under four years old. About half of the theological seminaries offer some work in this field, but only two or three seminaries provide courses that are extensive and technical in character. Forty-five training schools for lay workers report elementary courses in this field.

Every undergraduate college supported by the church should offer courses in the Bible and in religious education in every year of the college course. One has but to examine the catalogues of the church colleges of the country to see how much they are doing for the church. It is not too much to ask these colleges to place religion on a par with English, sociology, history, science, etc. The customary "majors" and "minors" should be provided in this field, and churches should withdraw their support from institutions unwilling to render this service to the cause of religious education. If every student who attends a church college could return to his home with a thorough knowledge of the Bible, and skill in teaching it in the home and in the church, the problem of trained leadership for the local church school would be solved. For what other purpose is a church college maintained?

"If you do not crown Jesus Lord of all, you really do not crown Him Lord at all."

"One who has light views of sin will never have great thoughts of God."

THE YOUNG PEOPLE'S MEETING

WHAT IS A GOOD EDUCATION?

II Tim. 2:15-21; Isa. 50:4

Topic for August 8

MOTTO

"Prepared unto every good work."

THE STUDY HOUR

I. **The Topic.** "Education includes the whole course of training, moral, intellectual and physical."—Webster.

The word in its analysis means a **leading out.** The word training is perhaps the best synonym.

Education is often thought of in connection with learning of facts especially in gaining a knowledge in the schools. This however is only one phase of the subject, since a man can graduate from our schools and still be very much short of an education. A man may be trained along some special line and be said to be educated along that line. It is possible to be educated in lines of usefulness or in lines of folly. It is not possible to educate a hog along lines higher than his nature will permit, so with mankind. He must be led out according to what is in him. But here is the important point in the definition of a **good education.** Mankind is depraved and inherits a depraved nature. It is possible to develop the brain, and muscles and to a certain extent form correct moral habits, but to give an unregenerate man a good education is as impossible as the training of a hog to be mannerly when there is a chance to eat.

Educators emphasize the subject scientifically when they talk of developing a strong personality. But lo, when the personality is developed it must be developed along the line of its nature. Its nature being depraved in the likeness of the god of this age we have an educated worldling. There is no good education that does not include a regenerated heart which is then developed by God's grace along the line of a righteous life filled with a knowledge of God and the Lord Jesus Christ.

Mind and body being developed and at the service of God will be the ideal for a good education. Such an ideal puts the self-life on the cross and exalts the Lord.

II. **Study of the Text.—II Tim. 2:15-21.** The thought of this passage is a thought of training by study for a graduation in the degree of being **"prepared unto every good work."**

Self must be reckoned with in the study but is not to be its own end. Self is to be **shown,** not with the idea of man's approval, but to be **"approved unto God."** Knowledge is to be gained, not so much for its amount as for its proper application—**"Rightly dividing the word of truth."**

Isa. 50:4. Here is a prophecy of our Savior who was willing to take such a course that would fit Him for service to humanity. "Though he were a son yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him" (Heb. 5:8,9). His tongue speaks the words of true learning because his ears are opened or wakened to hear as the learned.

Those who would acquire true learning must have their understanding opened of God and must have a spirit of submission to receive what is thus understood.

III. **Outline Study.—**

1. Schools for training.
   a. In the service of the king.—Dan. 1:3-5; Acts 7:22.
   b. For religious service.—I Sam. 19:20.
   c. In general godliness.—Deut. 6:6,7.
   d. Under Gamaliel.—Acts 5:34; 22:3.
   e. To bring men to Christ.—Gal. 3:24, 25.
   f. In the school of Christ.—Matt. 11:25-30.
2. Educated men of God.
   a. Moses.—Acts 7:22; Heb. 11:24-27; Deut. 34:10-12.
   b. Solomon.—I Kings 4:29-34; Eccl. 1:12-18; 12:13, 14.
   c. Daniel.—Dan. 1:17-20; 2:30.
   d. Paul.—Acts 26:24-26; Phil. 3:4-7.
3. Principles of a good education.
   a. A living sacrifice.—Rom. 12:1.
   b. Singleness of purpose.—Phil. 3:13, 14; I Cor. 10:31.
   c. The new man.—Col. 3:10.
   d. Yielded to God.—Rom. 6:13, 19.
   e. Spiritually enlightened.—I Cor. 2:11-14.

PERSONAL THOUGHT

I would walk worthy of the Lord's calling by a fruitful life in every good work. To this end I would have my body, mind, and all my being trained by the direction of my Master.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Teacher.**
2. Learning Things Useful.

For Young People.—

1. The Place for Trained Hands.
2. The Trained Mind.
3. The Trained Tongue.
4. The Place for a Knowledge of Scientific Facts.

For Older People.—

1. Unregenerated Persons as Subjects for Education.
2. The All-Round Training for God.
3. Responsibility for the Giving of Training.
4. The Education of Our Young People.

SEED THOUGHTS

Education is only like good culture; it changes the size but not the sort.—H. W. Beecher.

Educate men without religion, and you make them but clever devils.—Wellington.

The worst education that teaches self-denial is better than the best that teaches everything else and not that.—J. Sterling.

THE SHEPHERD BOY (JUNIOR).—I Sam. 16

Topic for August 15

MOTTO

"Blessed is the man whom thou choosest."

THE STUDY HOUR

I. **Who was the Shepherd Boy?** Perhaps the boys and girls remember the story of Ruth. If so will one of the girls tell the story briefly? What was the name of the little son born to Ruth and Boaz? Obed grew to manhood and he had a son named Jesse. When Jesse had grown he had eight boys. They all lived in Bethlehem where their grandfather Obed was born so many years before. Jesse was a farmer and stockman. He had a bunch of sheep. The sheep pastured out in the hills and valleys of Bethlehem. They had no fences to keep them in the pasture. One of the boys took care of the sheep. This was the youngest boy and his name was David.

David was a good shepherd and loved all his sheep. They had to be taken where good grass grew, and when they needed water, they must be led to a watering place. Sometimes the wild beasts would try to catch some of the sheep. David was ready to save them if he could. He killed a lion and a bear that came to take his sheep. In such times of danger David prayed to God to help him save the sheep. The Lord heard his prayer and gave him strength to slay the wild beasts that came.

II. **The Prophet Samuel Visits David's Home.** One day the people of Bethlehem were much excited because the good prophet Samuel came on surprise. No one thought of his coming on such a day. The people all knew that he was a man of God and might bring some rebuke for their sin. But God had sent the prophet this time to Jesse's home to anoint one of his sons to be a king some day. All of the boys were at home but David. Samuel had a prayer meeting there and then had Jesse bring his sons one by one before him, that the Lord might show him which should be anointed. The oldest son was a fine tall fellow and Samuel thought surely he is the one. But God told him not to look on his height or beauty because it all depends on the heart. All seven sons passed before Samuel but none of them were chosen. They had to send to the fields to have David come home. As soon as he came in the Lord showed Samuel that he was the chosen one because his heart was right. Then Samuel poured the anointing oil on his

head. God sent His Spirit upon David from that day forward. He still staid at home with his sheep till God showed him that He was ready to have him do something else.

III. **The Shepherd Boy called to King Saul's House.** King Saul had disobeyed God. God had taken His Spirit from Saul, and now he often felt very much troubled by an evil spirit. Somebody knew that David was a sweet singer, and thought if he would come and sing and play before the king, he might feel better. They told Saul about it. Saul sent for David and learned to love him because David was so kind and pleasant and could make such sweet music. Finally there was a war and David went home and took care of his father's sheep again.

IV. **David Goes on an Errand to the Army.** If time permit the essential points of interest in the story of David and Goliath can be developed. Show in the story how the lessons of faith and godliness as a shepherd helped David when he was called to drive out he enemies of God's people Israel.

V. **The Shepherd Boy is made one of the King's Servants.** In this develop David's obedience and how God blessed his work. How the king became jealous and got worse and worse. How David remained kind and returned good for evil at all times.

VI. **David the Shepherd of Israel.** Relate the way that God finally prepared him to be king after Saul was dead. About how the people came to receive him as king. First Judah came. At last all Israel came. How the people learned to love him, etc.

VII. **Outline Study.**

1. The shepherd boy's parentage.—Ruth 4:13-22.
2. The anointing.—I Sam. 16:5-13.
3. His shepherd life.—I Sam. 16:11; 17: 15, 34, 35.
4. The shepherd psalm.—Psa. 23.
5. In the king's court.—I Sam. 16:19-23; 18:5.
6. David and Goliath.—I Sam. 17:31-58.
7. David and Jonathan.—I Sam. 18:1-4.
8. The king is made jealous.—I Sam. 18:6-30.
9. David is kind.—I Sam. 26:5-12; 24: 1-7.
10. David becomes king.—II Sam. 2:1-7; 5:1-5.

PERSONAL THOUGHT

If we serve God in youth God can prepare us for greater usefulness as we grow older. May we keep our hearts pure and true and follow our little duties faithfully waiting God's time and way to give us larger duties.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Shepherd.**
2. The Shepherd Boy's Kindred.
3. The Shepherd Boy's Faith.
4. The Shepherd Boy's Songs.
5. His Kindness.
6. His Trials.
7. God's Care for the Shepherd Boy.
8. A Story of His Life.

WELL STORED MEMORIES.—Matt. 13:51, 52; Col. 3:16.

Topic for August 22

MOTTO

"Giving all diligence."

THE STUDY HOUR

I. **The Topic.** Memory is a gift that makes possible to men the enjoyment of nearly everything in this world and in the world to come. Strike out memory and you have said goodbye to all your friends on earth. We would be mere sensual creatures moved only by the present emotion and knowing it no more when the feeling is past; knowing it not again when it returns.

Memory is a blessing and means of joy, but by its abuse it may become a curse and means of agony and sorrow. The tears and sighs of earth and the wails of hell are in part increased by memory. Likewise the joyful things of time and eternity are doubly so because of memory. Read the songs of the Redeemed in glory (Rev. 5:9-14; 11:16-18; 15:3, 4) and think how much they depend on memories of past events.

All knowledge is simply memory of that which has come into our past or present experience. We gain knowledge by various experiences. We see, feel, hear, taste and smell. Our friends talk to us. We read in books. We experiment for ourselves. God works in our hearts and lives, and so we know. Some persons know more than others because they live more intensely and actively in the things of life. They see and **think;** they feel and **think;** they hear and taste and smell and realize God's presence, and over these experiences, **they think** and form an abiding experience which time does not remove.

All memory is not necessarily good. A man may simply have memory of sight, like a view, or the words of a book, the face of a friend. If we have looked upon good scenes, and read good books and formed good acquaintance, such memories will do us good. Yet deeper than surface views are the thoughts we form from our experiences and these form the store of our character good or bad. Well stored memories are those which have the life unified with the principles of God's eternal truth and righteousness, and know the experiences of life in their harmonious relation to Him.

II. **The Study of the Text.**

Matt. 13:51, 52.—This scripture was given in answer to the statement that the disciples understood the parables relating to the kingdom of heaven. If they got hold of them and understood their spiritual teaching, they would be like a householder that had his treasures stored away for appropriate occasions, whether the treasure be old or new. Our endeavor should be to fill our memories with such treasure concerning the great ends of life that our life may be rich for the service of God.

Col. 3:16 emphasizes the value of having the word of Christ in our memory. Not only the form of the word and sentence; but the wisdom of it in the issues of life that it may go out in instructing our fellowmen.

III. **Outline Study.**

1. Memory a storehouse of knowledge.
   a. Should be filled by Christian teachers.—Mal. 2:7; II Tim. 2:15; I Tim. 4:13-16.
   b. Should be the ideal for all Christians.—Col. 1:9, 10; Prov. 5:1, 2; 4:5.
   c. Should avoid experience in wicked works.—Rom. 16:19; Gen. 2:16, 17; 3:1-7.
2. Things to remember and know.
   a. Our Creator.—Eccl. 12:1.
   b. God's commandments.—Psa. 103: 17, 18.
   c. That diligence is needful for a true Christian life.—II Pet. 1:10-15.
   d. That there is no escape for neglectful people.—Heb. 2:1-3.
   e. To not discuss topics that are unprofitable for the edification of the hearers.—II Tim. 2:14.

PERSONAL THOUGHT

God has given ability to retain knowledge. Our minds therefore should be exercised in gaining knowledge that is profitable, and casting away thoughts and imaginations that are against God. II Cor. 10:5.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Remember.**
2. Remembering the Good.

For Young People.—

1. Diligent Interest the Price of a Good Memory.
2. Ideals for Young Minds in Acquiring Knowledge.
3. Memories that Enrich our Lives.
4. Memories that Bring Remorse.

For Older People.—

1. How to Keep Memory Full of God's Word.
2. Memories that Serve Humanity.

SEED THOUGHTS

The secret of a good memory is attention, and attention to a subject depends upon our interest in it. We rarely forget that which has made a deep impression on our minds.—Tyron Edwards.

O memory, thou bitter-sweet—both a joy and a scourge.—Mad. De Stael.

Certainly it is one of the most blessed things about "the faith that is in Christ Jesus" that it makes a man remember his own sinfulness with penitence, not with pain—that it makes the memory of past transgressions full of solemn joy, because the memory of **past** transgressions but brings to mind the depth and rushing fullness of that river of love which has swept them all away as far as the east is from the west. Oh, my brother, you cannot forget your sins; but it lies within your own decision whether the remembrance shall be thankfulness and blessedness, or whether it shall be pain and loss forever. —Alex. Maclaren.

The pure memories given
To help our joy on earth, when earth is past,
Shall help our joy in heaven.
—Margaret J. Preston.

CHRIST'S PRESENCE IN SERVICE

Matt. 28:20; Heb. 13:5, 6

Topic for August 29

MOTTO

"Do; and the God of peace shall be with you" (Phil. 4:9).

THE STUDY HOUR

I. **Our Topic.** When Jesus took His seat at the right hand of God, the disciples went forth in obedience to the command preaching every where. The scripture says the Lord worked with signs following. Mark 16:19, 20. As we read the Acts of the Apostles we find

this statement illustrated in many ways. The apostles seemed to work in the conscious presence of the Lord and expected nothing less than a constant confirmation of His Word. With the passing of the apostolic age various forms of apostasy were setting in as is manifest by the letters written by Peter, John and Jude. Among other things the conscious presence of Jesus dropped out of the lives of some who still wished to be counted among the believers. Jude 4, 12, 19; Rev. 3:15-20.

But the promise of His presence to His obedient disciples reaches farther than the Apostolic age, and we ought to expect Him to work with us if we serve Him today. Oh, the strain and worry, the disappointment and loneliness of those who try to engage in the Lord's work by themselves without realizing the presence and guidance and confirmation of the Lord in all the work!

II. **The Text—Matt. 28:20.**—"Lo," this word seems to call special attention to a fact that might be overlooked. That fact is, that in the service of evangelization **"I am with you always** (all the days—Gr.) **even to the end of the world** (age)."

Heb. 13:5, 6.—This passage warns against a common fault among professing Christians, namely, Covetousness. No one who lives in the conscious presence and keeping of the Lord, needs to be grasping and stingy, and discontented with their lot in life. He has promised, "I will never leave thee nor forsake thee." If we manifest covetousness in any of the above named ways we prove our failure to receive Him at His promise.

III. **Outline Study.**

1. His presence manifest.
   a. By the coming of the Spirit.—Jno. 14:16-18.
   b. By the work of the Spirit in the world.—Jno. 16:7-11.
   c. By the work of the Spirit in the believer.—Jno. 14:26; 15:26; 16:13-15; Gal. 5:22, 23.
   d. By answer to prayer.—Acts 4:31; 12:5, 11, 12.
   e Conversion of sinners.—Acts 2:37-47.
   f. By providential work in behalf of His people.—Rom. 8:28; Acts 27: 21-26.
2. Service to Him the position of assurance.
   a. A test of His working in us.—Col. 2:29; I Cor. 9:1,2; II Cor. 3:1-3.
   b. A test of His blessing on our work.—I Cor. 3:6, 7.
   c. Brings us under the promise.—Matt. 28:20.

PERSONAL THOUGHT

Blessed service that brings with it the companionship and partnership of the Master.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Serve.**
2. The Friend Who Sticketh Closer than a Brother.

For Young People.—
1. The Master We Serve.
2. The Business He Commands.
3. The Promise of His Presence.
4. The Evidence of His Presence.

For Older People.—
1. Conditions of Blessing in Service.
2. Knocking or Supping (Rev. 3:20)?
3. His Preparation of the Way for Definite Personal Work.

SEED THOUGHTS

Still Jesus joins Himself to us; still He walks with us, by His Word, His providences, His Spirit; still He seeks to enter into our sorrows and trials, and to console and cheer us. But we know Him not. Our eyes are holden by unbelief. We do not press Him to abide with us. Hence He is grieved, and we are left alone in the night.—Richard Fuller.

"Lo! I am with you alway, even to the end of the world," is not an idle—not an unfulfilled promise. He is not with us merely as a thought, but as a life. He gathers us up unto His own being. He floods us with it. There is inspiration here, certainty for any duty, for any endurance. The faith, Christ with me, can make the poorest, hardest life luminous, joyous, glorious.—W. Hoyt.

FAITHFUL IN LITTLE THINGS.—Luke 16:9-12

Topic for September 5

MOTTO

"Faithful over a few things."

THE STUDY HOUR

I. **The Topic Defined.** Faithfulness is a virtue. A virtue is not changed by small considerations. Just as water is water whether in a cup or in the ocean, and sand is sand whether it compose the pebble or mountain; so faithfulness is faithfulness, and does not change under various conditions of life.

We speak of faithfulness in little things not to leave the impression that there are different varieties, but to emphasize an essential characteristic of the genuine article. There are those who seem to show faithfulness in large considerations who are found wanting when it comes to the little things. This shows, not, that the variety changed, but that what was considered faithfulness was really something else that must be marked by a selfish or ungodly name.

Faithfulness then is that virtue which does the right and stands by it under all circumstances of life.

To study how important that faithfulness be found in the little things will assist us in meeting the issues of life, where we may be tempted to loosen our integrity, and proving to ourselves that we are either found wanting or are in need of courage to take hold and become established.

II. **The Text, Luke 16:9-12,** is a statement of the quality of faithfulness in little things by our Savior. Those who would gladly expend their energy in an endeavor to buy the everlasting habitations, at the same time prove the selfishness of their aim by the way they deal in their secular affairs. God will reward our faithful stewardship because it has that abiding quality that stands true without looking for the great reward. If the eye were on the reward the faithfulness would be wanting and little things would soon sift it out.

III. **Outline Study.**

1. Little things are not to be despised.
   a. A day of smal! things.—Zech. 4: 10.
   b. Small to woridly wise men.—I Cor. 1:18-31.
   c. A little town.—Micah 5:2.
   d. A little child.—Luke 2:7-12.
   e. A little deed.—Matt. 10:42; 25:40, 45.
   f. A little word.—Matt. 12:36, 37.
2. Faithfulness before God reckoned by the little things.
   a. The few taients.—Matt. 25:14-29.
   b. All things.—I Tim. 3:11; Acts 20: 27.
   c. A little offering.—Luke 21:1-14.
3. Faithfulness is rewarded.
   a. Preservation.—Psa 31:23.
   b. Mercy.—I Cor. 7:25.
   c. Crown of life.—Rev. 2:10.
   d. With the King of kings.—Rev. 17: 14.
   e. Crown of righteousness.—II Tim. 4:7, 8.

PERSONAL THOUHT

Do we find the little things of life making a record against the faithfulness of our spirit. Then let us not glory in the greater work we are doing. "Seek ye first the kingdom of God and his righteousness."

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Faithful.**
2. "Faithful Children."

For Young People.—
1. The Importance of Little Things.
2. The Test of Faithfulness.
3. The Fruit of a Faithful Christian Service.
4. The Rewards of a Faithful Life.

For Older People.—
1. Faithful to Our Calling.
2. The Legacy of Faithful Young People.

SEED THOUGHTS

We are to work after no set fashion of high endeavor; but to walk with Jesus, performing, as it were, a ministry on foot, that we may stop at the humblest matter and prove our fidelity there.—Horace Bushnell.

All mischiefs which befall Christian character, and destroy its growth, are such as lie in the ordinary humble duties of life.—Sel.

Duty is duty, conscience is conscience, right is right, and wrong is wrong; whatever sized type they may be printed in, "Large" or "small," are not words for the vocabulary of conscience.—Alex. Maclaren.

SYMPOSIUM

What is a Good Education?

A good education includes a thorough knowledge of the Bible, the written guide to all good. It is inconsistent for an individual to say that the Bible is the great Book, the source of life, the guide of action, the support of the moral life of the indivdidual and the state, and more nearly universally read and known than any

other book, and then place it in the sphere of an elective in his system of education. Any education must be necessarily narrow that is void of a thorough knowledge of the Bible. A broad education includes a knowledge of the broadest (in the sense that it is extensive) book. We are apt to say a man has a good education if he knows a little language, mathematics, and science. Let us not cast these out but let us raise the standard and lead each other to ask one more question when deciding a man's educational attainment, "Does he know the Bible?" A negative answer to this question means his education is **narrow,** not **good.** "I have more understanding than all my teachers for thy testimonies are my meditation" (Psa. 119:99).

Allen H. Erb,
Newton, Kans.

Every person has a mind, a soul and a body to care for. The person who knows most about the mind, the soul and the body is surely better prepared to take care of them than one who knows little about these precious gifts. Many persons gain this knowledge fragmentarially in the course of a life time, but it has been found that a good command of this knowledge can be gotten in the course of several years' study of life problems under the leadership of Christian teachers and the helpful companionship of conscientious fellow students. For this reason many believe it is a pity to spend a life time in getting a command of life that can be gotten in school in three or four years. By education we almost without exception mean spending several years at a place equipped with buildings, libraries, laboratories and various other helps in mind training under the leadership of sympathetic teachers and in the stimulating companionship of fellow students. To be educated, then, is to appreciate one's powers of mind, soul and body and to know how to use them to our own good, the blessing of our fellowmen and the glory of God.

Paul E. Whitmer.,
Goshen, Ind.

Education is not merely knowledge put into the head. That is part of it. Neither is it obtaining that kind of knowledge which puffeth up, nor that kind of "Headucation" which learns well the ways of the world in its vanity and pride—swelling the head and shriveling the heart.

A good education in the sight of men may mean a high school, academic, college or even higher course. In the sight of God it may mean nothing more than "knowing that your redeemer liveth," "Knowing God and Jesus Christ whom God has sent." Listen to the educated Paul: "I count all things (education, culture, etc., etc.) but loss for the excellency of the knowledge of Christ Jesus my Lord." His worldly education counted very little with him in the presence of God. Are we losing sight of this great fact?

Education that educates people away from humility and meekness, away from God and faith in the Holy Scriptures is educating people away from heaven and for hell, much as it might be fitting them for the world. Such an education is not good.

Some one has said, "The worst education that teaches self-denial is better than the best that teaches everything else and not that." Anything called education which lacks or destroys humility has its source from the devil. Wellington says, "Educate men without religion (Christian) and you make them but clever devils."

John H. Mosemann,
Lancaster, Pa.

The education received at your Church school, controlled by Christian men of tested and orthodox faith, is good. Powerful as is the force of opinion in the direction of secularized education, earnest as are the advocates of education without religion, an education divorced from religion is bad, while that united with religion is good. That only can be good which is controlled by religion. Such education gives complete spiritual, mental and physical development, and thus enables one to be pre-eminent in usefulness to God. A good education is that which gives form to mental and heart activities, for form adds not only beauty but force as well. The difference between a stick and an arrow is not in the quality of the material, but in the form of the material. The difference between a mere piece of glass and the lens of the telescope is one of form. A good education shapes minds and hearts into arrows and lenses for the greatest usefulness in life.

J. D. Charles,
Hesston, Kans.

A good education is the systematic development of the mental, physical, and spiritual powers of man. A lack in any one of these is harmful to the others. This development must not cease. While it is true that the natural body totters under heavy burdens and old age, and the mental powers may not perform their functions at the same period of life, yet up to this period development must continue. It is a sad mistake to think that passing the required grades of a common school, or college course completes an education.

In our vicinity, just lately a graduate from an agricultural college learned how to plow by taking hold of the **real** plow handles. In fact he was much discouraged with his first attempt. A good education leads an individual to the greatest possible usefulness to humanity. This is characterized by the farmer, the mechanic, the missionary, the teacher, the minister, and all other honorable vocations in life. No one has a good education who lives for self.

S. G. Shetler,
Hubbard, Oreg.

A good education may be said to consist of a complete development of all the innate powers of a man which are of such nature that it is to his highest good and that of his fellowmen that they should be developed. We may for convenience speak of it as being three-fold in its scope and consisting of (1) **an education of the moral nature;** (2) **a training of the intellect;** (3) **a development of the physical being.** By education of the moral nature we mean: (1) **a training of the moral judgment or conscience** to know right from wrong, good from evil as God knows them; (2) **a development of the emotional** nature so as to deepen the highest and purest of human instincts and feelings; and (3) **a disciplining of the will** to a loving desire and determination to move in harmony with the laws of God and the dictates of conscience. By a train? ing of the intellect we mean, primarily, **the ability to think clearly and independently** on all problems brought to the consideration of the mind. The development of the physical powers are essential to afford a proper basis for the others. We are also coming to believe that all men should be trained to some useful occupation. It will naturally follow from this definition of education that all work whether in the form of manual labor, or study as well as play and recreation may be made educative.

W. W. Oesch,
Bristol, Ind.

The basic foundation on which all true progress and development rests, is the law of Jehovah. This law is perfect (Psa. 119:7), and, as we have it, is contained in the Bible. Whatever harmonizes therewith, tends towards progress; whatever opposes it, or questions it, leads to retrogression, because it is out of harmony with the mind of Him in whom is vested all power, authority, and wisdom. To discover the means or the channels by or through which energy of mind and body may be directed so as to be in accord with the omnipotent mind of the Creator, is the essential objective of good education. This applies to every one, irrespective of station or position, whether cobbler or manufacturer, preacher, singer, or servant. Every human being is assigned a place in God's plan. To help find that place, and awaken the desire to occupy it with no regard for self interest, only that the Creator's eternal purpose might not be disturbed, but carried out in even the smallest detail, and to be content to leave ALL the results with God (Matt. 6:33), is the great problem for all good educators. Energy applied otherwise is mis-applied. Since all that is good and noble and elevating cen-

(Concluded on page 255)

THE SUNDAY SCHOOL

THE IDEAL SUNDAY SCHOOL

It was a beautiful afternoon in the land of Judea, and upon a hillside, shady with trees and cool with the breezes from the River Jordan that flowed in tranquil silence near by, there occurred one of the scenes in our Savior's earthly life that is full of meaning and has been recorded by Matthew, Mark and Luke, to show to us the intense love of Jesus for little children and his matchless sympathy to those who need him.

Let us go back to this day for a short time and live it over again. Jesus was sitting among the multitude, teaching them, answering their questions and hearing the occasional words of scorn which the narrow-minded Pharisees delighted to hurl at Him and must have grown weary in body from the ceaseless hours of toil, when the music of childish voices was borne to Him from the valley below. Turning, the dear Master saw happy groups of brothers and sisters, with their mothers, the joyous children of the province, who had long known of this promised day—had listened night after night to the stories the mother voice told in the hush of twilight—of this great guest who had come to earth from heaven because He loved them and longed to teach them how to live, that He could share heaven with them. We can imagine their feelings as they came trooping up the hill, with hands full of flowers for Him, and we may realize their fright and sorrow when the disciples, in mistaken kindness to their Master, refused to let them come nearer than the edge of the crowd. But suddenly the mass of people parts and from the midst ring out the glorious words, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God."

Fearless and with shining eyes they cluster round Him and listen, as only children can to His words of love. He blessed them. Upon their curls His dear hands rested in prayer, and in His arms the wee ones found a glad resting place. When the sun was low, and the sweet birds were winging homeward, the lilies on the hillside were softly brushed by tiny feet as the homeward journey was begun, and thus ended one of the most tender days our Savior ever lived.

The children had brought to Him their love and devotion and flowers, and He knew that their loyalty would be unswerving. He knew, too, this devotion and loyalty would shine, a thread of gold through the ages, and that the children of the world would never be His enemies. They never have been. From the world of children the world's Savior receives only trust and faith and love. It is the older minds and older hearts that hurt Him, the older ones who jeer and mock and dare to doubt His divinity.

With this story simply told we come to our topic. The ideal Sunday school was begun on that day, and the Church that studies this aright can never have other than the ideal school.

We must remember its fundamental principle. Listen! The **fathers** were there; the **mothers** were there; the **children** were there, and **Jesus** was there. Could anything be more ideal? We must have these united, or we build in vain. Many times in communities the mothers and younger children band together and build up a Sunday school bravely, and the work is interesting, but it would be doubly so if the young men and the fathers gave their time and encouragement also.

The reason why so many of our schools are without their class of young men is because the fathers remain away. If father comes, brother is there. If father stays at home, so does brother. God bless the mothers—they are the very heart of the Sunday school work. A teacher only studies the lesson with the children one hour each week, but a consecrated mother studies the lesson every day with the children, and it is **their** influence we reverence. To create the ideal school, the little ones must not be sent alone, while mother writes or reads or visits at home. In our story the mothers brought the children and this is the only way.

Then the literature used must bring out the light and love and beauty of the Christ-life, or it fails in its mission. Too often we poke the Bible in some dusty closet and fill the school with tracts and suggestions and leaflets and special programs, until the brain of childhood grows confused and the real lesson, the only lesson of worth is never learned.

We must have Jesus! In our lesson, our singing, our prayers, we must make His life real, intense, and his love the most precious gift of God. **Fathers, mothers,** children, **Jesus** this is the Ideal Sunday school.—Sel.

THE RIGHTS OF THE PUPIL

1. A right to expect Bible instruction.
2. A right to expect a competent teacher.
3. A right to expect an example (In the life of the teacher)
4. Every pupil has a right to be classified according to his age and ability.
5. A right to be comfortably seated.
6. A right to be made to feel that he is a necessary part of the school; that it was started for him and that it is maintained for his spiritual good, and not for his amusement or entertainment.

"The pupil has a right to expect the Sunday school to safeguard him against the evils and dangers of life and offer to him a course whics will help him to realize the greatest good both for himself and his fellow men."—Sel.

PRACTICAL SUGGESTIONS TO THE CHURCH-GOER

Things to Take to Church

1. Your Bible.
2. A notebook and pencil, and be on time.
3. A quiet, prayerful, reverential spirit.
4. A longing for a personal blessing.
5. A desire to be a blessing as well as to receive one.
6. The love that "seeketh not her own."
7. The consciousness that you are going to worship God in the name of Christ, and the power of the Holy Spirit, and not please yourself.

Things to Do at Church

1. Take your seat early.
2. Sit at the front, and in the far end of the pew that late comers may be accommodated.
3. Cheerfully give seat or book to strangers.
4. Pray for the pastor and worshipers.
5. Note down texts, scripture references, striking sentences and vivid illustrations. You may find use for them all.
6. Do promptly whatever is requested of the audience.
7. At the close give a kindly welcome to strangers.

Things to Bring Home from Church

1. Gratitude for the privilege of public worship.
2. Zeal for work with God in the salvation of men.
3. Greater love for the souls of the backsliders and impenitent.
4. A new sense of the joy of fellowship.
5. An inspiration for the coming year.
6. A resolution to invite someone to the next service.
7. A reverential spirit which will not stop to gossip or criticise, even in thought, either the preacher or his sermon.—Georgia Sunday School News.

FARM AND HOME

CAN A CHILD LEARN SELF-CONTROL?

A minister now prominent in the church and well known for his deep spiritual life when a theological student was much troubled by frequent temptations to loss of temper. His discouragement was not lessened by his being intimate with another student whose self-control seemed almost superhuman. One day the first man happened to make the acquaintance of the mother of his friend, and he ventured to refer to the subject uppermost in his mind.

"Mrs. Roe, your son is the despair of my life. Look at him; never a trial, a vexation, a temptation, overcomes his self-poise; he is always calm and self-possessed."

"My dear man," returned the mother, with a smile, "don't let yourself be discouraged. When Richard was a little boy he had the worst, most ungoverned temper that I ever saw! He would throw himself flat on the floor, kick the carpet with his heels and yell aloud in perfect paroxysms of rage."

"Then how did he—why, it is impossible!"

"No, it is very possible," returned the woman. "He and I had many talks about the matter, and he began to try to control his temper. But it was a long, hard struggle. Some little thing would go wrong. He would fly to pieces on the instant and quiver all over with anger. I sent him to the corner of the room, to stand face to the wall until he should be ready to say that he was sorry for giving way. As he stood there I could see the curls on his head shaking with the violence of his passion. Oh, very, very often I was tempted to say, 'There, there; it is all right, Richard!' and take him into my aching arms. But I held my self in hand, though it took all the will-power I had. And at last he would gain the mastery—in every instance, turn to me with a wintry smile on his face and say, 'Well, mother, I beat it that time!' And that is why my son seems so self-controlled today."

The incident gives an answer to the question that heads this article. It suggests, too, who have the best opportunity to help the child to gain self-mastery. A mother comes to the life of her son or daughter, and in the early years of character formation it is the mother who has the opportunity—the obligation—to see that her influence is always toward the little one's growth in self-conquest. But often it is the father who is most intimate with the child. A pastor sat in the study of a banker, whose home was childless. "Once we had a child," confided the man, "our little son. He died when only 4 years old. Yet he lived long enough to give a lesson in self-mastery that will be an inspiration to us all our lives.

"It was hard for George to control his temper at first. For a long time his mother and I did not know what could be done to help him. One day the opportunity came: Turning over the leaves of a book George came to a photograph. 'Who is that, Fader?' he asked. 'That is Mr. Lincoln, son.' And I told him something of the life of the emancipator.

"Silently George turned back to his book. Moment after moment he gazed at the homely features of the great president. At last he looked up at me, the light of decision in his child eyes. 'I'm going to be like Mr. Lincum, Fader,' declared my boy.

"A few hours later another of his tantrums developed. He kicked and he screamed, until suddenly I reminded him: 'Like Mr. Lincoln, son; like Mr. Lincoln!' There was absolute silence in the room for an instant, an almost terrifying quiet. Finally the little fellow threw back his shoulders, gulped a moment, then, 'Yes, Fader, I will!' he said. Through the tears on his eye-lashes my son smiled bravely up at me, turned away and began cheerfully playing as though nothing had happened. And this was but one of many such occurrences during his short life with us."

Surely a child can learn self-control, a very young child, too. Indeed, it is in the plastic days of childhood that self-mastery is most easily attained and made habitual. —Continent.

WORTH WHILE SUGGESTIONS

The time to start egg getting next fall and winter is **right now,** and if I could make my voice heard to the furthermost corners of the earth I would yell myself hoarse in an earnest endeavor to make every keeper of a single fowl understand that the spring lends the only helping hand to the solution of the winter egg problem. Feeding gold or diamonds, if either or both could be turned into egg forming material, would be wasted on hens for fall and winter eggs.

A spring-hatched pullet lays in the fall and all winter, provided she is hatched right, at the right time and is handled right up to the point of natural maturity, November 1st, or thereabouts. And she does not molt if she does not begin laying before October 20th. She will lay all fall, winter, spring and summer, molt in late September, October or November the following fall and is then classed as a hen, and a non-producer. And thereby hangs the whole ruinous tale of failure in winter egg production.

This self same molting, non-productive hen is your next spring's breeder, nothing more. It does not require 50 breeders to reproduce 50 of their kind—10 breeders will more than do the trick. Sell your rejects, retaining the **best** for yourself and reproduce your flock. Make of it a flock of spring-hatched fall-egg layers and you will have taken the road to success.

Failure (through no fall nor winter eggs, and the burden of big feed bills to carry over a lot of next spring's layers), abject failure, awaits the man or woman who refuses to leave this "hen" rut. Egg farms make money selling eggs in the time of greatest demand and consequent high prices.

If one-half the poultry raising population would discard hens and adopt pullets the whole egg situation would take on a different complexion and present losses would be turned into millions of dollars profit.

Start now for next fall's egg goal; it is easily reached and is certain of achievement.

Could all the advice given by poultrymen to beginners be put into one short paragraph it would be nothing more than this, "Hatch next fall's layers each spring."

An incubator waits on no hen; a hen waits on her own inclination to sit on eggs. Beat the hen to it with an incubator.

Can you imagine a big poultry farm feeding from 5,000 to 10,000 hens all fall and winter and not getting an egg?

How many times the cost of the plant would be required to feed while waiting for spring eggs?

The poultry plant that operates year after year produces fall and winter eggs, and is successful for that reason.—Practical Farmer.

"Pray till the tear comes; work till the sweat comes, and give till it hurts."

"Most of us get what we deserve, but only the successful will admit it."

CURRENT EVENTS

Conditions in Mexico are deplorable and seemingly hopeless. The recent note sent the warring factions by President Wilson, of which mention was made in the preceding number of the Christian Monitor, does not seem to bring the solution of the difficulties any nearer. Considerable fighting is going on but without decisive results. Carranza in the south is obdurate and refuses to consider any suggestions of arbitration. He is interrupting the dispatching of news from southern Mexico, and the world has little knowledge of what is really transpiring in the war-torn republic. Carranza forces tried to capture Mexico City from the forces of Zapata, but failed it is reported. Reports have been received to the effect that famine and anarchy reign in the Mexican capital. Looting and lawlessness are prevalent. It is rumored that if it were not for the war in Europe that some of those countries would insist that an expedition be sent to Mexico City for the purpose of bringing relief and protecting foreigners and foreign interests. Conditions are said to be similar to those that existed in Pekin, China, at the time of the Boxer uprising. There are those who think that the United States will have to take definite steps soon to bring about better conditions, and to do so it will be necessary to intervene. Recently Ex-President Huerta, whose refusal to salute the American flag led to the occupation of Vera Cruz by United States forces in April, 1914, came to the United States from Europe. Being an undesirable person to have in the United States efforts were made to keep him out, but they failed. On June 27, he with one of his former generals was arrested in New Mexico by the Department of Justice on the charge that he was engaged in a conspiracy to launch a revolution from neutral territory against the factions in Mexico. The Department claims to have an abundance of evidence to prove their contention. Since then a number of other Mexicans have been arrested as fellow conspirators. It is claimed that large supplies of ammunition and arms have been sent to the border by Huerta and his agents to be used in the new movement in Mexico.———Mexico City is reported to be in the hands of Carranza. Food is being rushed into the city for distribution among the starving. It is said order is being restored and the government organized as rapidly as possible. Gen. Villa is said to be approaching Mexico City from the north with the intention of wresting it from Carranza. The United States government is awaiting further developments and is not yet ready to recognize any faction. It is intimated that if Carranza can hold the city and give evidence of his ability to establish a government that he will be given support and recognition by the United States.

The illegal interference with neutral commerce on the part of England in carrying out her "starvation blockade" of Germany, and the illegal slaying of American citizen by torpedoes on the part of Germany both furnish grounds for a just grievance against these two countries by the United States. While the wrong done by Germany in taking the lives of neutrals overshadows the wrong done by England in the public mind, "our press shows almost as little inclination to yield ground on the one issue as the other." Both nations in the course they are taking are exceeding their rights, and both nations seem determined to insist on having their own way and refuse to give a satisfactory reply to the protests of the United States who really is the spokesman for all neutral nations whose rights are being trampled upon by the belligerent nations. When the majority of the world powers are at war it seems that virtually all treaties and agreement formerly held sacred are but "scraps of paper." American shipping is suffering hardships because of the blockade policy of England. "One committee that conferred with Secretary of State Lansing spoke for importers who have $50,000,000 worth of articles tied up in Germany because of the refusal of the British Government to allow them to come through to the United States. In many cases, we are told, these goods were ordered before the war." The American firms purchasing these goods have obligated to pay them, they are ready for shipment, the manufacturer is demanding payment, but the importers cannot get their goods. In addition the importers have sold much of this merchandise to American business men, and are responsible to deliver the goods. The cotton industry of the South is also a great sufferer because of British interference with our commerce. About two-thirds of our cotton is shipped abroad, but some of the best foreign markets have been closed. In the negotiations with both countries on the questions at issue no satisfactory agreement has been reached. Germany insists on the right to attack British vessels, and that if neutrals assume the risk of traveling on the enemy's vessel they do so on their own responsibility, and is willing to guarantee that she will not knowingly attack a neutral ship. This does not satisfy the United States, and what the next step by this Government will be remains to be seen. What the outcome of the negotiations with England will be the future alone will reveal. It is to be hoped that the United States will not become embroiled in this European quarrel.

The requirement of some military service from all men between the ages of 18 and 45 is the recommendation of a committee appointed by the National Security League. This League was organized soon after the war in Europe began and is composed of prominent men and others who believe that the best preventative of war is thorough preparation for war. It is strongly supported by army and navy officers and those believing in militarism. Among other recommendations are the following: The development of the National Guard to the full limit of efficiency, making it serve as an effective school for officers;- a course of study in the public schools calling attention to the need of public service; sports and physical drills for school children; a theoretical training in the art of maneuvers as a part of the college curriculum, and an official classification of all those fitted for military enrollment. The committee goes on record as being opposed to giving military instruction to the children of America in the public schools. The militarism of Germany has been condemned and yet there are those who seek to fasten a similar system upon this country. It is to be hoped the time will never come when these recommendations will become an actuality in America.

The application of heat to the earth for the purpose of advancing crops has been demonstrated to be practicable. A German professor at Dresden has made experiments by using the waste heat from factories and industrial establishments. Fruits and vegetables grown under this novel condition, it is stated, have been found to advance about twice as fast as the same things planted simultaneously in normal unheated ground and have attained 40 to 100 per cent. greater size. Crops grown on the heated ground brought so much higher prices that the cost of heating was more than met. The waste heat is used to heat water which is piped to gardens and farms nearby.

The great offensive German-Austrian movement which has swept the Russians out of nearly the whole of Galicia has been checked by the Russians. After the recapture of Przemysl Lemberg soon fell into the hands of the Germans. The Russian defense has stiffened in some places and is holding the enemy in check, but the issue has not yet been decided. The German and Austrian forces appear determined to inflict a decisive defeat upon the Russians if at all possible. In the Western arena ground is gained by yards, frequently to be lost by a counter attack. Reports from this battle line are so conflicting that it is difficult to determine what is actually being done. The great offensive movement of the Allies, which was to begin several months ago, has not yet been launched, due, it is asserted, to a lack of sufficient ammunition. In the South the Italians are reported to be making progress slowly against the Austrians who are in strongly fortified positions. In the Dardenelles the Turks seem to be holding their own. It is claimed by the Allies that the Turks are being slowly driven back and "systematically decimated." The loss of life in the effort to force the Dardenelles is said to be very great. After nearly a year of fighting the end of the conflict is not yet in sight. The general opinion seems to be that it will be a long war, and will not end until one side is exhausted, as there is no disposition on either side to stop short of a complete and decisive victory. It may be that the war will stop as suddenly as it began. No one knows.——A recent report stated that the Emperor of Germany shall have said the war will end next October.

On July 6 the National convention of the Anti-Saloon League opened its annual session at Atlantic City. The convention has been reported as one of the strongest ever held and one that will give a great impetus to the prohibition sentiment now sweeping over the nation. A saloonless nation is predicted by 1920. The liquor question has become a national political issue and promises to be a factor in the next Presidential campaign. Special efforts will be made by the Anti-Saloon League to elect "dry" representatives to the state Legislatures not yet in the prohibition column and also "dry" representatives to Congress. The fight against the liquor traffic is to be carried to a finish and the progress being made is encouraging to the enemies of the saloon and disheartening to those engaged in the traffic. Despite the oft repeated statement by the liquor crowd that prohibition does not prohibit the value of brewing and distilling investments are depreciating and saloon properties are becoming undesirable holdings.

About a score of Americans lost their lives when the steamship Armenian was sunk by a German submarine. The ship was bound for France with a cargo of 1400 mules to be used in the war. Considerable excitement was occasioned in the United States by the news that some more Americans were killed, but according to the testimony of the captain of the ship the German submarine was within the rights of international law. When the submarine was sighted and after the Armenian was signalled to stop, the captain made an attempt to get away and surrender only after his vessel was damaged and a number of his crew had been killed by the shells fired by the submarine. If an official investigation proves that the Armenian tried to escape after receiving a signal to stop, the Armenian muleteers are deprived of immunity.

The United States faces the possibility of intervention in turbulent Haiti. For some time a revolution has been in progress. The United States made efforts to adjust the difficulties and come to an agreement with the little island republic. The suggestions made by this government were rejected, one of which was the placing of the collection of customs duties under the control of the United States to prevent these receipts from falling into the hands of unscrupulous politicians. The administration has dispatched an armored cruiser to the scene of trouble with marines on board, and intervention may be necessary to bring about peace. Since 1908 Haiti has been having a constant revolution. No less than eight presidents have been elected and overthrown in that time.

The liquor men are perfecting a large organization to combat prohibition. They are attempting to line up all those industries that may be affected by prohibition. Their most recent effort is to enlist the tobacco interests. The liquor men claim that if liquor is prohibited that the next step will be the prohibition of the use of tobacco. Whether the tobacco interests are responding to the plea and lining up with the liquor crowd we do not know. We do know however that the two evils are very closely related, at least they are intimately associated in thousands of lives. The sooner humanity is rid of both of these evils the better it will be.

The enlistment of the men in the armies in Europe is affording the women more openings for work. Women are replacing the men who are at the front. Prior to the war women had been quite extensively employed by the railway companies, but they are now filling more places than ever before. They are employed to do clerical and accounting work, serve in the refreshment departments, car cleaners, platform porters, ticket collectors, etc. The basic idea in getting the women to fill the places of men is to get the men to enlist in the army and go to the front.

The attempt of the Allies to force the Dardenelles is meeting with desperate resistance. The Allied army has inflicted heavy losses upon the Turks, and in turn has suffered heavy losses. Little progress is being made judging from the few reports coming from the scene of conflict. On May 26 the British battleship, Triumph was torpedoed, and the following day the Majestic met the same fate. The Allies have lost no less than six battleships in their attempt to force the strait, and several have been badly damaged. Since the appearance of German submarines in the Dardanelles the danger to the attacking fleet has been greatly increased.

For every cent derived from the liquor traffic in Dauphin county, Pa., five cents are expended to care for the victims of the traffic. The Board of Poor Directors in their annual report state that the annual revenue to the county, containing the capital city, a year is $34,315, while $186,000 is spent in partially remedying the evil liquor does. About 90 per cent. of those in the almshouse have been brought to their present plight by liquor. It is also reported that men sent to the almshouse filthy and diseased, after being cleaned up and made well; they leave; go to the saloon are soon back again for care and treatment. From the purely economic standpoint the saloon is condemned.

The number of automobiles in the United States for the first time reached 2,000,000, on June 1, 1915. Someone estimated the cost of operating these cars for one year at $730,000,000. This estimate includes the cost of gasoline, oil, tires, garage charges, accessories, etc. The new cars purchased numbered 600,000, fixing an average price of $750 will make an additional cost of $450,000,000. Consequently the total cost of the enjoyment of motoring is estimated at $1,180,000,000.

The British forces under Gen. Botha early in July succeeded in conquering the Germans in German Southwest Africa. Gen. Botha after suppressing a rebellion against British rule began his operations against the Germans late in February of this year. The Territory conquered and wrested from Germany comprise an area of 324,420 square miles. The population is 79,556, chiefly Hottentots and bushmen. The European population in 1913 was 14,816, of whom 12,292 were Germans.

Prof. See, noted astronomer and United States naval observer at Mare Island, Calif., announced that he had discovered the cause of gravitation. Prof. See hints that he is able to screen bodies from gravitation. If able to do this, a scientist says, "innumerable possibilities will be opened up from a practical standpoint." A fuller statement from Prof. See, and a practical demonstration is eagerly awaited by scientists and others.

(Concluded on page 254)

MISCELLANEOUS

SCIENCE IN GERMAN CONCENTRATION CAMPS

One of the most difficult problems in connection with the housing of war prisoners is the enforcing of rules likely to insure satisfactory sanitary conditions. In fact, the inmates of most German concentration camps are a remarkable medley of nations and races whose ideas of bodily cleanliness do not always conform to the European standard. While filth is one of the most potent factors in the spreading of disease, its invariable concomitant, vermin, has been found by recent research to be the carrier of infection with certain epidemics. Hygiene thus becomes a necessity not only for humanitarian reasons, but for motives of self-preservation.

The first care to be taken on the arrival of each fresh troop of prisoners, therefore, consists of cleaning their bodies and clothes as thoroughly as possible. This, in the case of Russian prisoners, is effected as follows:

The men, in groups of 50, are introduced into a hall where they are made to undress to the skin. While they are then administered a shower-bath, their clothes, made up in bundles, are thrown into a disinfecting oven, in order there to be exposed for about 20 minutes to the action of live steam, the most effective means of killing microbes as well as vermin. After the bath, the men are made to enter another hall, where their clothes are handed back to them. Most of them, however, must have their hair cut previous to this operation, thus ridding them of the most troublesome and dangerous of pests which in the present war has assumed unprecedented proportions, and which, apart from bodily discomfort, has been shown to be the carrier of petechial fever. Many other processes have been tried, but none has been found as effective against lice as the action of live steam.

Each barrack, housing 200 to 300 men, has its own wash-house, where the men are at liberty to wash their clothes as well as their bodies. Moreover, there are in each encampment, actual baths and shower-baths of adjustable temperature.

Another factor making for satisfactory sanitary conditions is an ample supply of good air. The barracks are spacious and well aerated, and the men are at liberty to walk about the grounds without any constraint. All the prisoners' camps are, moreover, situated in healthy surroundings, and some in woody, hilly districts.

Military drill and gymnastic exercises under the orders of the men's own superiors are made regularly to counteract the effects of protracted leisure. In fact, only part of the prisoners can be employed at some work or other—at the Zossen encampment only 3,000 out of a total of 15,000. Further evidence of the great amount of personal freedom left to the prisoners of war is found in the fact that they are allowed to play their native game, e. g., football.

Great care is bestowed on the treatment of patients. Every morning the German doctors make the rounds of the barracks, when those feeling unwell are expected to report themselves sick. There are several stages in the medical treatment, those slightly unwell only calling at the ambulance, while those a little worse are sent to a hospital for slight complaints. Those somewhat more seriously ill go to the Encampment Hospital, while all really serious cases are referred to a large military hospital for treatment. The German doctors are often assisted by their foreign colleagues, and the chemists' shops are likewise conducted with the help of native chemists chosen among those interned at the encampment. Another instance of the great amount of liberty enjoyed by prisoners is the fire brigade of the Guben Concentration Camp, which consists entirely of Russian war prisoners who are thus afforded an opportunity of useful exercise. Many camps, moreover, have their little newspaper issued by the prisoners in their own language. This comes also under the heading of sanitary measures, there being a hygiene of the soul as well as the body. The fact that prisoners are, in a certain measure, e. g., in the case of artists, allowed to exercise their own profession should finally be mentioned in the same connection.—Scientific American.

When a hunter went to examine a large bald eagle which he had shot in the Allegheny mountains, he was surprised to find one of the eagle's claws held firmly in a strong steel trap having a chain five feet long. The trap and chain had not been heavy enough to prevent the eagle from flying, but they had wearied the bird and brought it within easy reach of the rifle. Thus doubt frequently entraps and brings the doubter within easy range of the enemy's rifle, and always does it render him incapable of rising to the heights he might have gained.—Sel.

ESKIMO DOGS FOR THE MARKET

At Grove Park, one of the suburbs of London, Mrs. Scott conducts a very interesting dog farm. Her specialty is Eskimo dogs, which she breeds and trains for the market. The market is not very large, but it is sufficient to make it worth her while to raise and train the best possible Eskimo dogs. It is not the food market, nor the ordinary dog market. It is the market for Eskimo dogs which are trained for Arctic exploration. If you decide to make a journey to one of the poles, you know that Eskimo dogs are absolutely essential. You can get good Eskimo dogs in Greenland, or in Alaska. But the good dogs in Greenland may not be exported except by special permission of the Danish government; and the good dogs in Alaska are not so good. One trouble with ordinary Eskimo dogs is that they have no breeding and no discipline. They will obey the master with whom they have been brought up, but when they start after fish or other game, even their master can control them only by the exercise of brute force. For the purposes of your exploration you need dogs that will obey orders given by a white man, dogs that are broken to the harness and are not afraid of work, dogs that have learned team work.

It is this kind of dog that Mrs. Scott raises for the market. Her kennels have only pure blooded animals of carefully selected stock, and from earliest puppyhood she trains them in how to eat and how to work. When she gets through with an Eskimo dog the animal is not nearly so ferocious as one just "growed up" in the surroundings of an Eskimo village. They adapt themselves quickly to new masters, and they have acquired good eating manners, so that they are not so likely to attack the cupboards of fresh game. Mrs. Scott feeds her animals no meat except pemmican, and dried fish brought from Norway; a large part of the diet is specially prepared biscuit. She has supplied trained dogs for a number of Arctic and Antarctic expeditions.—Sel.

"A police superintendent in India has recently asked that some of the Christian young men be trained for policemen. As most of the Christians belong to the low caste, this shows the impressions made on the minds of outsiders by the characters of the Christians."

BALLOON UP 121,000 FEET

The limit to which manned balloons can ascend is about 30,000 feet, but a sounding balloon lately sent up in Italy at the University of Pavia reached a height of 121,000 feet, or nearly twenty-three miles. The sounding balloons, the modern device for exploring the upper air, are usually bags of silk or rubber, about six feet in diameter, filled with hydrogen gas.

The rise until the pressure of gas causes them to collapse or explode, and a parachute then brings down safely the story of the air passed through, as taken down automatically by a special apparatus. This apparatus, called a "meteorgraph," combines several instruments in one. It has an accurate chronograph for time, an aneroid barometer for height, or atmospheric pressure, a metallic thermometer for temperatures, a hairy hygrometer for relative humidity, and an anemometer for wind velocity, and each instrument gives a continuous record by means of a pen resting on a rotating cylinder covered with ruled paper.

The most remarkable fact shown by these balloon soundings of the last ten or twelve years is that the air exists in two very distinct layers In the lower layer, or "troposphere," the air cools about one degree fahrenheit for each 300 feet of ascent; but in the upper or inothermal layer, or "stratosphere," further ascent gives stationary or rising temperature.

The upper limit of the isothermal layer is unknown. The lower limit—lower in winter than in summer—has an average height of about six miles in middle latitudes, but is lower near the poles, and reaches a great height at the equator. The temperature of this layer ranges from 6 degrees F. below zero in the summer to 71 degrees below in winter.—Sel.

"A fence at the edge of a precipice is a lot better than a hospital at the bottom."

"Silence is the best answer to slander."

WORMS THAT EAT IRON

A feasible explanation of the disease which attacks old metal coins is suggested by the recent discovery of some Italian engineers of a microbe which feeds on iron. The discovery was made through the frequency with which railway accidents occurred in one particular portion of the railroad in a certain district.

An examination of the rails was made and the presence of severe corrosion was revealed. A rail was taken up and broken. It was then found to be hollow; and further examination showed the presence of a thin, gray, threadlike worm about a third of an inch in length. A careful examination was made of the habits and appearance of this worm. Upon its head it carried two little glands filled with a corrosive secretion which is ejected every few minutes on to the iron. The ejection had the property of rendering the iron soft and spongy, when the worm at once proceeds to devour it.—Chicago Tribune.

THE BULK AND WEIGHT OF OUR RAINFALL

Mr. George A. Lindsay, writing in the Transactions of the Academy of Science of St. Louis, gives some interesting statistics of the rainfall of the United States, not expressed in the conventional inches of depth, but in the aggregate volume and weight of the moisture that falls annually over a given area. To anyone who is familiar only with the customary method of stating rainfall, it is somewhat startling to learn, for instance, that 43.9 cubic miles of rain fell in Missouri during the year 1896. This is decidedly more impressive than the statement that the rainfall was about 40 inches. In the same year 1,296.4 cubic miles of water is computed to have fallen over the whole area of the United States, and the average annual rainfall is somewhat greater than this: viz., 1,308 cubic miles, weighing 6,000,000,000,000 tons. As an illustration of the fact that most of the water that falls as rain never reaches the sea through the medium of drainage, but is evaporated from the land, Mr. Lindsay shows that the discharge of the Mississippi River at St. Louis is but little greater than the volume of rainfall over the State of Missouri alone, despite the enormous area drained by the river above that point.—Scentific American.

CURRENT EVENTS

(Continued from page 252)

The cotton acerage in the United States has been reduced from last year's acreage by 5,871,000. According to last year's yield this would reduce the cotton production approximately 2,454,078 bales of 500 pounds each. This reduction was made because of the repeated appeals of the government that farmers reduce the acreage because of the stagnation in the market caused by the war.

The birth rate in France has declined considerably since the war began. The rate in 1914 averaged 1,000 births daily. In the week ending June 12, of this year there were only 356 births in the entire country. For a number of years France has been worried because of the constant decrease of the birth rate. A tax on bachelors and the prolonging of their military service, while decreasing that of the fathers of families, and a diminution in the taxes on the heads of families are the measures urged to solve the problem.

The population of New York now numbers 5,245,812. The population of the city has increased nearly 500,000 in the last five years since the United States took the census. "The city of New York is the largest in the world, unless you count together the metropolitan and city police districts of London. The population in 1911 of registration London was 4,522,964, but with the metropolitan and police districts combined it was 7,252,963."

"The fellows who make light of the Bible are not the ones who are setting the world on fire."

"VENGEANCE IS MINE"

(Continued from page 229)

and consequently the believer will not resist evil, but "rather suffer wrong," knowing that his case rests safely in the hands of divine justice. This being the case the believer cannot afford (and he does not desire to do so) to take his case out of divine hands and bring it into the court of depraved humanity. It is his blessed privilege to take the promise of God at its face value, when He says, "I will repay," with the sweet consciousness that his case will be justly dealt with, and in the meantime labor that his enemies may escape the wrath of God which comes upon the evil doer. The believer does not desire the vengeance of God to fall upon any one . He wishes evil to no one.

At this time when the passions of man are appealed to is an opportune time for the believer to exemplify the doctrine of nonresistance. Men are being put to the test regarding this principle. Especially so when there are those who are recognized as religious leaders who appeal to the hatred of man and spur them on to acts of vengeance. Sad indeed that there are such who exalt temporal things far above spiritual values. Nevertheless the truth remains that the believer is not to resist evil. Let the child of God remember the promise of the Father, "Vengeance is mine, I will repay."

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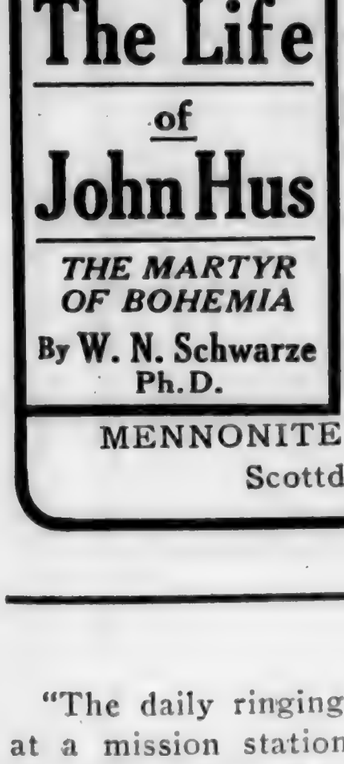

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WHAT IS A GOOD EDUCATION?

(Continued from page 248)

tres in God, so to attain the highest development, which is the generally recognized goal of education, or at least should be, education becomes the means by which ambition is harnessed to wisdom and brought into subjection for service, which, because the vastness of unrealized opportunity is recognized, becomes a voluntary service, striving to attain that which is pure, lofty, noble, helpful and righteous, and scorning that which would weaken or debase, or leave unfinished any project within the pale of human possibility in the upward reach for excellency.

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CHARACTER STUDIES FROM LITERATURE

(Continued from page 227)

those in higher stations. He had never known anything but the quietness of Grassmere Vale, the beauty and sublimity of storm and wind and sunshine, and the peace of a godly home. His love for home and family was the prevailing passion of his old age. Is it not true that attachment to home increases with age? Together with this strong attachment came the growing feeling of dependence upon his son then blooming into manhood. Imagine then the strength of character necessary to endure the loss of both of these at once! For the sake of these things he had spent a lifetime, and yet the strength of love and Godly faith made it possible for him to endure. The poet had here produced a story of tender beauty and holy pathos which any lover of beautiful things in life cannot but admire.

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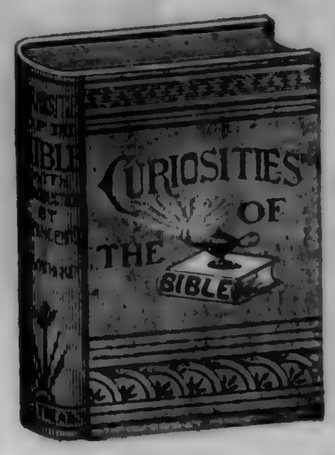

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-à: for [g] I will utterly put out the remembrance of Ăm'a-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sĭ:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'a-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

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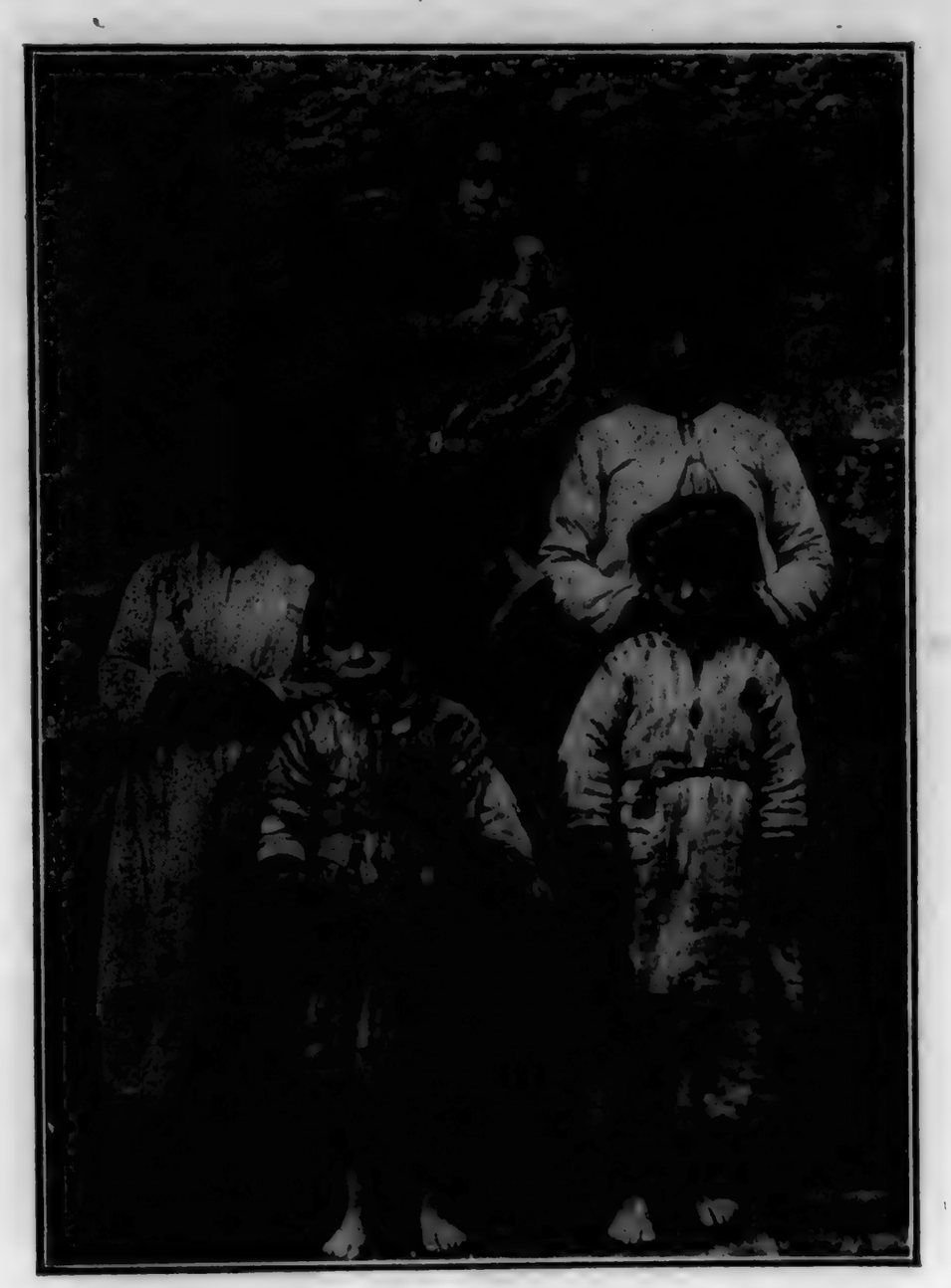
CHRISTIAN MONITOR

SEPTEMBER, 1915



Armenian Widow and Her Children

(See page 368)

SELECT READING

THE SUFFERING JEW

One of the strongest arguments proving the Divine origin of the Bible is the Jew. In this Christian era he stands as a living witness to the truth of God's Word. The history of the Jewish people cannot be satisfactorily explained and accounted for except by accepting the Divine revelation as given in the Bible. The Jews are God's chosen people and the Gentile nations of the world are being used of God to fulfill His promises made to the Jews. God's purposes cannot be thwarted and unconsciously the nations are fulfilling the prophetic Word regards the Jews. While in the gall of bitterness today as a result of their sin, which was definitely prophesied, their return to God and their establishment as a glorious nation is yet to take place in accordance with the prophetic Word. They are a sign-post showing us the movement of God among the nations.

The following excerpts taken from "The Chosen People," written by Leopold Cohn, Superintendent of the Williamsburg Mission to the Jews of New York City, gives us a glimpse of the awful sufferings of his people:

"Ever since the Jew has been troubled in manifold ways, tossed from pillar to post by nearly all the nations on earth, he has been regarded by Bible students as a sign-post. Especially now are the Jews the hands on the dial pointing to the time of the coming King, the Lord Jesus Christ, whose rule they once rejected. . . . It is astonishing how little the non-Jewish world knows of the extent of the calamity that has befallen the Jews at this present time. You have read and heard much about the distress in Belgium, but little outside Jewish circles, has been said about the six million Jews upon whom this cruel war has brought the greatest misery, disaster, and outrages that ever happened to this unfortunate people. But as sad and painful as these afflictions of the poor Jews may be to the child of God, they are but another notice or an advertisement from the Ruler above, that the beginning of the end of this dispensation is at hand. The "times of the Gentiles" is soon to come to an end and the restoration of the Jews is soon to begin. When Israel "receives of the Lord's hand double for all her sins" (Isa. 40:1) then we know that "the fulness of the Gentiles has come in" (Rom. 11:25).

"In preaching to our audience of Jews I was led to compare Israel's hardness of heart toward their Messiah and their consequent punishment, to that of Pharaoh toward God, and his accompanied punishments. In Pharaoh's case he was threatened of the plagues long before they came, he was reproved and warned to repent and honor God's Word. So Israel was foretold of all the plagues (Lev. 26; Deut. 28) and was exhorted to repentance, As God sent to Pharaoh after each plague another message and warning, so after each severe punishment of the Jews God sent to them one more message, and even now God is sending missionaries to some of them. Thus a plague and a message, a message and a plague was the order to both. But Israel's punishment by far exceeds that of Pharaoh, both in severity and in quantity. In Deut. 28:60 we read: 'Also every plague which is not written in the Book of this law will the Lord bring upon thee.' The plagues enumerated in those two chapters and prescribed for Israel's sin, are terrible in austerity but they are not sufficient, they must be supplemented by some unwritten plagues, thus making their punishment 'double' (Isa. 40:1). But what are the unwritten plagues or punishments and when are they to be sent upon blind Israel? I then pointed out the fact that on the first day of August when the Jews observed the anniversary of the destruction of Jerusalem, on that very day Germany declared war on France and Russia. That indicated the beginning of a new epoch of Jewish history. It seemed to say: 'You are lamenting over Jerusalem's destruction and the blotting out of Jewish independence which came in accordance with the written plagues. From now on you will be visited by the unwritten plagues.' And lo, and behold in all their afflictions of two thousand years one cannot find a record of such tragedies as the present war has brought upon them. The unparalleled cruelties, reign of terror, pillage, rape, and murder which the Russian Poland Jews are now experiencing are of such a beastly nature as to render them unwritable. Indeed, they could neither be written in the Book of the Law nor in this paper.

"Again there are five hundred thousand Jews fighting in the opposing ranks against one another. Many Jewish soldiers became instantly insane upon discovering that they had bayonetted their own brethren and many Jewish soldiers were driven mad when compelled to partake in the pogroms (organized massacre) made of Jewish towns when reoccupied by the Russians. Another unwritten plague is the fact that there is no sympathy for these six million starving Jews. Communities of twenty and thirty thousand Jews have had to abandon their towns and all their belongings with no prospect of shelter, as the larger cities of Russia are closed to them, and with winter upon them they are wandering aimlessly over the wild fields and woods, ragged and shivering. Belgium though devastated, gives shelter to its people, and the Belgians find an open door in England and anywhere, but these unfortunate Jews are welcome nowhere. The Belgians, in a sense invited their catastrophe, but the Jews did not oppose or fight, they are innocent sufferers, yet little sympathy for them has been uttered anywhere. 'Behold, the people shall dwell alone, and shall not be considered or thought of among the peoples' (literal Hebrew.) Num. 23:9 has now been fulfilled in this peculiar sense. Nations have the slogan 'as rich as the Jews,' but if the money of all the rich Jews should be distributed among all the poor Jews, they would still be the poorest of all peoples on earth. Hundreds of thousands of Jews in Greater New York are in appalling poverty. Soup kitchens for the poor have been opened by some Jewish philanthropists in the Ghettos. Jews too proud when working, to enter such charity institutions are now visiting these kitchens with tears in their eyes. Such conditions of misery are enough to soften the hardest heart but Israel in her sufferings is not considered, not reckoned, and not sympathized with among the nations. This is another unwritten plague."

A NEW RACE OF PYGMIES

The discovery has just been made in the central portion of the French Congo of a race of pygmies hitherto totally unknown. The members of the race are said never to surpass 1.5 meters, about 4 feet 9 inches in height. According to La Revue, they live entirely isolated in the territory of Mongimbo. They build huts of hemispherical shape in the forest in groups of from 5 to 30. The chief is an old man who exercises absolute and hereditary authority and elects his own successor. They follow a curious custom as to food, the women subsisting on edible roots, while the men live on the products of the chase. According to a legend among them, the former are descended from a hedgehog and the latter from a toad. They have vague notions of good and evil and have a certain cult of the dead, whom they inter with much piety.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VII SCOTTDALE, PA., SEPTEMBER, 1915 No. 9

CHARACTER STUDIES FROM LITERATURE

II "Rizpah"—A Woman's Sorrow

J. W. Shank

"Wailing, wailing, wailing, the wind over land and sea—
And Willy's voice in the wind, 'O mother, come out to me!'
And why should he call me tonight, when he knows that I cannot go?
For the downs are as bright as day, and the full moon stares at the snow.

"We should be seen, my dear; they would spy us out of the town.
The loud black nights for us, and the storm rushing over the down,
When I cannot see my own hand, but am led by the creak of the chain,
And grovel and grope for my son, till I find myself drenched with the rain."

These are the words of a mother in the poem of Tennyson entitled, "Rizpah." This mother is on her death bed and her mind has been so terribly crushed with sorrow and shame for her son that she is raving wildly to a visitor who has come to give her Christian comfort. She had a son, and it seems he was an only son, who had gone wrong and received the full penalty of the law. It was long ago when punishments for crime were more severe than they are now. The son was hung upon the hill and the body was left to hang until only the skeleton remained that the world might see the manner of punishment for such a crime. No one but the mother seems to understand why it was that the crime was committed. Thus she tells the story:

"'They dared me to do it,' he said, and he never has told me a lie.
I whipped him for robbing an orchard, once when he was but a child—
'The farmer dared me to do it,' he said,' he was always so wild—
And idle—and couldn't be idle—my Willy—he never could rest.
The king should have made him a soldier, he would have been one of the best.

"But he lived with a lot of wild mates, and they never would let him be good;
They swore that he dared not rob the mail, and he swore that he would;
And he took no life, but he took one purse, and when all was done
He flung it among his fellows, 'I'll none of it,' said my son.

"I came into the court to the judge and the lawyers. I told them my tale,
God's own truth—but they kill'd him, they kill'd him for robbing the mail.
They hanged him in chains for a show—we had always borne a good name—
To be hanged for a thief—and then put away—isn't that enough shame?
Dust to dust—low down—let us hide! but they set him on high
That all the ships in the world could stare at him, passing by.

"And the jailor forced me away. I had bid him my last good-bye;
They had fastened the door of his cell. 'O mother!' I heard him cry.
I couldn't get back tho' I tried, he had something further to say,
And now I shall never know it. The jailor forced me away."

In the words of the above lines we can see the true mother heart finding an explanation for the crime of her son. To her he was an innocent child that had fallen because of a wild daring nature but not because of criminal nature. When her son was punished in this way, the last motive for life was gone. Why should she want to live when he and she must bear this shame? But the real mother heart is manifest when we notice how she did when the bones were dangling from the scaffold. In the darkest nights, when the moon did not shine and the wind was wailing, she would creep stealthily out to the scaffold and gather up the bones that had fallen. When she could not see her own hand, but was led by the creak of the chain she would grovel and grope for the bones till she found herself drenched with rain. Even these, to her, were dear:

"Do you think I was scared by the bones? I kissed them, I buried them all—
I can't dig deep—I am old—in the night by the church yard wall.
My Willy 'll rise up whole when the trumpet of judgment 'll sound,
But I charge you never to say that I laid him in holy ground."

At these words the Christian visitor wishes to turn the subject into religious matters and to prepare the wild woman for death. She reminds the mother that it is not likely that Willy repented of his sin, the reply to which comes like a wail of mother passion:

"How do you know it? Are they his mother? Are you of his kin?
But I'll go tonight to my boy, and I shall not find him in hell.
For I cared so much for my boy that the Lord has look'd into my care."

In the expression here the mother expresses a confidence that only a mother could feel in its fullness. Her love is so deep, so fathomless and her desire for her son's future welfare is so fervent that she really believes that God has looked into her care. But there is even a deeper expression of mother love than this:

"And if **he** be lost—but to save **my** soul—that is all your desire!
Do you think I care for my soul if my boy be gone to the fire?
I have been with God in the dark—go, go, you may leave me alone—
You have never borne a child—you are just as hard as a stone.

"Madam, I beg your pardon! I think you mean to be kind,
But I cannot hear what you say for my Willy's voice in the wind—
The snow and the sky so bright—he used but to call in the dark,
And he calls to me now from the church and not from the gibbet—for hark!
Nay—you can hear it yourself—it is coming—shaking the walls—
Willy—the moon's in a cloud—Good-night. I am going. He calls."

Can there be a more enduring love than that which will suffer eternal woe for the sake of the being that is loved? The thought of her shame and the suggestions that he had not repented were driving her mad. She could endure the shame but not the thought of his eternal punishment. In her raving she gives a pathetic account of how her mind gave way to the strain:

"Then since I couldn't but hear that cry of my boy that was dead,
They seized me and shut me up: they fasten'd me down on my bed.

(Continued on page 280)

EDITORIALS

THE SIGNIFICANCE OF THE INSIGNIFICANT:—Nothing that is worth doing is insignificant. Every deed we do is of some significance in our lives. The significance of the apparently insignificant—the common-place—act is rarely recognized at the time by the one doing it. It is after a chain of other events follow as a consequence that the significance of the act is revealed. Sometimes we may be conscious of the fact that the making of a certain decision will have a far-reaching influence, but even then we cannot comprehend the full significance of it.

A casual study of deeds, that have become famous and are considered as great, reveals the fact that many of them were not recognized as such at the time they were done. They were looked upon as but ordinary, common-place, insignificant acts. The manner of taking a drink of water determined the selection of three hundred men for a certain battle. Heeding the midnight call brought the Gospel to Europe and eventually to America. The finding of a missionary tract in a sick room by a physician directed that life into medical work in a heathen land the influence of which is today felt in the great missionary enterprise. The firing of a pistol in the hands of an assassin precipitated a world war. And so unnumbered illustrations might be given to show the apparently insignificance of some act which later proved to bring in its trail momentous consequences.

The fact that we cannot comprehend the significance that attaches to a small and common-place act places a serious aspect upon life. This fact should make for thoughtfulness in conduct. The consequences either for weal or woe that may spring from any act we may do should make for faithfulness in the little things of life and for strict honesty within our own lives where no man can see.

Our fitness for any particular place in life's work is not judged so much by some great achievement, but by our faithfulness in the little and ordinary things and duties of life. Absolute faithfulness in little things fits for strict faithfulness in larger things. By being unfaithful to a small trust we help bar the door to a larger trust. Our life and character are judged by others by the little things we do when we may not be conscious that others are taking note. We cannot safely judge a man's character and life if we see him only in public, but only when we are permitted to associate with him for some time, and see his conduct in private, in his daily tasks and in his home. True it is that his private life and conduct have a vital bearing upon his public appearance, but nevertheless we do not see the real man.

The significance of the insignificant, then, is to be found in the affect the apparently insignificant deeds have upon our character and the evidences of the character revealed, and also in the fact that a train of tremendous possibilities may follow the performance of a small deed. Not being able to fully comprehend the signifiance of any deed it should be an incentive to careful living and to consider every act that is worth while as significant. Do not despise the day of small things. Faithfulness in little things is of great significance.

THE CHARITY OF ROME:—Occasionally we read reports of efforts made by the Pope of the Roman Catholic Church in behalf of peace in Europe. Most of these reports emanate from Rome. This has the appearance of a studied effort on the part of the Vatican to gain a position of commanding influence in the peace councils at the close of the war, hoping thereby to regain some of the lost prestige and temporal power over the nations.

The Pope gives verbal expressions of deep grief because of the great suffering inflicted upon humanity by the present war. The devastation of Belgium, the misery in Russian Poland, the suffering in Servia and Galicia and the grief in the millions of homes in Europe, all these appeal to the sympathy of all with humane feelings. Consequently it is but natural that the head of Catholicism would voice sentiments of grief and sorrow. However the Papal expressions would have a far greater weight and the mark of sincerity if they were accompanied by large personal donations for the alleviation of this suffering.

Do we read of the Pope giving freely of his untold riches and the wealth at his command to help the sufferers in the war stricken countries, countries in which the large majority are his ecclesiastical subjects? Yes, we noted that he was moved to give a paltry $5,000, but what is that sum compared to the millions at his command? Do we read of the Catholic Church as a body giving freely of their wealth to save the lives of the poor and needy of their own faith in Belgium, Poland, Servia, and Galicia? Is it the neutral Catholic countries of the world that are generously responding to the call of dire need by sending shipload after shipload of foodstuffs to the stricken countries? Belgium who has been so generous in enriching the coffers of Rome by giving millions of "Peter's pence" is receiving little recognition from Rome in this her distress.

Catholicism despite her boasts and claims is failing to show the fruits of love and helpful sympathy that the world has a right to expect from a people making such pretensions. The Pope—true to the system of which he is the head, which is as much political as religious—is ap-

parently more concerned that the Church may flourish and increase in worldly riches, honor and splendor than that Christ shall be made known. Consequently the awful misery and suffering of his own subjects does not move him to use freely of the wealth of the Church to bring relief. Romanism at heart is no different than the Romanism of the Dark Ages.

BLOOD MONEY:—There is considerable discussion in the United States about the exportation of war materials to the belligerent nations of Europe. This country is reaping large financial profits by the manufacture of munitions of war. Hundreds of millions of dollars worth of such materials have been purchased and are being contracted for in America. We read that manufacturers of such materials are operating their plants day and night and are investing millions of dollars in new buildings and equipment to properly care for their large orders. We read of manufacturers of useful tools of industry converting their plants so as to manufacture death dealing instruments. There seems to be a mad scramble to get war orders. Men are rejoicing because of this stream of gold pouring into our coffers and because of the great financial and other advantages accruing to the United States as a result of the harvest of misery and death now being sown and reaped in Europe.

Waiving the legal and international aspect of the question, from the moral point of view, it is to be regretted that subjects of a so called Christian nation are so willing to become participants in so bloody a conflict by so eagerly and freely supplying the belligerents with the instruments of death. Every dollar thus received is blood money. That person who knowingly supplies an individual with a weapon to slay another is a partaker in the crime. This is equally true in supplying a nation with the weapons of warfare. Money thus received, as well as that received from any other traffic that is destructive to the physical, moral, and spiritual welfare of man, is blood money and will prove to be a curse, not only to those making personal profits, but to the whole nation. It matters not whether munitions of war are made and sold to belligerent nations, or sold to nations at peace in preparation for war, the moral principle is the same. Those engaged in such a traffic are not making a contribution to the welfare of humanity and the glory of God and hence the wealth obtained thereby is ill-gotten gain and cannot be a great blessing to any one.

It is encouraging to note that there are a few manufacturers who had sufficient moral courage to reject large and profitable orders from warring nations for military supplies. In this highly commercial and materialistic age when one of the great compelling motives is the love of money, it is refreshing indeed to see that there are those in business who do not allow the baser motives to swerve them from their moral convictions; who place their sense of moral right and duty far above mere pecuniary and earthly gain.

MILITARISM ON THE INCREASE:—War breeds war, and not peace as some would have us believe. The world is rapidly becoming a huge, armed military camp. The busiest and most profitable industries today are those engaged in supplying war materials. This is not only true of the industries of the belligerent nations, but also of our own country. The belligerent nations are scouring the whole earth for those things necessary to prosecute the war. Thus the spirit of militarism is spread, it is in the atmosphere, and men are becoming more and more permeated with it.

The United States is not immune to this spirit. The Administration is working on plans to submit to the next Congress, which shall include requests for an increase in the standing army, the militia and national guard; for more ammunition, guns of all descriptions, battleships, submarines, aeroplanes, etc., etc. Proposals are frequently made for a system of military training for all male citizens, and suggestions are not infrequent that militarism be introduced into our public schools. On every hand are to be seen signs of a growing military spirit in America.

That this spirit is stimulated and fostered by various elements there is no doubt. Those whose business is war will naturally urge military preparation for defensive purposes. It is only natural that after the present urgent demand for war supplies ceases that the manufacturers, who have invested millions in new equipment and buildings, will seek to create new markets for their products and thus use their influence to create a demand at home or abroad for the sake of private gain. Then there are others who for different motives go about preaching the fallacious doctrine that preparedness for war is the best and surest guarantee for peace, and thus sow the seed of militarism.

This country has reached the parting of the way. Hitherto she has not followed the mad scramble for military and naval supremacy of the European nations which is bringing such disastrous results in its trail. She is now to decide whether she will pursue the path she has trod hitherto or take the step that leads into the thorny path followed by the nations of Europe and saddle upon this country the back-breaking burden and blight of militarism. Present indications are that she will take the fatal step which shall bring a curse upon yet unborn generations. May she well consider the object lesson in Europe. That should be sufficient to deter her from pursuing the same course. Now is the time for peace-loving American citizens to raise their voices in protest against the cruel and merciless militarism that is seeking to fasten its withering and blighting grip upon us. May God spare America from this fate!

CHRISTIAN LIFE

SPECIAL MESSAGE TO OUR YOUNG PEOPLE

S. G. Shetler

It is common to hear the expression, "The Old or The Young." We have often wondered where the dividing line is between the two. While we think it unwise to make the marked distinction that some make, yet we must all admit that there is a period of "childhood and youth." It is this second stage of life that we have in mind while writing this article.

There are three great problems that every young person must meet and should aim to solve upon a Gospel standard.

1. Choosing a Vocation

In selecting some work for life, always divide the professions and vocations into three classes.

First, those which are absolutely sinful. I just now recall a young man who came from a good home, and yet makes his living by working in a pool room. What a pity to choose such work which is detrimental to both himself and others.

Second, those vocations which are honorable. Here lies before you a vast plain of usefulness. The maiden, though she remembers her first and highest duty of life, that of housekeeping and motherhood, sees wrapped up in herself the possibility of being a success as a teacher, a nurse, a missionary, or some other honorable work. Is her highest duty housekeeping and motherhood? See Psa. 113:9; I Tim. 5:14. We remember a mission worker who failed because she does not know the first principles of housekeeping. The young man sees so many avenues to enter that he really does not know which to choose.

Third, the most critical of all, the doubtful vocations. A friend of mine secured a position that brought him a good income. He liked the work in every respect, except one. He would have to miss his Sunday evenings, because his job required his service.

Seems to me, I can read the minds of a few of the readers. One says, "Oh, that is all right." Another says, "I would quit the job." Another says, "I know something else just as bad." Still another says, "I do not know just exactly what I would do under such circumstances." It is these doubtful vocations that have led many young men and many women away from home, from church, and from God. Finally the absolutely sinful did not seem so horrible. Dear young reader, be sure to select the honorable.

In selecting one of the honorable vocations keep in mind the Bible injunctions to "profess honest trades for necessary uses;" to "work the thing which is good, that he may have to give to him that needeth;" "to make ourselves an ensample" for others to follow;" to "do all to the glory of God."

From these quotations it will be noticed that man's necessaries of life will be obtained by being engaged in an honest vocation. It is certain that we can not live without these, but they should not be our only or highest aim in choosing a vocation. Besides this, we will help our fellow man who may be unfortunate and is actually worthy of our help. In this may be included also the various mission interests of the Church. We are also commanded to be an ensample thus leaving a proper influence on others. The climax of it all should be to glorify God.

Keeping these four divine commands in mind, it will be wise to consider these side-lights. How much money can I save, not how much can I earn? I have known people who received high salaries but had to spend nearly all for rent, board, traveling expenses, etc. A man with a $50 per month salary who can save $20 is better off than the one who gets two or three times that much, but saves less. Just lately an ex-governor of New York turned his finances over to his creditors, claiming insolvency. What influence will this work or vocation have on my family affections or my family influence? To what temptations will I be subject provided I choose this for my life work? How will it affect my health? How pitiful the sight to see some one, who has prepared himself for some work, fail because his physical condition gives way. How regularly can I attend all the services of the Church to which I belong? How much help can I give? To be present only on communion or a few special occasions is far short of what God expects of us. A point too frequently overlooked is, Can I spend the Lord's day to the glory of God? What development may I expect in this chosen vocation?

2. Seeking an Education

Our reason for treating the vocation first is to show that the education of any one should be to meet the four-fold command of God relative to man's work. Pharmacy is an honorable vocation. Why do I not fill prescriptions. Likely there would soon be an explosion or a death caused by poison. This is evident. I have had no preparation whatever. It is just as absolutely necessary to be prepared for any other line of work in order to make the most possible out of life.

A very mistaken idea, however, is that this preparation can be gotten from books only either at home or in school. We learn by observation, by experience, by being taught, by reading good literature, and by asking God for it. Any one aiming to prepare for life's work by one or two of the avenues of knowledge will soon find himself unable to cope with the problems of his chosen calling.

Some one might say, "God can surely give us knowledge." Has He ever taught any one to read? The book-worm has shown his inability in more cases than one. He, who would prepare only by experience, will find himself only partly prepared at the end of life's journey.

This preparation should be three-fold in its nature. A systematic development of body, mind, and soul and spirit. The prize-fighter may win applause for a little while by having developed only the body. Some, who have become fanatics along some angle of religion, show very little mental development. Likewise unfortunate is it to develop the mental part and seriously neglect the spiritual. He who has become a skillful workman in helping fellow men can glorify God.

It might be wise to note a few dangers connected with securing an education.

Getting ready for an easy job. The world has too many already who would like to be wise enough to make a living without working. Inventions have made it possible that work can more easily be done, yet work will never cease. Paul warns the Colossian Church against philosophy. A theological student admitted that science and philosophy confused him on the resurrection. The death of his child brought him face to face with the reality of a resurrection. Could he believe that the body of the one he loved so dearly would ever be resurrected?

Departure from the faith. How painful to see one in whom we had placed all confidence slip away from us just at the time we expected him to be of great value.

Lack of Church loyalty. Dear young reader, decide that by the grace of God you will obtain all the knowledge you can possibly get, and that you will use it to the glory of God by being loyal to your profession, your home, and your Church.

3. Choosing a Companion for Life

In the light of the Gospel, this is a life contract, therefore it makes the responsibility all the greater. The first and important step is to always seek the very best of society. To become entangled with the irreligious and vain is, to say the least, dangerous.

The two-fold purpose of marriage, according to Holy Writ, is the mutual help that companions in life are to each other and the propagation of the human family. The divorce records of the courts are an evidence that many marry who are not a mutual help to each other.

To be of the greatest service in the Master's cause companions should belong to the same denomination. Otherwise interests will be divided, and often marked differences manfest themselves. Health, temperament, ability, development, vocation, should each be duly considered in the selection of a companion.

Do not cast aside the counsel and advice given by parents, associates, ministers, and others.

Hope that each one may in the light of the Gospel solve these three great problems, and "let your light so shine that men may see your good works and glorify your Father which is in heaven."

Johnstown, Pa.

FAMILY WORSHIP—AN INCIDENT

Ten years ago I boarded in the family of a pious woman whose husband was not a Christian. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning I heard that humble woman gather her family in the kitchen and read with them a chapter, verse about, in the Bible. Then, as I could not help listening, there was a peculiarity of service, that mystified me.

At last I asked one day if I might remain. She hesitated; her daughter blushed, but she said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we read a verse in turn. Then kneeling on the floor, that mother began her prayer audibly, for her dear ones there, her husband, and herself; and then pausing a moment, as if to gather energy or wing her faith, uttered a tender, affectionate supplication for me.

She closed and her daughter began to pray. Poor girl; she was afraid of me. I was from college; I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter, and at last the son, the youngest of that circle, who only repeated the Lord's Prayer, with one petition of his own.

His "Amen" was said, but no one arose. I knew on the instant they were waiting for me. And I, poor prayerless I, had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty.

A few weeks only passed, when I asked their permission to come in once more; and then I prayed, too, and thanked my dear, patient Savior for the hope in my heart and the new song on my lips.—Sel.

THE FINANCIAL SIDE OF TITHING

Are there no practical, financial and business reasons for the fact that tithing pays the tither in temporal prosperity? We all understand and are influenced by illustrations more than by arguments. Also we remember them longer.

Is not the following an almost exact illustration of the relation we occupy toward our heavenly Father in the matter of what we call our worldly possessions?

Suppose my banker lends me $5,000.00 on condition that I pay him every year ten per cent. of all the profits I make by the use of it. Not ten per cent. of the capital which would be $500.00, but ten per cent. of the profits whether they be little or much. If I make $500.00, I would owe my banker $50.00. If I make $1,000.00, I would owe him $100.00. If he should lend me $10,000 and I make $2,000 by the use of it, I would owe him $200. The same proportion of course would hold for larger or smaller profits on the borrowed capital.

Suppose my banker had a large number of people at work for him, people I know or know of, and I also know how faithfully they serve him. Suppose these people are dependent for their support, their daily bread, upon the wages they receive from the banker or through his agents. Suppose that besides these workers for the banker there are many sick people, poor people, and people in distress in all of whose welfare and happiness he is deeply interested.

Suppose my banker tells me that while he continues to lend me the principal, I need not pay the ten per cent. of the profits I make on the loan directly to him at the bank, but give it to the people I know or know of who are at work for him, not forgetting to give a liberal portion to poor, or distressed people who need help.

Suppose he tells me to use my own best judgment in giving the money I owe to him where it will do the most good.

Suppose further, that he requires that I keep an account of what I give to these different people and causes in which he is interested so as to be sure that I am paying the ten per cent. I owe to him from year to year.

Suppose my banker learns that I am wisely using the ten per cent., his share of the profits I make on the capital he furnishes me, that I am using good judgment in distributing it among his workers who have no other means of support, and that I am helping to make comfortable and happy those poor and less fortunate people in whom he is interested; is it not reasonable to suppose that he would be willing to lend me more capital on the same terms?

Now is there anything unreasonable or hard to understand in this illustration? Does it not almost exactly illustrate God's method of dealing with us in His law of tithe? If it does, is there anything surprising, anything unnatural in the amply demonstrated fact that tithing pays the tither in temporal prosperity? Would it not be unnatural if results were otherwise?

Again I ask, is not the above illustration fair? Does not God furnish us with all the capital we have; be it brains, money, physical strength, in short, with everything by the use of which we can make money? All He asks is that we recognize in a practical way His ownership of our working capital, whatever it may be, by contributing ten per cent. of whatever we make by the use of it to the world's betterment; in other words, to the building up of Christ's kingdom in the earth, using our own best judgment as faithful stewards in the selection of objects where our gifts will do the most good.

The illustration is equally pertinent if, instead of using my individual judgment in selecting the objects and persons to whom I give my banker's share of the profits, I join with others to whom he has loaned working capital on the same terms, and, after taking counsel together, we agree to combine what we owe and give it to such persons and objects as in our judgment would most please our banker. This is precisely what we do in the churches where we are members.—Sel.

PRAYER FOR MISSIONARIES

We plead for those in distant lands,
In shady groves or burning sands
  Or on the stormy sea;
Constrained by love divine they went,
And all their energies are spent
  To lead the lost to Thee.

They left their friends and homes behind
And at Thy call went forth to find
  Rich treasures for their God,
In youthful beauty, fresh and fair,
They chose that path of toil and prayer
  Which Christ their Savior trod.

For them and for their work we plead;
Do Thou supply their every need
  And still their strength renew;
Our hearts with theirs do Thou unite,
And let us in Thy sacred light
  The great commission view.

Grant them, we pray, increased success;
Them with Thy conscious presence bless;
  To them Thy will reveal;
And when they ever feel depressed,
Grant comfort, guidance, peace, and rest,
  And all their sickness heal.

And if at times they sadly grieve
For those whom they were called to leave,
  To whom kind words they pen,
Or if amid the Christless throng,
For home and friends they sorely long,
  Do Thou sustain them then.

And if upon the mission field
Their witness must at last be sealed
  By lives for Christ laid down,
May they through Thy sustaining power
Be victor in life's latest hour,
  And gain the promised crown!

—J. Watson, in Canadian Link.

MISSIONS

LEGENDS AND FACTS FROM INDIA

Fannie H. Hershey.

India is a land with a history. Its literature goes back for many centuries. Much of its history is not found in books but we get it from the people in the form of legends, which to them are all truth.

About two miles from Sankra are the remains of what appears to be an old temple, but the people say it is a tomb. It is shown in the accompanying picture with the village in the back ground. The story runs that many years ago there was a rich land owner who had a very beautiful wife and one son. The son loved his mother very much and said he would marry her. When he was old enough to be married twelve hundred different girls were brought to him from whom he was to choose a wife. But he would have none of them and said he would marry his mother. The people of course objected to this and one day while he was sitting on the wall which was around one of the village wells some one pushed him down into the water and then filled the well with earth. Since this is supposed to be his tomb. I do not know whether they took him out of the well before filling it up, or when they got his body. This picture was taken one day while coming home from a village with the Bible women and from the tomb we went up to the village to try to locate the well. We asked a number of people but no one knew where it had been. They pointed out several places and said that **perhaps** that was the place.

Temple or Tomb? Which?

About a mile from here there is a line of stones which runs for a number of miles across the country. The line passes by the ladies' bungalow at Balodgahan. Some people say that it marks the road Rama, a Hindu god, took when he went to Ceylon to fight the king of the monkeys, and the stones cover the graves of the giants he killed along the way. They are piles of rather small stones with a large stone standing upright at one end and sometimes at both ends. Some people think that centuries ago the people in this section lived in stone houses and that these are the ruins. We very likely will never know what they were. Now the government is using the stones, and in a few years there will nothing be left anymore even to wonder about or to tempt the imagination.

The Indian people know too why there are stars in the night and not in the day. They say that one time the sun and moon had a fight and the moon ate up all the stars of the day. Then the sun came and was going to eat up the stars of the night, but the moon quickly swallowed them and when the sun went away she spit them out again. The great Dipper they call the thief and the bed. The four stars which form the dipper are the bed, and the handle is the thief dragging the bed.

But it is not only in the long ago and in the skies that interesting things happened or are happening. There are things of interest taking place in these present days. They are interesting at least to a newcomer. A short time ago I attended my first Indian wedding and found it very interesting. In this country a wedding lasts from two to ten days, depending on the wealth of the family. All the relatives of the family come and live off the family during that time so that a wedding is an expensive affair. We got to see the real marriage ceremony which took place on the day before the close of the festivities. It was conducted by a Brahman priest.

At sunset a place in the compound about three feet square was prepared by applying a composition of cow dung and water to the ground and later lines were drawn on it with wheat flour. Two bamboo poles were set upright in the middle of this square. A small oil lamp was set on the ground on some mango leaves and some cakes of cow dung, without which no Hindu ceremony would be complete. The priest squatted down at one side of the square, with a brass plate on which were rice, butter, salt, vegetables and herbs. The bride came out, accompanied by her sister-in-law, and sat before the priest. He would take the different things from the plate and put them in her joined palms and then show her where to throw them on the ground before her. And all the time he was reciting something just as fast as he could get the words out. He did that a number of times, occasionally putting water into her hands too. Then the groom's father gave the bride a silk garment, some jewelry and a headdress made of palm leaves, and the bride retired to put them on.

Just at this time there was a hitch in the program. When the parents of the bride and groom made the wedding arrangements they agreed as to how much each family was to give. The groom's family did not live up to their part of the contract, for they did not give the bride all the jewelry which they had promised. The bride's father would not allow the ceremony to proceed until he got some money in place of the jewelry. There was a great deal of lively conversation before everything was adjusted.

By that time the bride was dressed in her new apparel and the groom went for her. He also wore a headdress made of palm leaves. The sister-in-law tied a corner of each of their garments together in a knot and came out holding the bride's hand, the bride held the groom's hand and that way they marched around the bamboo poles seven times, followed by a little

(Continued on page 287)

ADONIRAM JUDSON—THE GREAT APOSTLE TO THE BURMANS

II

Ida Ligo

Life in Rangoon 1813-1819

The early days of the Mission were marked by trials of many kinds. It may be well to consider for a moment the task which the young missionary had set before him. What did they propose to do—this young man of twenty-five and his young wife standing amid the level rice fields on the coast of lower Burmah, with their faces turned landward toward towns and cities swarming with idolaters, and hilltops crowned with heathen temples and pagodas? Their purpose was to undermine an ancient religion, deeply fixed in the hearts and habits of 400,000,000 of the human race. The millions of Burmans were to be taken one by one—their affections subdued and their characters transfigured by the religion of Christ.

There were two channels through which Judson conveyed the truths of the Gospel to the Burmans. First, by the preparation of tracts, either succint and concrete statements of Christian truths, or portions of the Bible. It is a noteworthy fact that the attention of the first serious Burman inquirer was caught by two little writings that fell into his hands, a tract and a catechism. But far more important than the work of translating and distributing tracts was oral preaching. For this Judson had rare aptitude, and in it he won his most signal triumphs. After the little chapel, or Layat, was built, public worship was held, the audience consisting of perhaps a hundred persons. But at first most of the preaching was to the individual. A single person would enter into a discussion with the missionary while a few others would draw near to witness the encounter. It was in these hand-to-hand frays that Judson often extorted exclamations of admiration from the bystanders. Behind his words when he preached, lay the magnet of a great personality. He was a man of tender sensibilities and of strong affections. There was no mistaking his motives. He had come a long distance and endured great hardships because he loved the Burmans. Little by little they found this out; and the power of a preacher is in direct ratio with his capacity for inspiring confidence and affection. Not the truth on the lips, but the truth incarnated in the life, has weight.

A missionary thus describes the impression which he received from hearing Judson the first time:

"True, he preached in Burman; but though I did not know the meaning of a single sentence he uttered, still my attention was never more closely riveted on any sermon I ever heard. Were I to fix upon any characteristic of the preacher which, perhaps more than any other, rendered his discourse interesting and impressive I should say it was **earnestness of manner.** It was impossible for any one to escape the conviction that his whole soul was in the work. Every tone, every look, every gesture spoke out in most emphatic language to tell us that the man was in earnest and to make us believe the truths he uttered. But what contributed not a little to the interest of the occasion was the appearance of the assembly. Every hearer sat motionless, every eye was fixed immovably upon the preacher, and every countenance seemed to change with every varied expression of sentiment."

Serious difficulties presented themselves to the young missionaries. One great difficulty was **learning the language** without grammar, or dictionary, or an English speaking teacher. After three years hard work in the language, he writes home, "I just now begin to see my way forward in this language, and hope that two or three years more will make it somewhat familiar."

The chief hindrance to preaching the Gospel was the fear of persecution. Judson found himself in the dominions of a monarch upon whose slightest nod depended the life of each subject. Every convert knew that in adopting this new religion he was encountering the risk of confiscation of property, imprisonment, torture or death in its most shocking form. Seven years and four months after Judson left America, and about six years after his arrival in Rangoon, he was permitted to baptize the first Burman convert. Yet he never for a moment lost hope. He felt as sure that Burmah would be converted to Christ as that it existed. When asked, "What prospect of ultimate success is there?" he answered, **"As much as that there is an almighty and faithful God, who will perform His promises, and no more."**

After three years of the closest application to study, Judson was taken very ill. Fearing that his own life might soon come to a close, he determined to collect what knowledge he had acquired of the language and "put it together in the shape of a grammar that it might not be wholly lost to others."

Life in Ava

In January, 1824, a second station was opened at Ava under such favorable circumstances that it was hoped the long night of suffering and trial was over. But alas! it was only the beginning of sorrows. Shortly after their arrival at Ava, war broke out with Great Britain and Judson was arrested on suspicion of being a spy. Without warning, an armed band, one of them a public executioner, entered his home, threw him to the ground, bound his hands behind him and dragged him away. Moung Ing, a faithful disciple, followed to see what became of his master, while Mrs. Judson retired to her room to implore divine aid. Moung Ing presently returned to say that his master together with a few Englishmen residing in Ava, had been thrown into the death prison and loaded with fetters.

BURMAH.

An imprisonment of twenty-one months followed, the horrors of which are almost beyond description. Eleven months they were kept in the death-prison at Ava, a filthy and loathsome place, nine months in three pair, and two months in five pair of fetters. At the end of this time they were chained two and two and driven like slaves a distance of ten miles to the country prison at Oung-pen-la—where their condition was if anything worse than at Ava.

During this whole terrible period Mrs. Judson put forth unceasing efforts in behalf of her husband. Day by day, regardless of danger, she trod the streets of Ava interceding with government officials and members of the royal family for his release—endeavoring by gifts and womanly entreaty to soften the hearts of his jailers. Day by day, she traversed the weary two miles between their house and the prison, carrying food and ministering to his wants in every way possible.

But at length British victories secured the release of the captives. Judson and his wife and child sailed down the Irawada from Ava their hearts full of thanksgiving to God for their deliverance. The work at Rangoon having been broken up by the war, it was decided to begin at Amherst in territory ceded to the British. The work began most auspiciously but, not long after, while Judson was absent at Ava, whither he had reluctantly gone in the endeavor to secure a clause granting religious toleration in the treaty, Mrs. Judson was stricken with the fever, died Oct. 24, 1826. After this Judson was never quite the same. He plunged into his work with unabated ardor and married twice afterwards, but the loss of his beloved Ann so soon after his suffering at Ava, broke his heart and undermined his constitution. On April 12, 1850, while on a sea voyage for his health, death relieved his suffering. He was buried at sea, scarcely three days out of sight of the mountains of Burmah.

Judson's achievements far transcended the wildest aspirations of his youth. During the early years in Rangoon, when the mighty purpose of evangelizing Burmah began to take definite shape in his mind; even before the first convert was baptized; when indeed the young missionary was almost forgotten by his fellow Christians at home, or merely pitied as a good-hearted enthusiast—the outermost limit reached by his strong winged hope was that he might, before he died, build up a church of a hundred converted Burmans and translate the whole Bible into their language. But far more than this was accomplished during the ten years in Rangoon, the two years in Ava, and the twenty-three years in Manhuain. At the time of his death, the native Christians numbered over seven thousand. Besides this, hundreds throughout Burmah had died rejoicing in the Christian faith. He had not only finished the translation of the Bible, but had accomplished the larger and the more difficult part of the compilation of a Burmese dictionary. At the time of his death there were sixty-three churches established among the Burmans. These churches were under the oversight of one hundred and sixty-three missionaries, native pastors, and assistants. He had laid the foundations of Christianity deep down in the Burman heart where they could never be washed away.

Judson's heroic life and suffering have stimulated Christian activity among all denominatons, many a young life, influenced by his example has laid down his life in all its freshness and strength upon the altar of God, so that he might become like Paul of old, a chosen vessel of Christ to bear His name before the Gentiles and kings and the children of Israel!

We question whether Judson's true biography ever was or can be written. Aroma cannot be put into picture or poem. There is a subtle evasive savor and flavor about such a life that escapes both tongue and pen. Moreover the best things about such a character and life are unknown save to God and cannot be told because they are among the secret things which belong to Him.

Volant, Pa.

OFF FOR INDIA AND A STOP AT HONOLULU

M. C. Lehman.

That long looked for and hoped for fifth day of June had finally arrived. All the farewell meetings had been attended and all the talks given. All the good-byes to folks one regretted to leave for sometime had been made. The ferry was taking us from the terminal station of the Western Pacific in Oakland, Calif., to San Francisco. Reflection over the last two months brought a series of pictures of evening congregations, Conferences, Board Meetings, Commencements, pleasant associations with friends and painful farewells to the "home folks" and then a happy coming together of our whole party at the home of Bro. J. W. Shank in La Junta, Colo., and a final trip to the Golden Gateway of the West on the Scenic Limited from Pueblo to San Francisco with the finest of mountain scenery enroute. It was with a sigh of relief from the strain of the last two months that we saw our ship the S. S. Nippon Maru in the harbor ready to sail the next day. Freight, baggage, tickets, etc., etc., were attended to and we were finally on board with a journey of at least forty days of sea before us.

As our boat steamed out of the harbor we thought of the work and "rest" while we were in America. We rejoiced that Bro. and Sister Charles Shank were going to India to take up work. We gathered in one of our cabins and implored Divine guidance and protection for our journey and for help in undertaking work in India for our Master. Five delightful days of sailing and we spied the first appearance of land of the Hawaiian Islands.

These islands, eight in number, lie between 22 degrees and 18 degrees north latitude and 154 degrees and 160 degrees west longitude. Honolulu the port where our ship stopped is located on the southern shore of the island of Oahu, the most important island of the group. The entire group of islands is now in the possession of the United States and affords a convenient half-way place for steamship lines across the Pacific to say nothing of a very valuable naval base for the operations of the U. S. Navy. There is rich mountain scenery to be seen as one approaches the harbor and gets one's first impression of the city. A semi-Oriental and yet tropical effect is the first impression of one seeing the city for the first time. In the docks lay three interned German war-cruisers and we could not help feeling glad they were there at this particular time and not in search of enemy vessels on the Pacific.

Five o'clock finds our good ship tied to

Surfing at Waikiki, Honolulu

the docks and we are allowed to disembark and get a view of the city being told that our boat would again sail at ten o'clock that evening. A telephone to a friend, Rev. A. A. Ebersole, assistant pastor of the Congregational Church of the city, tells us he is out of the city for the day but will return at eight o'clock and will be told of our presence in the city and that he will probably call on us at the boat at eight o'clock. So off to the city we go to return by eight.

Such a sight! Can it really be true that we are out of the United States? American money on American street cars and American people every where. Yes there comes an American "Ford" and we cannot be mistaken. These on reflection we learn however are to be seen everywhere in the world and are not an indication of American control.

Honolulu except for the presence of native Hawaiians has every appearance of an American city. The inevitable "movie"

with its semi-circle of lights is there with its same hideous posters to advertise the evening's performance. American soldiers are to be seen on nearly every street car.

To the north of the city one sees huge mountain ranges rising to a considerable height. A view through a glass shows these in many cases to be of volcanic formation. Green hills and tropical trees and plants are to be seen in every direction and it made those of us who had been in India before seem quite at home to notice mango-trees and the bright red "flame-of-the-forest" trees.

But time will not permit much reflection on this city of 55,000 inhabitants with its mixed population of Japanese, Chinese, Americans and native Hawaiians. From reliable sources we learn that the city Aquarium and Waikiki beach will be the two most interesting features of the city to be taken in in our limited time. Thirty minutes ride on the street car brings us to the Aquarium where are exhibited the city collection of Pacific ocean fish. The different colors and varieties of fish are "an eye-opener" to any one who has never made an extensive study of ocean life. One would never think of such wonderful adaptations to conditions where life exists.

The surf riding at Waikiki beach was wonderful as can be seen from the accompanying cut. The waves came curling rapidly up the low sandy beach and the boys came riding in on their surfing-boards with extraordinary skill.

A ride back to the docks on the street-car shows the various government buildings and main business center of the city. Barefoot, reddish-brown colored natives and the tropical scenery give the impression of being in another land, but otherwise one would not think of it.

Mr. Ebersole met us for more than an hour's visit at the boat and we were glad to meet an acquaintance from home and he to meet those going to the same field of labor as his niece, Mrs. G. J. Lapp, of Dhamtari.

As we write we are approaching the

The Nuuanu Pali, Near Honolulu

180th degree. That means that tonight when we go to bed it will be Tuesday and when we arise in the morning it will be Thursday. Crossing the international date line going west makes it necessary to drop one day of the week to catch up with the people on the other side. Our voyage so far has been delightful and we go forward with the consciousness that God's people as Christian stewards have our interests at heart.

Mid-Pacific, S. S. Nippon Maru,
15 June, 1915.

(Mailed at Yokohama, Japan, June 25th. —Ed.

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

IX Holding the Convert

B. B. King

"Holding the convert," is easier said than done. Of all the serious problems of missionary work this one heads the list in importance. But that we may more fully realize the situation as it is, and perhaps appreciate more the lives of those who remain true, let us note some of the things, or problems, that face the convert, and which, as a rule, are the cause of his departure from his profession.

Heredity

Heredity, or bad blood, is the most important. Some of our great missionaries have said that it is almost impossible for the blood of Christ to make something out of these men whose line of ancestry has always been tainted by theft, drunkenness, gambling, licentiousness, etc. These men, however, are the subjects of the grace of God. But because of their ignorance of God's Word their lives become a constant prey to the lusts that abound in them, so that nothing but a genuine regeneration of their life will make them different. The grace of God has so little to work upon in these men, since they have so fully yielded themselves to Satan, that when the Spirit of God awakens them to the need of a new life there are so many obstacles of sin in the way, obstacles they inherited, that makes the grace of God of none effect in many instances.

Home Environment

Imagine yourself born and reared in a home that knew nothing of purity in life, conversation and conduct, but where the vilest of language accompanies almost every sentence, where drunkenness and abuse are almost daily occurrences. Think of being brought into touch with the Gospel of Christ and having your mind and heart cleansed from these things, and yet be compelled to live day by day surrounded by such influences that contribute nothing to the spiritual life of the young boy or girl who has just found Christ. Then in addition to this they are made the object of continual ridicule for the profession they have made. When thinking of these conditions can you in part, at least, appreciate the environment of your Christian home? It is a sad picture when we think of home and what it has contributed to our lives, and then think of many of our city brethren and sisters who were not blessed with such a home, and whose help in the Christian life must all come from outside sources.

Associations

The associations the young convert is thrown into in the home from which he cannot get away and those of his former friends or schoolmates, who can hardly conceive of the necessity of one so young denying himself of many things which they think necessary for happiness, is another barrier that destroys the Christian life of the majority of the young people who forsake the Missions. Their association is the spiritual governor of their lives. It is true that we reveal what we are by the kind of company we seek. Yet for one to remain true it means forsaking all to follow Jesus. The question is often asked, "Would we be able to do any better were our circumstances the same?" I think not. We can then see the marvelous things God has accomplished in the life for its perfection.

Temptation

Temptations of all kinds continually surround one's life in the city. There is no getting away from the presence of things that are vile and ruinous to the spiritual life. Temptations assail in the home, shop, store, school, street, yea everywhere are inducements that appeal to the lust of the eye, the lust of the flesh and the pride of life. The continued appeal of parents and friends to give up the Christian life is very destructive.

Ingratitude

Ingratitude in the lives of others plays a prominent part. A few may come because of the loaves and fishes and for whatever material help they may receive. In a few cases parents are known to have urged their children to unite with the Mission for these reasons. When they were disappointed in their object and lost sight of past blessings from God and man they went elsewhere to try for material gain.

How Hold the Converts?

It is marvelous to see how some brought to Christ under these conditions and amidst all these hindrances continue to maintain a high spirit of devotion to God, and whose lives are miracles of grace in our city Missions. They are only held and able to resist all these agencies of destruction as they are taught of God and come into personal fellowship with Jesus Christ. Few know what our city Missions and missionaries have meant to many of these lives by supplying the things that were lacking in their former environments.

Ft. Wayne, Ind.

IX Holding the Convert

A. H. Leaman

The question of holding the city convert is not one born with the modern city mission work. It was discussed in the time of the apostle Paul and all through the ages down to the present time. The answer given at one period will not do for the present. Society makes its own laws as it develops. But a few general principles will always hold good.

In the first place the failure to hold many of our city converts is due to the fact that they are not fully converted. They do not get a clear conception of the scope of salvation. Too many times the missionary is in a hurry to get them into the church in the hope that they then will be taught, but that is like a woman marrying a man who is a drunkard in the hope of reforming him. In the second place I fear we do not indoctrinate them into the rules of the Church. In this day and age of the world it takes special grace to be a Mennonite. And when we get them into the church they do not care to bear the cross, and then they leave the church. These are facts every mission worker will vouch for.

How to hold them has not yet been solved. Thank God for those we have. It certainly is sad to see the few we hold, and so many gone. But we thank God and take courage.

One method of holding them is to have thorough teaching. To hold the converts there must be a Bible teacher who has a conviction of truth and apt to teach. The truth must be told over and over again so it will become a part of the convert.

Another way to hold them is for the missionary to share the social life with them. This can be done wisely and with great benefit. But every social gathering should have something about it to throw the needle of the compass toward the religious life. Too many of our social gatherings allow the needle to swing any way, having no aim in mind and without an aim one will be tossed and drift. Make your social gathering a meeting that will lift rather than for mere fun.

Another way to hold the city converts is to be among the people and show them you are interested in them. One missionary on the field wrote home to his parents and said, "I would enjoy the work of the Mission if it were not for so many people around me; I feel like hissing the dog on them to keep them away." Poor missionary! Do you think he can hold the converts?

If we follow these three lines, with all other qualifications of a missionary, I feel we will accomplish a great deal and partly answer the problem.

Chicago, Ill.

THE CROSS AND THE CRESCENT IN TURKEY

VII Results of the Massacre

(This is a vivid description of the cruelty of the "terrible Turk." It pictures the bitter and merciless hatred of the followers of the Crescent toward the followers of the Cross. The reading of this description will enable us to sympathize more with the thousands of unfortunates who suffered in the massacre in Persia in the spring of this year, when fanatical Mohammedans slew thousands of Christians, outraged and made homeless thousands of others. This article is a chapter from the book, "Hadjin and the Armenian Massacres," by Rose Lambert, a sister of the author of the interesting, illustratedarticles appearing under the above head in these columns from month to month. The writer was a missionary in Turkey for twelve years. The book containing this article may be secured for 60 cents, postpaid, by addressing either the Mennonite Publishing House, Scottdale, Pa., or Miss Nora M. Lambert, 122 Garfield Ave., Elkhart, Ind.—Editor.)

Scarcely had the regiment arrived when news reached us of the awful massacre on the plain. Many Christian villages were completely wiped out and not one Armenian left alive. Where there was a mixed population the Armenian quarter was usually destroyed but here and there were places where no great harm was done simply because the officer in charge would not consent to it.

Widows and orphans by the hundreds came flocking back to Hadjin and the villages about us, from the plain, bereft of loved ones, many of whom had been brutally massacred before their eyes. They were penniless, ragged, barefooted, sick, pale and almost beyond recognition, the mothers, wives, sisters and daughters of the three thousand Hadjin men who had been massacred on the plain.

Nearly all of these refugees flocked to the missionaries and told us of the dreadful experiences through which they had just passed. Some had not a male relative left. The effect of this is better understood when it is borne in mind that they were living in a land where womankind constantly needs protection and has no means of support. In one family twenty-three of the nearest relatives had been killed. In another no one but the infirm grandfather and aged grandmother, a son and a little grandson remained, although there had been thirty-two children and grandchildren in the family.

Some were insane and others on the verge of nervous prostration.

A young man wounded returned alone, not knowing what had become of his wife and child. It was later found that his wife after much wandering had received shelter in a village. The little one was found on the streets in another town with a number of helpless orphans, and friends had sent it with others to an orphanage in another part of the country. But this was only one of many families that were scattered, and only time will tell whether or not even those living will again meet.

The Turkish villagers could not be reconciled to the fact that Hadjin had been spared and as these frightened widows and orphans passed them in their return to Hadjin they were heard to voice their regrets and shame that they could not even wipe out Hadjin or deride this idea of a massacre when the ghavurs (a contemptible name for Christian) were still so numerous.

Among these destitute refugees were a few of the wives and orphans of the tradesmen from Sigetchet. Our hearts were filled with sorrow as one after another told us how they had witnessed the death of our ministers, delegates, deacons, merchants and the head teacher in our girls' orphanage, numbering seventy-six in all.

After consulting the governor in Sis as to the safety of continuing their journey, they left the town, but only an hour or two later the news reached the people of Sis that the Christians in Adana were being massacred and that the town was in flames.

One of the members of the church committee whose wife had joined the caravan, immediately sent his son-in-law on horseback to inform them of their danger and to return, but he overtook them just after they had unloaded in Sigetchet and the Turks had already taken possession of them.

The messenger was forced to join the same party and meet the same doom.

All were crowded into the dingy khan for the night while the mob of Turks in their frenzy surrounded it. All night long they prayed God to deliver them from the hands of these blood-thirsty enemies and if not His will, then to prepare them for the death that was awaiting them, and before morning our deacon's wife had literally pulled all the hair out of her head in anguish. At last daylight came and a Turk came riding into the village at high speed, his horse covered with lather, and declared that he had been to Adana and returned during the night, and producing a document assured the Turks that the governor-general had said that he had all the Christians he wanted and they should dispose of the party without sending them farther.

As the prisoners were momentarily

awaiting and trying to hope against hope the door opened and the ruler entered. He assured them that the Mohammedans had no evil intentions whatever and that this excitement was due to the fact that the Turks had noticed a few weapons in their possession. He asked them to give up these, their money, watches, jewelry, trunks and whatever they possessed into his keeping and he would then escort them into his home where he could protect them.

Although our helpless co-workers doubted the ruler's word, there was no alternative, and the members of the party at once assured the ruler that he was welcome to all their possessions if he would but protect them. The mob of Turks had taken their ablutions and were in the mosque praying "allah" to assist them in their murderous plans as the disarmed Armennians were taken to the ruler's house.

As soon as their prayers were finished they came to the one who had promised to give protection. He opened the door and there stood the blood-thirsty and fanatical mob armed with swords, knives, clubs, guns and axes and the demonized expression of their faces told a more shameful story than their shrieks and yells could express. The martyrs were disrobed with the exception of one garment. The pastor of the First Church of Hadjin begged for an opportunity to speak to them and appealed to their sense of justice and sympathy, but when he saw it availed nothing he appealed to their fear of God, but a Turk stepped forward and taking the pastor by the beard, led him forth and killed him.

The aged deacon of Hadjin was next led forth. His wife rushed after him trying to protect him but both were shot and her body fell upon his. Some were clubbed to death, some shot, some killed with swords and some with axes; but the women of the party, as is nearly always the case, were reserved until the last and after being humiliated and disgraced in the most unspeakable manner, were afterwards killed.

One Turk stood at the door and killed sixteen members of this party in succession, when he finally called some one to take his place saying his strength was exhausted.

After these were all killed they turned to the Christian tradesmen and their families who had spent each winter with them for the past twenty years. One of them was on his knees before the murderers and with a little son on each arm begged that for God's sake they should not make his little boys orphans. But they answered, "Drop your children, or we will kill them too." He did so and was killed before the eyes of his wife and children.

The shoemaker was finishing a pair of shoes for one of the Turks and begged for his life saying he would present the shoes to him, but when the last stitch was taken the shoemaker was killed by the owner of the shoes. Less than two dozen of the smallest children and widows were spared to be haunted for life by the memory of these dreadful scenes.

An ox-cart was filled with these dead bodies and the remainder were dragged out by horses and all were thrown into the ditches and left to be devoured by the jackals and dogs.

No wonder one of the missionaries exclaimed, "So great and hospitable a plain, and yet it could not spare the ground to furnish these martyrs a grave."

Oh! How these poor widows longed for Hadjin and their homeland, for they had heard that a regiment was sent to protect us. They walked for days and entered the town footsore and weary, ragged and hungry, penniless and hopeless, but alas! they threw up their hands and shrieked in terror as the first person they saw was the trumpeter and soldiers of the new regiment and they recognized the former as their neighbor who had killed the first sixteen and the latter as those who had murdered their husbands and brothers.

From amongst the heaps of dead bodies a pastor's wife, a tradesman and a servant who were supposed to be dead regained consciousness and at dead of night crept away and after days of misery reached another village and were spared to tell this tale of suffering.

Ardashas, one of the young ministers in the party, had been our interpreter for a few years. He was an earnest Christian and entered the ministry only a year before his death. At that time he married one of the high school teachers in the American Board Mission School. She was taken into the school when but a child and educated by the Board.

Our night watch in the boys' orphanage was a cousin of this young minister.

When the young husband started for the conference, the young wife remained in the village. But this village was also surrounded by the Turks at the same time that Hadjin was, and although a part of the Christian quarter was burned the villagers bravely defended themselves.

The minister's wife was ill but her suffering was a secondary matter to her, for she constantly sighed: "Oh! for some word from my husband." Several times at dead of night a footman from the village arrived to tell us of their distress and to beg help from Hadjin and he would carry a few pounds of salt back with him for the besieged villagers. Each time he brought a letter from the pastor's wife to the cousin in our employ and it always contained this one message, "My grief is unbearable. Do send me some news about my husband."

Only rumors reached us at this time. He would not be a "black messenger," so without our knowledge the cousin gave no answer at all to the letter.

Again a letter was received which the cousin brought to us. The poor wife wrote, "I am ill. Our village is strongly attacked and we may soon all be destroyed but all this is nothing compared with the fear for Ardashas. Surely you can tell me where he is. Pity me in my misery and send me an answer. Oh! for some news about my husband."

We begged him to tell her that we could not locate the party but that we had traced them as far as the Turkish village Sigetchet, but after this letter reached the village the mother-in-law withheld it from the sorrowful wife, fearing she was too ill to bear the news. All this time, of course, she had already been a widow.

As soon as possible she was brought to Hadjin and at once requested to see us. Never can we forget the sight of the poor, pale, grief-stricken and suffering little woman as she threw herself into our arms and embraced us and amid tears said, "God has at least answered this prayer of mine, for after I knew that I should never see my dear husband again, I then begged that in some way He should bring me to the missionaries."

A few days later we visited her again and our hearts were moved with pity as we beheld the little fatherless babe in the distressed mother's arms. The sight of her as she lay vainly trying to regain strength and on one half of a peck of wheat given her, weekly, by the government, for there were no other provisions in the house, is one of the memories of those days.

A poor brother in the village sent a horse telling her to come and live with him. She prepared to take the three days' journey on horseback across the mountains. She had no food to take with her and knew she could get none on the way. At first she decided to go hungry, but afterwards sent one of her relatives to us with the message, "Were it not for my little babe I would say nothing and start hungry and without food, ready to die on the mountains and forget my sorrow, but my conscience reproves me for entertaining such a thought when I look at my helpless babe and remember it has no one to care for it. I can tell my condition to no one else."

We sent her provisions for the journey. She came to bid us good-bye and to thank us for the help given, but with tears in our eyes we embraced each other and although we could not express ourselves, we felt each other's grief and sympathy and thus parted.

During the two weeks that Hadjin was surrounded, our Bible woman, Isabelle, was a constant help to us as she comforted the people and gathered them together that they might unite their prayers to God for deliverance. After the regiment had arrived and peace was partially restored, we sent a message inquiring about the safety of her parents, brothers and sisters who lived in Adana. The answer received was, "The men were all killed, and Martha was seriously wounded and is lying here in the hospital."

The father who was in the village at the time was slain there. The younger broth-

er had returned from college for the Easter vacation. As the murderers rushed into the little house, the older brother was fatally wounded. They rushed towards the younger brother with their daggers, but Martha, the youngest sister who was older than her brothers, sprang between the Turk and the brother, begging that they kill her instead and spare one son for the aged mother who had no one left to care for her. She was fatally wounded and the younger brother was killed. Somehow the mother and wounded Martha found refuge with the missionaries but after suffering for several months Martha died as a result of the wounds.

The house was burned and in it the old blind grandmother, the wounded brother and the body of the student brother. Although this news was heart-breaking to Isabelle she steadfastly looked to God for grace to bear it and the Lord strengthened her as she went about from home to home speaking words of comfort to the many who were bereaved.

Her mother came to spend the summer with her daughter. She was so thin and weak that one could scarcely recognize her. As she told us of her sad experience she also told us what a comfort Isabelle was to her. At times it seemed as if her heart would break, but Isabelle would read a promise to her out of God's Word and remind her mother of the fact that both brothers and father were wearing martyrs' crowns and that God would give them grace to bear their sorrow cheerfully, for after all it would not be long, and then when Jesus came to receive His own unto Himself they should be reunited as a family and be forever with the Lord. As the old mother told us this she said, "Then Isabelle and I kneel in prayer and she prays so earnestly that God may give me strength to bear it, that I feel sure it is all right, and say, 'Thy will be done, my Father.'"

We praise God that amongst these suffering ones there are at least some who know the source of comfort.

CHILDLIFE IN THE JABA TRIBE

F. E. Hein

The Jabas are a raw, heathen tribe located in Nigeria, W. Africa, which is a British Protectorate. Mission work was first begun here in 1909 by the writer.

Children in this tribe, whether male or female, are always welcomed by their parents. One of the first things they do after a child is born is to pour some water on the roof of the hut just above the entrance. The mother then takes her child, comes out with it and allows some of the water from the roof to drip on it. The meaning of this act the writer has never been able to find out. The next thing they do is to smear peanut oil all over the child's body and then dust it all over with red powder, the mother doing the same with her body. This is repeated every few days until the child is several months old. During this time the tribal marks are made upon the face of the child by cutting the skin at certain places with a sharp knife and then rubbing soot into the wounds which causes thick, black scars to remain for life.

The children never wear clothes of any kind until they are five or six years old. They are carried on their mother's back until they are old enough to walk. Cradles and beds are unknown. All they use as a bed is a grass mat spread on the ground. Of course the weather is always warm so all they need is a little open fire in the house during rainy weather.

Jaba women think that children must eat large quantities of food in order to thrive. So they lay the baby on their lap, squeeze its head between their knees, and with one hand they make a sort of funnel for the mouth and with the other hand they pour in a kind of gruel made of guinea cornmeal. If the child refuses to open its mouth they hold its nose shut and when it tries to breathe through its mouth the gruel runs in. Sometimes the child almost chokes, but the mother pays no attention to that but keeps on pouring until it is all. From one to four cupsfull is the usual amount, according to the age of the child. More often than not the child gets sick in consequence of such overfeeding and then a medicine is made from leaves, bark and roots of certain trees, shrubs and various kinds of clay. All is put together in a big earthen pot and boiled with plenty of water. The child is forced to take large doses of it. As a rule the child gets worse, and if it is not an exceptionally strong child it usually dies as a result of the treatment. The mortality among their children is very great, fully fifty per cent. die before they are a year old.

When the girls are about five or six years old their lips are pierced in the center and wooden disks inserted for ornaments. For a dress they receive a little apron made of cowery shells. The boys receive a loin cloth.

The children have to help with the work as soon as they are able to do so. The girls help with the housework and carry water and wood on their heads. The boys help their fathers in the field with their little hoes. Frequently they have to keep watch over the fields and drive away the monkeys and birds. They also have lots of fun in the evenings when they gather in the village and play games, etc. They are happy in a way but know nothing of Jesus. Pray for the Jaba children that they may be saved.

NOTES

Koreans "Born Preachers"

A series of evangelistic services has just been conducted in Sen Sen (Syen Chun), which has afforded an excellent opportunity to see the Korean Christian at work in the great business of saving souls. A newcomer from the Occident writes: "The zeal and energy with which personal work is carried on is nothing short of amazing and is the cause of much shame when the coldness and indifference of God's people in so-called Christian countries is borne in mind.

"The territory was assigned to about 100 men and boys, including two Korean pastors of the city churches with many of the elders and deacons and a large number of the boys from the Hugh O'Neill Jr. Academy, and some fifty or sixty women. The first question asked was always the same—"Do you believe in Jesus?" and if an opportunity was given, the boys immediately proceeded to point out why and what man should believe. The Korean is a born preacher, and so far I have yet to meet a Christian who does not thoroughly enjoy this work. Very often it was unnecessary to ask this question, for when a heathen really gives his heart to the Lord, it is not long before the presence of the Spirit and the peace of God in his heart manifests itself in face and bearing.—Sel.

Horrible Conditions in Albania

Mr. Erickson, who has been waiting in Italy for an opportunity to cross the Adriatic and resume work, recently made a flying trip of investigation to the port cities of Albania, and returned to Rome. Under date of April 7th, he writes of the terrible destitution which he found. "My first stop was at Valona. When I was there before, a year ago last June, the Provisional Governor was in control, and life in the city was free and hopeful and glad. This time it was different. The Albanian leaders had all left, the city was crowded with refugees; misery, wretchedness, starvation, and death were everywhere. In the city, thousands were crowded into tumble-down, abandoned buildings and mosques, etc. In one large mosque were at one time living about 150, but of these 64 had died. The Italian authorities informed me that there were 35,000 of these refugees in and about the city, most of them from Tepelin, Golonia, and other districts recently occupied by the Greek government after their committees and irregulars, consisting largely of released criminals, had committed the unspeakable horrors which had driven these people forth. Altogether 170,000 people, practically the whole Moslem population of this territory, are thus in exile from their homes.—Sel.

"Under Russia's new prohibition decree a permit is necessary to the sale of anything containing alcohol, even varnish."

BIBLE STUDY

WHICH IS KING?

In the days of Herod the Great a new King was born to the Jews. A rival to the throne of Herod had appeared, and a rival to the throne of David, to which Christ was heir, already sat upon that throne in the person of Herod. This was not a new thing in the history of God's people. All through the ages there have been those who were the chosen of the Lord and their rivals have been raised up to defeat their purposes or to counteract their influences. There was a Cain to destroy Abel. An Ishmael was born to attempt to take the inheritance from Isaac. An Esau came with Jacob and a Saul anointed would have slain the anointed David. There follows a line of antagonism to the throne and to the Messiahship up to, and in, the time of Christ. There are also anti-christs and will be such in the days to come. The effort on the part of Satan to deceive and to turn the hearts of the people away from the real power and salvation of God through all the ages is apparent.

When Jesus was born there was at once a conflict between Jesus and Herod. It was brought about first by the visit of the wise men. Until the time of their arrival at Jerusalem Herod was ignorant of the fact that one was born who would be the King of the Jews. True to his nature, he at once set about to decide the issue. It was by stealth and craft and cruelty that he attained to the throne of Israel, and by the same methods he desired to determine the kingship between himself and that One who was born King of the Jews. No one who has ever read the story of his effort thus to save the throne for himself will ever forget the name of Herod or the unpitying character of the man and the bereavement of the mothers of Israel. He earned for himself the title of "Tyrant" of Israel. The "King" spent a few years in Egypt and later returned to His own country to abide the time of His kingdom.

After Herod another character is presented who might prove to be a possible rival of Jesus, but of a different character, altogether. The opposition of Herod was of a regal disposition. That of John the Baptist was religious owing to his prophetic character and honor. Although only a prophet, there was the greatest possibility of a strong rivalry because of the fact that the Messiah was expected to have prophetical as well as a regal office.

The events connected with the birth of John the Baptist were calculated to be impressive, and were so, owing to his special office as messenger of the Lord. The "Voice in the wilderness" was foretold and an Heaven was interested in his birth. An angel told the father of his birth and the mother understood the extraordinary nature of the child who was to be born. His ministry was of such a nature that the people were in doubt whether or not he was the promised Messiah. No prophet in the days of Israel had greater honor or more profound respect given to him than had John the Baptist. From all parts of the country the people came to him to hear his message and were convinced by him of the necessity of confessing their sins and preparing for the kingdom which was at hand. All but some of that class which "Trusted in themselves that they were righteous, and despised others" came and confessed their sins and were baptized. John was accepted as the prophet, but where was the King?

There was confusion in the minds of the people concerning the prophet and the King. If the "King" was to be prophet, why could not this prophet also be the King? And could it not be possible that the baptizer is the King? These were the questions revolving in the minds of many, and, perhaps more especially, in the minds of those who would have been the least inclined to honor him either as a prophet or their king—the Pharisees, and chief of the Jews.

There is no hint given that John ever thought of his mission as any other than that for which God had called him. Other men wondered in their hearts concerning him. The record given by the Apostle John is one of great interest because it reveals the sentiments that abounded in the days of the Baptist's ministry. He was one of the disciples of that John. He heard and believed the messages. He prepared also for the coming of the kingdom. At the time that the Jews sent priests and Levites from Jerusalem to inquire he was present and heard the answers of the messenger who was sent to prepare the way of the Lord. It was evident that John had made so great an impression on the minds of the people, and that he had so great honor among them, that had he made claims to the throne he would have had the strong support of the multitudes. The spirit and power of the adversary is seen in all of this misdirected opinion. Even his opponents would have been ready to accept John the Baptist had he been willing to satisfy their inquiries and accept even the honor that Jesus afterwards gave him?

"Art thou Elias?" asked the priests. John replied, "I am not." Jesus said, "Elias is come already, and they knew him not" (Matt. 17:12). Had they known him even as Jesus knew him, they would have set him upon the throne. He was the greatest of all the prophets, and they did not perceive it. Had they realized fully his place and power—had John claimed even the honor that was truly his men would willingly have placed him on the throne which Herod occupied. It was only the modesty and humility that John felt and manifested, as the unworthy servant of the greater One who should follow him that kept the people from bestowing greater honors upon him. The personal prejudice of an offended woman and the vanity of a drunken king ended the career of an humble servant of Christ, whom the nation would have given the highest honors. Popularity is the road which the adversary had paved for John that he might supplant Him that was to come. But John refused it.

The most striking illustration of the humility of John the Baptist and of the powers which appealed to him to oppose him against Christ was a more personal one than that which was previously mentioned. The ministry of John had been successful from the beginning. The throngs had followed him from Jordan to Aenon to hear him preach and to be baptized of him. Jesus had been baptized and had begun His ministry also. Jesus had been baptized of John and had gone forth from him to His ministry. All men began to follow Jesus. The question of superiority was not to be left to the opinions of the multitudes. It was to be brought home to the heart of John. The rivalry must be maintained by the adversary if at all possible. The rightful heir must be set aside and the purposes of God concerning His Son must be thwarted or delayed by any means. If it would be possible to turn against him the affections of a friend; if able to separate the people into factions; if only to postpone the day of His kingdom during one generation, the pleasure of the enemy would be gratified.

The friends of John could gain no strength in their claims for him without his sanction. They might appeal to his superiority, by saying that he had baptized Jesus, and was, therefore, greater than He; or, that Jesus does not baptize but allows His disciples to do so, while John

continues to baptize with the authority of Heaven. In these ways the jealousy of John was appealed to. But in no way would the forerunner, the humble servant, the witness of the Lamb of God, be moved from his humble spirit and lowly life in the wilderness. His highest aspiration was to be the friend of the Bridegroom; his highest pleasure to rejoice at the sound of the Bridegroom's voice. There could be no personal aspirations in the heart of the man who could say, "He must increase, but I must decrease." The spirit of self-seeking retards the kingdom of Christ. The spirit of humble service and submission to Christ sets the crown upon His head and adds to the glory of His kingdom.

THE SIGN OF WAR

II

Correction.—Christian Monitor, page 237, 3rd column, end of paragraph, "second" should be "record."

It is very evident that the signs already enumerated were those preceding the destruction of Jerusalem. The description of those days was very clearly given by the Lord. The sudden coming upon the city by the armies of Rome gave the people no time to return to their homes for needed garments. The destruction of life was so great that the Lord miraculously intervening, shortened the period of slaughter in order to save a remnant of the "elect." Those were days of especial tribulation and, they are referred to by the Lord in telling of the signs that are to follow.—Matt. 24:29; Mark 13:24.

Another very remarkable expression in connection with the preceding signs and the event which they were associated with, is that which describes the time which followed the destruction of Jerusalem. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). The destruction of Jerusalem with its temple ended the age for the Jew and ushered in the time of the Gentiles. The period of time covered by the signs was about forty years. The sign of war and rumors of war was mentioned as one of the first, and seems to have continued all through the period, for, the very end—the final token of the fall of the city and scattering of the people—was the besieging of the city with an army.

The second section of the Lord's discourse seems to begin in somewhat a similar manner as the first. (See Matt. 24:23; Mark 13:21; Luke 21:25). Matthew and Mark record the fact that false Christs and false prophets shall appear and shall deceive many. It seems that it is the enemy's purpose in every case to pervert the minds of the people, and get them to look for the wrong event and to mistake the signs. The false Christs in this age compare very well with the description given by the Lord. They are numerous; they appear in out of the way places; they are present secretly, or unobserved in their presence; and their authenticity is always proven by some miraculous demonstrations. Matthew records the one sign that shall characterize the real Christ's coming—the sign that all may see and know it shall be in the heaven, from the east to the west, not a long drawnout or preparatory sign, but a sudden coming of the Lord. His sudden coming will find the unprepared and the deceived around the carcass of their false Christs, and find the saints gathered about the body of the Lord, if it is permissible to make two applications of the "carcass and the eagles."

It seems that the Lord first determined what would be the real sign of His own coming. This could have nothing to do with the destruction of Jerusalem, nor with the time before that destruction. The repetition would be difficult to understand, and the detailed description of the false Christs would be more necessary for those living at a later date than the time of the apostles. Having determined the sign of His own coming, the Lord gave the apostles a more complete description of the signs that would accompany His coming or characterize the close of the age before His own appearance. The time to which He alludes is that immediately following the tribulations at Jerusalem. In the characteristics of this period there is an absence of any reference to war. There are false prophets, and false Christs, and signs in the heavens, the appearance of Christ, and of angels. The signs are more associated with the heavens and heaven than with the earth, as were the previous signs. Then were wars, earthquakes, famines, destruction of Jerusalem, but in this age the sun, moon, and stars, the powers of the heavens, and the appearing of Christ and the angels from heaven. The age will end in the gathering together of the elect of the Lord.

There is an expression in Luke which is worthy of attention.—Luke 21:28. Compare this with verse 24, which was previously noted. As the destruction of Jerusalem meant the treading down of Israel, so the coming of the Son of Man will mean the lifting up of the heads and the drawing nigh of the redemption of the down-trodden ones. It will be at the fulfillment of the times of the Gentiles, and what may we expect but that the redemption spoken of will be that of the "elect" —"your" redemption—and the prophecies of the Scriptures concerning Israel will come into fulfillment. Jerusalem shall be trodden down **until** the times of the Gentiles be fulfilled.

The parable of the fig tree is common to the three gospels. There are no special signs involved in this parable. It calls attention to the fulfillment of the signs, and the events following. When the signs are present the season for the events with which they are associated is also at hand. This truth is emphasized further by the fact that the Lord's words will be fulfilled, they shall not pass away.

Another impressive fact is indicated by the Lord in that, although the signs are given and the events certain, the day of fulfillment will be unexpected, and sudden. Not even the angels in heaven know the day and hour, nor even the Son. The Father only knows when the Son shall come forth from heaven to gather His elect unto Himself. His coming will be as suddenly as the flood in the days of Noah. The ordinary events of life were going on until the flood came and took away the unprepared ones. Those who "Watch," those who are "Ready," they who guard the house or who are faithful in the discharge of their duties awaiting the return of the Master, need not fear, although they know not the day of the Lord's return. Those who read the signs may know that the day is nigh, but are not in a position to know the day nor hour.

The sign of His coming is like the flash of the lightning. Jerusalem knew her day when the armies were encompassed round about her and the temple was defiled by the Gentiles. The Lord gives no time for the adulterers of this world to forsake their sins just at the time of His coming. Those who love Him and look for Him will be ready. The signs to them are the tokens of their coming "Summer." They bring the joyous news of a day of gladness. They herald the coming of the King in His glory. To others, the signs are apt to be passed by unobserved, and the coming of the Lord will mean to them the sudden coming of woe and destruction.

The twenty-fifth chapter of Matthew stands practically alone, giving the three parables of the kingdom, or of the coming of Christ in His kingdom. The first two parables give two aspects of Christ coming to His kingdom. The virgins waiting for the coming of the bridegroom portray the waiting of the Church to enter into the delight of fellowship with Him. In order to be certain of that pleasure the Lord said, "Watch therefore, for ye know not the day nor the hour." The second phase is also one of the kingdom, and portrays the reward of faithfulness. It is important that the nature of this parable be considered. It is in one sense like the parable of the vineyard in which the servants were left in charge for a long time and then a reckoning made. These servants were given talents and left a long time and at his coming a reckoning made. The vineyard servants were cast out and the vineyard given to others. In this case the servants were faithful and gained, and were promoted to "rulership" with the Lord. May this not refer to the restora-

tion into favor of the remnant of the Lord's servants?

In what way is the last question of the disciples answered? What is the sign of the end of the world? The conditions accompanying His coming will hardly fulfill the conditions which are characteristic of the end of the world. The last of the parables indicate that there will be a general assembly of all nations. There will be a throne and judgment. There will be a disposition of both the good and the evil, based upon the attitude of men toward righteousness and toward the Lord. The wicked are consigned to the everlasting fire, prepared for the devil and his angels. These are characteristic features of the end of the world as revealed by other scriptures.—See Rev. 20; etc. As to the sign of the end of the world, as distinguished from the other events mentioned there seems to be none given. It is evident, comparing this with the signs of the destruction of Jerusalem and of the Lord's coming, that the end will come as suddenly and as unexpectedly as these. All men will be expected to be ready and to watch, so that at any time they will be able to meet the Lord in peace.

In this study of the signs, the fact that war and rumors of war has been mentioned only once is evident. It was mentioned in connection with the destruction of Jerusalem. It was destroyed by war and hence war was the thing to look for. It was a temporal city and to be destroyed by temporal means. The event for which the believers are looking, and the next to to expect for the world, is to be from heaven. The signs to look for should also be from heaven. The power which will overthrow the nations and kingdoms of the world will be spiritual and why should we look for the temporal powers to be engaged in physical turmoils which will end in some kind of spiritual benefit to bring about or usher in the kingdom of Christ? The signs of Christ's coming indicate both the nature and source of the world's expectations. Our help cometh from the Lord. The end of the world is totally in the hands of God and no special tokens are, or need to be given.

In the book of Revelation the whole course of the judgments seem to be involved with wars and famines and desolations upon the earth. Nations combine to fight against the Lord and even in the last days of the earth, the kings of the earth are induced to fight against the Lord and the camp of the saints. One of the most common conditions found among men is that of conflict and war. The cessation of wars will be more of a sign than the wars and their rumors. When war shall cease and nations no longer learn its arts men will know that the kingdom of the Lord is here. When the nations of the world are combined to destroy each other we know that the trend of human nature is away from that kingdom. No one should be consoled by the fact that as all things continue as they were from the beginning the Lord's coming is not to be expected. That is one of the conditions that He will find when He comes. And, no one should be alarmed by the fact that there are wars and rumors of wars as though the Lord were at hand. His signs are in the heavens and in the fears and expectations of men's hearts. There have been other world wars, and they have increased in magnitude only as conditions of commerce and communication made it possible. It is impossible to know to what extent the nations may become involved since the conditions are such that every nation is in a position to take part in the present struggle, even if they are not now, and may not take a part in it.

While men are watching the war they may fail to see the real signs of Christ's approaching day. It is true that nations and their relation toward each other are the subjects of prophecy. The Jew is especially the object of God's concern and his place is one of the determining features of the Lord's kingdom. It becomes the Christian to be interested in the events that transpire and to look for the signs as they may appear, but the greatest caution should be exercised in making Scriptural interpretations of historical events. The past is full of records of error and of disappointment in these things. Let the Christian be ready and let him keep his eyes and his heart directed heavenward. There we will see His sign.

A COLPORTEUR IN CEYLON

What does it mean to be a Christian Bible-seller in Ceylon? Colporteur M. A. Fernando has his station in an exceedingly difficult district, for the country round Kandy and its famous shrine is a fortress and stronghold of Buddhism. The people in general are helpless and hopeless fatalists, with hardly any concern for their own moral or spiritual welfare. Nevertheless even here a spiritual movement is beginning. With the advance of education and the entrance of the Word of God, there are large numbers of these folk whose outlook on life is entirely changed, while those are on the increase who gladly listen to the message of the Gospel. During the past year Colporteur Fernando traveled 1,500 miles on his pilgrimage with the Scriptures. He visited more than 600 villages and hamlets, and sold 2,310 volumes in Sinhalese, Tamil, and English. His field in some respects must be reckoned as one of the most needy as well as the most difficult in Ceylon. But in village and in jungle, among railway coolies and low-caste folk, among wealthy landowners and poverty-stricken peasants, the Word prospers in the thing whereto God sent it. Men and women are hearing and reading, and by these channels salvation comes, as it came of old.—The Bible in the World.

"Don't say you are humble when you are bound to have your own way."

The Workers' Column

YOUTHFUL PLEASURE—ITS DANGER.—Eccl. 11:7-10

September 12

I. The Nature of Dangerous Pleasure.
1. The cheer of the youthful heart.—v. 9.
2. The inclination of the youthful heart.—v. 9.
3. The pleasure of the eye.—v. 9.
4. It is as appealing as the sunlight.—v. 7.
5. It appeals all through life.—v. 8.

II. God's Infallible Law against the Lusts of the Flesh.
1. It is as darkness following light.—v. 8.
2. The judgment follows after life.—v. 9.
3. All the deeds of life shall be judged. v. 9.

III. The Way of Wisdom.
1. Remember the enticing nature of life in childhood and youth.—v. 10.
2. Put away passion and anger.—v. 10 (Marg.)
3. Put away the evil of the flesh.—v. 10.

THE SAVING FAITH OF STEPHEN.—Acts 7

September 19

1. He believed the promises to Abraham.—vv. 1-7.
   a. Concerning the land.
   b. Concerning the seed—the people and Christ.
2. He believed in the promises and in the faith of Jacob, who died in Egypt, but whose burial took place in the land of promise.—vv. 8-16.
3. He believed in the law and its institutions as given to Moses.—vv. 17-36.
4. He believed Christ in spiritual presence to be the Divine Deliverer of Israel, whom they rejected as they did also in the days of His flesh.—vv. 37-43.
5. He believed that the revelations of God through the ordinances of the temple and tabernacle were the revelations of the Most High concerning the "Just One."—vv. 44-53.
6. He believed in Jesus, and that the rejection of Him was the one great sin of Israel and of the world.—vv. 52, 53.
7. He believed in the resurrected, living and exalted Christ, the Savior of the soul.—vv. 54-60.

WHAT CONDEMNS INDIA.—Rom. 1, 2

September 26

I. Their Rejection of the Knowledge of God.
1. God is revealed to them.—
   a. By the things that are made.—1:20.
   b. By creation—His **power** and **Godhead** are shown to them.—v. 20.
   c. By the same means by which He is revealed to all men—"from the creation of the world."—1:20.

(Continued on page 287)

EDUCATIONAL

THE GREAT WAR

VIII By-Products of the War

C. Henry Smith

By the term by-products we mean such incidental results as come from the present war and not directly concerned with the main issue. From this war there have already issued many consequences unthought of when the struggle began. Some of these will prove a blessing to mankind; others will be detrimental. I shall call attention to a few of these results indiscriminately without further comment as to their good or bad influence. First of all is the increased

Reverence for Religion

which the people of many of the warring nations have manifested in an increasing degree since the war began. Especially is this true of Germany, where they tell us that the churches are crowded that once were nearly deserted. Of course, the cause is but natural. It is in times of great calamity and danger that the soul is driven to dependence upon the great God for deliverance. Adversity is thus frequently a great blessing in disguise since nations as individuals are driven by it to a deeper reverence for, and a greater devotion to, the great Ruler of the Universe. Historians tell us that the great revivals in history were all preceded by periods of great national disaster and industrial depression. Nearly every great financial crisis in American history has been followed by a great religious revival.

Another good thing that has come out of this war thus far is the severe blow dealt the

Liquor Traffic

in several of the nations. Russia by imperial order stopped the use of the national drink, Vodka. Science has demonstrated that the nations in order to win this gigantic struggle must conserve every ounce of their national resources, both of men and materials. Alcohol is the greatest waster of moral energy and physical strength and consequently has no legitimate place among a people who must continually be keyed up to the highest point of efficiency. Whatever else may be said about this war, it will certainly greatly aid the cause of temperance among the civilized nations.

For the same reasons, too, this war has already stimulated the spirit of

Invention and Discovery

In Germany especially, where the scientific spirit has reached its highest development and where the danger from sheer exhaustion looms largest, a number of substitutes have already been discovered to take the place of imported products whose supply has been shut off by the English blockade. Even the food values of certain native products which are now used in place of foreign foods have been increased in some instances as high as fifty per cent. by some new chemical process. Even in America the minds of our inventors have become more active. Edison when he found his supply of a certain chemical, which he had formerly imported from Germany, shut off by the war, began to make the required chemicals in his own laboratory.

It has always been thus. Necessity is always the mother of inventions. In our own Spanish-American war the necessity of finding some means of eliminating yellow fever led to the discovery by the army surgeons that the disease was carried by a certain kind of mosquito. Means for destroying the mosquito were devised and now this dread disease, once the terror of our southern coasts, is practically unknown.

Among the more unfortunate by-products of the war is the impetus given to the

Spirit of Militarism

not only in the nations at war, but in the neutral nations like that of the United States. There is no doubt that war itself instead of putting an end to war increases the military ardor of the people and gives the war spirit added lease of life. The military after-effects of the Spanish-American war upon America were unmistakable. And that is true of this present war also. Never has there been such a demand for a larger navy, a larger army and efficient militia, for purposes of protection only, of course, as now. In spite of the prophecies of many leaders of world thought that this war will be the last, it seems to me in case that should come true, it will not be due to the fact that the military spirit has been squelched, to say the least. The after-effects of hate, fear, and suspicion which will trail the close of the present struggle will hang as a pall for many years to come over the nations of Europe and will make impossible that close, friendly, international co-operation which is so essential to the highest progress of the world.

In another respect also has civilization been turned backward.

International Law

and agreements have been treated as so many scraps of paper. If "military necessity" can be argued as a defense for violating sacred promises and pledges, and for the cold-blooded murder of peaceful non-combatants going about their peaceful business, then the wheels of progress have been turned back to what we had hoped was an outgrown barbaric past. In the past there has been a steady growth toward more humane practices in time of war. If the nations which have been most guilty of trampling under foot these hard-won rights should prove victorious, then unfortunately both militarism and a much harsher and inhumane code of Ethics of War will be saddled upon the world, from which the future ages can escape only after years of further struggle.

A sixth by-product I wish to briefly mention is the impetus given to

State Socialism

in practically all the countries at war. England, France, and Germany especially have found it necessary to control and in some cases to take over entirely the care of some industrial enterprises which formerly were under private control. Take for instance the railroads, even those still privately owned are completely under the control of the governments who need them to move troops. The same is true of telegraph lines and other means of communication and transportation. Ammunition factories and motor car factories have in many cases been placed under governmental control. In Germany there is more of state socialism than in England. But even in England the government has threatened to take under its charge the mines of the country, if private control finds itself unable to supply the English navy with an ample coal supply. And so everywhere and in every field of enterprise the governments find it necessary to take over the control of private industry for the good of the state. It is not likely that this impetus given to state control in time of war will be altogether lost after the struggle is ended. If in time of great stress and danger it is an advantage to turn private industry to state management, then no doubt many will conclude it may be an advantage in time

of peace also. At any rate, even though Socialists were unable to stop the war, it does not necessarily follow that they will come out of it with reduced influence.

These are a few of the incidental results which have already made themselves manifest in this struggle. There may be many more before the war is over.

The war itself marks a great epoch in the history of the world. The world will not be quite the same as it was in the past. There will be many changes. It is likely that the map of Europe and her colonies will be different. Governments likely will be more democratic. International Law will be different; methods of warfare greatly changed. It may greatly affect the literature of the coming ages. Whether these changes shall be for good or bad perhaps it is not so easy to tell. That there will be some evil consequences there can be no doubt. But let us hope that some good may come out of it at least, and some great lessons may be learned which will assist humankind to nobler aspirations, to a higher appreciation of the worth and dignity of a human soul and to a deeper sense of humiliation that we are still so uncivilized and so un-Christian as to permit such a great catastrophe to take place among us.

The end.

Bluffton, Ohio.

WORLD PEACE

III

C. Edward Bender

Thus, by this military sophistry which has been flooding the world, the governments of the world have been led on, step by step, into the treacherous morass in which they are now entangled and almost overwhelmed. As a logical result of pursuing this absurd and ungodly armament policy, the great nations of the world are, today, facing enormous deficits and rapidly approaching financial bankruptcy.

International statistics and comparisons reveal some startling facts. Russia and Japan are involved in an intricate financial tangle. Germany is bewildered in her search for new sources of national income. In a single generation, her national debt has increased from $18,000,000 to more than $100,000,000. France is rapidly approaching the limit of her resources of revenue. It is said: "Italy has for many years staggered on the verge of bankruptcy because she carries an overgrown army on her back." England is frantically searching "for new devices by means of which to fill a depleted treasury." And even our fair America, the land of millionaires and plenty of everything, faces, each year, an increased deficit largely due to the enormous expenditure for the navy and war preparations in general. Our national expenses, for the last decade, have been nearly $1,000,000,000 per annum. Mr. Cortelyou informed us of the fact that while in thirty years we have increased our population by 85 per cent. and our wealth by 185 per cent. we have increased our national expenses by 400 per cent.

Since 1800, our expenditure for armaments have increased 220 times. Of the entire sum of national revenue, 70 per cent. of it is expended for armament, pension and interest on past war debts. Is this the right way for a Christian nation to expend her taxes?

Despite this fact, we are building bigger and more expensive war ships—ships that will cost from $10,000,000 to $15,000,000 each—and providing them with cannons from which the cost per shot will be not less than $2,000. Bigger ships mean bigger dry docks, bigger everything, especially expenses, taxes and deficits.

Not only is the expense of building a warship very heavy but its folly is apparent when the short life of usefulness of such a ship is considered. Every one of the sixteen battle ships sent around the world for military display came home unseaworthy. Plates were loosened and the machinery was put out of kilter. It was officially estimated that the bill for reconstructing them would be not less than $10,000,000. It is also stated and verified that the life of the best man-of-war is not much over twelve years. This therefore means that every generation must not only build but also rebuild its fleet of warships. Besides, the constant invention of new devices of attack, such as are in evidence in the present European war, has made ships of the best known type obsolete within a few years. Hence the great folly of war preparation.

The so-called good results obtained by means of war and war preparations are never commensurate with the expenditure of physical energy, material wealth, and the loss of both brute and human life. Just a little mathematical calculation would reveal the large number of miles of macadamized public trunk and branch roads, development and improvement in education which might and ought to be procured with the money that is now being expended for war purposes. Ex-President Elliot, of Harvard University, says we are spending on naval display alone enough money to equip every university in the United States with all the requirements to meet the highest demand of education.

In four years, we killed by accident largely preventable, 80,000 more persons than perished by bullets on both sides in four years of the Civil war. Every year we destroy more life and property by internal enemies, preventable ignorance, crime, disease, than by all our six years of war with foreign powers. Holy Writ tells us that the life of one person is worth more than the wealth of the whole world.

We are blind to these enemies at home and show an ignoble fear of suppositious enemies abroad, enemies who have never attacked us or shown ill feeling toward us or carried off women and children.

Were we to put our taxes into improvements of sanitation, education, commerce, merchant marine and agriculture, instead of into explosives and new battle ships, we would do a thousand times more for real defense against enemies at home and abroad. If we would spend one-third as much money in educating and Christianizing our immigrants as we do in building super-dreadnoughts to fight imaginary foes we would do infinitely more for the on-going processes of Christian civilization and world peace than we now do. The immigration problem could be greatly simplified by prohibiting the steamship companies and the big manufacturing firms from bringing the riffraff immigrants of Europe to our shores for the sole purpose of cheap labor. Of course the good people of Europe are always welcome to become citizens of America.

The pursuance of the big armament policy causes not only enormous waste of time, money, energy, and heavy burdens of taxation necessarily imposed upon the people for the financial support of the project, but it is most pernicious in its influence, inflaming the people, exciting to deeds of violence, and by the law of suggestion and imitation provokes similar action in other nations. It can not help but quicken the spirit of war and invoke the very evil which the armament advocates apparently so much deplore. They look upon the armaments chiefly as a guarantee of peace. But other nations naturally regard it as a direct defiance and a vicious menace. Thus it becomes the chief obstacle to international peace and arbitration of disputes for it incites war rather than preserves peace and encourages arbitration. The casual reader of history can not help but observe the fact that the big armament policy has this unfortunate result.

Is it not true, if Dr. Jeckel and his neighbor, Mr. Hyde, would desire to establish a court for the adjudication of differences between themselves, the worst possible way they could pursue to accomplish that end would be for them to equip their lawns with tigers, lions, panthers, and still other ferocious animals? Is it not true, when the trial by battle for criminal offences between citizens of a nation was displaced by the trial by jury, the great reform was accomplished neither by increasing the weight of the armor nor by lengthening the spears of the contending parties, but by judicial arbitration.

Every normal person is endowed with a sensorium and rational susceptibilities through which the objects of the physical world and the activities of the mental world act and react upon him, reveal

themselves in his consciousness and influence him either for good or for bad. Yes, human beings are so intricately knit together in a social web, that, like an Eolian harp which, in its softest vibrations, responds to the most delicate sighing of the summer evening zephyr, so the varied feelings throbbing in the bosoms of men awaken correspondent feelings in the bosoms of others. Love in one invites love in others, and peace secures peace. But evil in one inspires evil in others and war policies in one nation arouse war activities in other nations. The individual, the society, the nation, as several unities, compose the media through which good or bad influences are transmitted. And these influences thus transmitted always spread in geometrical progression. This is a universal law of both physical and mental nature. Ah, can nations afford to engender hostility, endanger peace, rob their institutions of financial support, demoralize and even destroy their people in order to pamper the spirit of war? Surely, No! They can only strengthen and defend themselves and secure the blessings of peace by cultivating the arts of peace in times of peace. The principles of defensive warfare constitute the mainsprings of the wars that agitated and isolated the world of past centuries. History proves conclusively that few nations having made extensive preparation for war in order to be at peace, ever remained long at peace. The great war that is now in progress teaches us this tragical and bloody lesson. The issue of the Current Events of the first week of December, 1914, says:

"One lesson is that peace is lovely and war hideous.

"Another lesson is that great preparations for war do not promote peace. That claim has been made by every nation that has fallen down to worship the false god Mars. It is now proved to be untrue. Great preparations for war do not promote peace; they promote war. It is with nations as with individuals; when a man or a nation is looking for trouble, trouble can always be found."

The Toronto Globe says: "The waste and the burden of the military ideal have weakened and cursed every nation of history. Law and reason must take the place of armies and navies."

If the nation is justice incarnate, a paragon of peace, an exemplaress of moral virtues, the embodiment of civic and political righteousness, her example and influence will be worth infinitely more to the ongoing processes of peace and civilization than the combined forces of all the navies and armies in existence today. All the nations of the earth cannot prove the contrary.

Battleships, armies and steel-armored forts have proved beyond the shadow of doubt that they cannot keep the peace of the world. They have been tried and have been found wanting. Capital invested in the making of them becomes itself a menace to the welfare of the nation. Shall not fair America pursue the more excellent way, "the fruitful strife and rivalries of peace?" Her happy position of being at peace with all the world is largely due to the fact that she is governed by high ideals of peace, right and good-will, and in her dealings with other nations, she has been guided in the main by these principles. May she continue to play the role in civilization. May the vicious armament monster never take possession of her ship of state, and pervert her ideal among the nations of the earth. May she never be classed among the military despots who from the time of Babylon and ancient Rome have made a desert and called it peace. May she do nothing to mar or lessen her influence to hinder her work in the present world crisis. May our noble president, his cabinet, senators, congressmen, governors, and all other public officials who have to do with the weal or woe of our nation, look to Divine Providence for inspiration, power and wisdom to do that which is right and pleasing to Him, for He holds the destinies of nations in the hollow of His hands.

(To be concluded)

Oakland, Md.

THE EDUCATION OF, AND FOR, OUR YOUNG PEOPLE

II

J. B. Smith

In the previous article we tried to describe the **kind** of education our young people need; we now wish to consider the office of the agencies through which this education is to be applied. These agencies are primarily the Church schools with their faculty, but they also include the board of Education with its sub-committees; namely, the Faculty Committee, the Text Book Committee, and the Religious Welfare Committees.

I Office of Church Schools

1. **They should be exponents of Christian doctrine as interpreted by the Church.** Our schools were founded for the avowed purpose that there our young people might become more thoroughly established in the doctrines of the Church, and at the same time safeguarded against the errors of popular religious views. In so far as our schools succeed in indoctrinating our young people, they are, therefore, a success; in so far as they fail to do this they are a failure; and they become not a blessing, but a menace to the welfare of the Church. It may be safely predicted that as go schools, so go churches.

Schools should not dictate to the Church on points of doctrine, but the Church should dictate to the schools. If the Church fails to make the school the school will **un**-make the Church. Orthodoxy, it is true, is a relative term in Christendom but there should be no difference in the interpretation of orthodoxy as held by a denomination and as taught by her schools. And again it should be kept in mind that orthodoxy should be determined, not by the schools, but by the Church in her creed and conference decisions.

2. **They should be conservative in principle and policy.** Let it be remembered that conservatism does not mean indolence or inactvity. It is not a brake on the wheel of progress, but a guide. It is not in conflict with aggression, but it is aggression along legitimate lines. It puts "first things first." Its policy is, "be sure you are right and **then** go ahead." It is first orthodox, then aggressive; first evangelical, then evangelistic. It puts obedience (Jno. 7:17), faith (Eph. 4:13), virtue (II Pet. 1:5), and grace (II Pet. 3: 18), before knowledge.

The Mennonite Church has been decidedly conservative in the past, and her religious leaders today believe that to surrender her policy of conservatism would mean to forfeit her claim to the right and need of a denominational existence. For the Church schools to adopt any other policy would mean disorder, division, disaster, defeat.

3. **They should safeguard the student against the errors and heterodoxy of an** anti-Biblical scholarship. A Church school should first be sound on the great fundamental doctrines such as the Plenary Inspiration of the Scriptures, the Creation, Fall and Natural Depravity of Man, the Virgin Birth and the Substitutionary Character of the Atonement of Christ, the calling and mission of the Church as possessed by the Holy Spirit, the Apostasy which is to characterize the end of the Present Age, the Personal Return of Christ as King and Lord, and the Future Destiny of the Righteous and the Wicked. So much on the positive side.

On the negative side our schools should stand uncompromisingly opposed to all movements which tend to throw discredit upon any of these fundamental doctrines. The higher criticism should be opposed as irreverent in its method of approach, rationalistic in its processes and disastrous (if not diabolical) in its conclusions. The theory of Evolution should be opposed as unworthy of man and dishonoring to God. How much more sublime and inspiring the record, "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God," than a genealogy something like the following: "Which was the son of Adam, which was the son of Chimpanzee, which was the son of raccoon, which was the son of muskrat,

which was the son of polliwog, which was the son of protoplasm."

4. **They should emphasize the distinctive doctrines of the Church.** It is not meant that these doctrines are more important than others. They are not. The emphasis they should receive is not that of pre-eminence, but of necessity. Our schools need to teach them and give them prominence because they are neglected by others. In a conversation with Mr. Bryan, the latter remarked, "the Mennonites are a great people for peace." We may never know how much the world is indebted to us as a people for the dissemination of peace ideas. And so with other distinctive doctrines. Let our Church schools stand boldly in their defence and for their promulgation.

5. **They should seek the approval of the Church rather than the applause of scholarship.** Our schools must not seek standardization at the expense of orthodoxy. The middle verse of the Bible is applicable here—"It is better to trust the Lord than to put confidence in man." If restraint is necessary anywhere, let it be upon scholarship rather than upon "sound doctrine." But sound doctrine is not incompatible with the profoundest scholarship. Adherence to the great fundamental doctrines of the Bible, and opposition to the New Theology are not a barrier to the standardization of colleges or seminaries. The schools of the Lutherans, Evangelicals, Disciples of Christ and most of the Presbyterian schools are true to their denominational standards. The Baptist Theological Seminary, Louisville, Kentucky, is the largest in the country. Among its faculty are scholars of international repute and yet the school stands solid for the fundamentals.

II Office of Teachers

1. **They should be men of authority and of conviction.** In this day of "isms" and schisms there is need of men that can say with the apostle, "I know whom I have believed." They should be able both to guide the student into truth and to safeguard him against error. The teacher that merely acquaints the student with the various theories that are being held on certain doctrines and then leaves the student to decide what is truth, fails to do his duty. True the student should be allowed to think for himself. But when the student has done what he can it is for the teacher to say where the truth lies and why it is the truth.

2. **They should be thoroughly in sympathy with the doctrines of the Church.** Orthodoxy (as that term is interpreted by the Church) should be insisted upon in the selection of teachers, just as rigidly as in the choosing of ministers. Their responsibility and influence are just as great, if not greater. Teachers should not merely yield a passive obedience, but they should be champions of the faith. They should commit themselves on vital points of doctrine. Teachers of theology, who fail to warn the student against the evils of an irreverent criticism are a menace to the cause. Silence if it does not mean consent, gives room for suspicion. The testimony of our teachers should be so clear and decisive that the Church need not be in doubt as to their orthodoxy.

3. **They should keep in vital touch with the leaders of the Church.** Our ministers should occasionally visit our schools; our teachers should, as often as practicable, attend the various conferences. These conferences should be held, as far as possible, at times when our teachers can attend them. The conferences need the assistance of our educators, our educators still more need the help of our conferences.

4. **They should seek to make our schools what the Church desires them to be.** The Church is judging the school by its product and rightly so. "By their fruits ye shall know them." Instructors in our schools should be men of candor and integrity. There should be no attempt at secrecy or evasion. No theory should be taught that has not had acceptance at conference. If the attempt is made "a bird of the air shall carry the voice and that which hath wings shall tell the matter." Teachers should ever keep in mind that their first duty is not to graduate men of distinguished scholarship and persuasive eloquence, but men loyal to the doctrines of the Church and equipped and ready to promote her interests.

III Office of Board of Education

1. **Their responsibility.** It need hardly be said that the members of the Board should be men sound in the faith, ripe in judgment, and wide in experience. Their responsibility cannot be over-estimated. They are responsible as no one else is for the character and efficiency of the schools in general and the teachers in particular.

2. **Their duty.** (a) They should be men that are well-informed as to what constitutes true education. (b) They should be acquainted with the history, nature, methods and results of the higher criticism, so that they may be able to detect it and guard our schools in the future from its ravages. The only excuse that can be made for the intrusion of the Higher Criticism into our educational system is that of incompetency on the part of the Board of Education. (c) They should exercise rigid discipline. Teachers should be thoroughly examined as to their orthodoxy and if there be any adherence to heterodoxy, such should be peremptorily dismissed. (d) They should insist that all prospective teachers (especially such as are preparing to give instruction in Christian doctrine) receive their training at conservative institutions.

The need of this is imperative and it has not been sufficiently recognized in the past. Most of the conservative denominations insist that their prospective religious leaders receive their training in their own Church schools. In some instances at least candidates for the ministry that have received their training at liberal institutions are subjecting their orthodoxy. Our Board of Education has been entirely too lax in this respect. Since we have no schools that give advanced training sufficient for our teachers in theology, it should be rigidly insisted upon, that they receive their preparation at institutions which stand firm on the fundamentals and whose general theological views agree as nearly with ours as any that can be found.

IV Office of Faculty Committee

The Faculty Committee in conjunction with the head of the school, is responsible for the selection of competent teachers of sound views. A general supervision as to the efficiency and orthodoxy of the individual teacher should be maintained. An occasional visit to the class-room would be in order. It would also be well to encourage young students that give promise of efficiency as instructors, in the matter of specialization and in the attendance at such institutions as would have the approval of the Committee.

V Office of Text-Book Committee

The work of this committee is to select and recommend the best literature obtainable for use in class work, reference works and magazines both religious and educational. There should also be an effort at uniformity in the texts used in our schools. Orthodoxy should have first consideration, but in some subjects at least, texts that are strictly orthodox are not obtainable.

In my correspondence with a large number of leading educators, in which I made inquiry concerning conservative text-books and reference works I repeatedly received the answer, **"Get the man."** The text book problem is not so difficult and critical, if the text is handled by the right kind of a teacher. Better a sound teacher with an unsound text than a sound text with an unsound teacher. But in whatever subject a sound text is obtainable there is no excuse for using one that is unsound. It is submitted that scholarship must have due consideration, but this is secondary to orthodoxy.

VI Office of Religious Welfare Committees

These committees are to emphasize the importance of a deep religious atmossphere in our schools. Attention should be called to the transcendant importance of the religious element in the true educational process and hence to the prominent place the Bible should have in our educational system. These committees should be consulted or give counsel as to the interpretation of orthodoxy as held by the Church, they should emphasize the fact of harmony between religion and

(Continued on page 287)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS

May the Lord inspire each **special message** that may be delivered to our young people on September 12th, or at any other time. May these opportunities be eagerly and prayerfully received by all, and eternity will record the fruitage.

No life in the apostolic age leaves a brighter ray of hope behind than the short life of Stephen. His message included the whole doctrine for which the early disciples stood in their bearing witness unto Jesus. May each congregation enter into this study with an aim to realize in your own life the same spirit and testimony for which Stephen and the early Church stood. His death marked the beginning of persecution and the real revival and growth of the Church.

As we study **India,** may it be a source of refreshing in our longing and prayer for God's blessing on the work. While we study and talk and pray, may we also give consecrated service. Lord teach us all that we may do for Thy work.

While we consecrate ourselves let us remember what it includes. In the study of how **time** belongs to God, may we be honest with ourselves and one another. Many eras of better things have begun in the society of young people by a prayerful open-hearted consideration of such a topic. What results dare you expect? How much are you willing to sacrifice as an individual to realize it? Value time in the light of eternity and God bless you all.

A SPECIAL MESSAGE TO OUR YOUNG PEOPLE.—Prov. 4

Topic for September 12

MOTTO

"Ponder the path of thy feet, and let all thy ways be established."

THE STUDY HOUR

I. **The Topic.** Referring again to the May number when a similar topic was used, read again the suggestions and thoughts given on the topic. If your committee used the topic at that time you will have the advance preparation of having received a message already. I am sure that every time we receive valuable instruction there is a consciousness of still further need and as we have obeyed we want help in many more lines of our life. Another study and another special message will be doubly welcome. This message may be given by your minister who is giving his prayer and thought to your life continually, or by some one who has made a special effort to help young people with their peculiar problems. In preparation for the message try to meditate prayerfully in harmony with the motto that we have chosen for today. Messages are of little value to us unless we apply them to the way we are living in such a manner that we may be established in the true principles of life.

II. **The Text, Prov. 4.**—In this scripture we have the following points for consideration:

1. What should receive serious consideration.
   a. Sound teaching.—vv. 1, 2.
   b. Wisdom and understanding.—vv. 4-12.
      Forsake not.
      Love.
      Exalt.
      Take fast hold.
      There is great profit.
2. The path of the wicked and the just contrasted.
   a. The wicked lead wrong.—vv. 14-17, 19.
   b. The just lead right.—v. 18.
3. The words of pious teachers.—vv. 20-22.
4. The heart must be kept diligently.—v. 23.
5. The mouth must be rightly ordered. v. 24.
6. The eyes must look at right things. —v. 25.
7. We should think on our goings.—v. 26.
8. And go straight on the right way.—v. 27.

PERSONAL THOUGHT

Have we learned to be thoughtful about everything that comes before us? Are we taking hold of wisdom's ways?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Commit a verse from Proverbs.
2. The Path of Light Contrasted with the Path of Darkness.

For Young People.

1. Study prayerfully the **text,** Prov. 4, with an earnest reading try first to get the general spirit of the message. Then study the material of the chapter more in detail. Try to get at the meaning of words by their use in their connection. Refer to a good dictionary for doubtful meanings in your mind. Apply the spirit of the chapter to the meeting you will have.

For Older People.

Study the text also and try to digest it for your own improvement and to bring you in sympathetic touch with a younger generation who may be helped by your life if consistent.

STEPHEN (CHARACTER STUDY)

Acts 6:8-15; 7:54-60

Topic for September 19

MOTTO

"Full of faith and power."

THE STUDY HOUR

I. **Stephen** was a believer in the apostolic Church with a special gift of faith and power in the Holy Spirit. We know nothing of his parentage, but judging from the name, which is Grecian rather than Jewish, he must have been a Jew born among Greek influences, and classed with what was known as Hellenist Jews. The Hellenist Jew spoke the Greek language rather than the Hebrew as spoken by the home-born Jew. The first record we have of Stephen is when he is chosen as one of the seven men, full of the Holy Ghost and wisdom, to look after the matter of distributing to the needy of the Church. He was a man of power in meeting those who withstood Christianity. His arguments were based on Scripture and were unanswerable. They reveal not only a historical knowledge of the Scriptures, but an insight into their true and spiritual meaning as interpreted by the Holy Ghost, the author.

His ministry was strong and brief because it met with men of deep-seated prejudice who would rather destroy the witness of truth than to yield to what contradicted their set opinions. While his speech was plain and strong, his attitude toward his opposers was loving and full of compassion, in behalf of their blindness, as is evidenced by his prayer for those who stoned him. (Acts 7:60).

II. **Stephen's Martyrdom.**—He was a true witness because he bore testimony unto death. When he could not be withstood by arguments, men resorted to law and force to overthrow their antagonist. They gathered false witnesses who perverted his words and accused him of blasphemy against Moses and God, because he taught what Jesus taught concerning the true fulfillment of the law.

The council beheld his countenance which shone with angelic light through the power of the Holy Ghost. Then he spoke in answer to the accusation setting forth clearly what he had been teaching and proving conclusively by the Scripture the following points:

1. That God revealed Himself to the fathers hundreds of years before there was a Temple.
2. That the fathers of the Israelites resisted God's chosen leaders and teachers, like Joseph, Moses, etc., in the past.
3. That those who now reject Christ are following in the footsteps of the fathers who always resisted the Holy Ghost.
4. He accuses them as the murderers

of the Just One who was foretold of by the prophets.

When he had thus sent home his darts of truth the council was enraged to the extent that they showed their teeth like dogs ready to devour. While Stephen calmly looked into heaven illuminated with a vision by the Holy Ghost that he saw Jesus standing at the right hand of God. This was so exasperating that they dare not hear any more but stopping their ears they all rush at him and take him out of the city and stone him.

The dying man prays that Jesus should receive his spirit and that God would not hold them under condemnation for the bloody deed to himself.

III. **Characteristics of Stephen.**
1. A man of honest report.—Acts 6:3, 5.
2. Spirit filled.
3. Wise.
4. Full of faith and power.—Acts 6:8.
5. Convincing in argument.—Acts 6:10.
6. Calm and courteous.—Acts 6:15-7:2.
7. Pointed and fearless.—Acts 7:51-53.
8. Forgiving.—Acts 8:60.

PERSONAL THOUGHT

Have I given right of way to the Holy Ghost that my whole being is at His disposal to speak or to act in a way that may bear an unfailing testimony in life or in death?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Power.**
2. Beautiful Faces.

For Young People.—
1. The Value of a Character of Honest Report.
2. A Knowledge of the Word to Rightly Divide It.
3. Stephen's Service to the Cause Since His Death.
4. The Effect of Stephen's Death upon Saul.

For Older People.—
1. Conditions to Meet for a Spirit-filled Life.
2. Declaring God's Truth in the Face of Threatened Death.

SEED THOUGHTS

When the blessed Spirit, that bloweth where it listeth, visits you and stirs the plumage of the soul, seek no cowardly shelter from it, but fling yourself upon it, and though its sweep be awful you shall be sustained. Only do this, do all, not in presumptuous daring, but in divine submission; in dependence, not on any strength that can be spent, but on the everlasting stay of all that trust Him.—Jas. Martineau.

Resist is the word applied to the unconverted. **Grieve** is the word applied to the individual Christian. **Quench** is that which has reference to samts when gathered together waiting on the Spirit.—W. P. MacKay.

INDIA.—Rom. 10:8-15

Topic for September 26

MOTTO

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

THE STUDY HOUR

I. **India.**—The name suggests different ideas to different persons. To monarchs it suggests a land over which to reign; to capitalists it suggests a field for investments; to historians it is a mine of strange and fascinating tales; to the philosopher it presents a field of deep research; to the missionary of the cross it is a land of down-trodden, benighted souls for whom Jesus died, and to whom His disciples are sent to proclaim deliverance. It is in this last sense that we want to behold her, and from the other points of view, only, as they throw light on how to bring the message to her.

Our missionaries have been furnishing much information to give us a glimpse of India. These glimpses can be gleaned from the yearly reports, from the articles in our papers and from the returned missionaries' addresses and personal testimonies. Collect such material as may be helpful for the purpose of this study and give it a careful reading in the light of the great commission. May God bless your study and give you a fruitful meeting together.

II. **Study of the Text, Rom. 10:8-15.**—Here we have in a few verses the Gospel and its purpose.
1. A heart experience and a spoken testimony.
2. It is universal in effect wherever there is a man to meet the conditions.—**"Whosoever believeth."**
3. In order that the effect be produced the Word must be **believed.**
4. In order to believe it must be **heard.**
5. In order to hear it must be **spoken.**
6. In order to make speech of value it must be spoken where the people are,—hence **sent** by a special messenger.

III. **Scripture Application for Experiences in the India Field.**
1. Caste.—Heb. 2:9-12; Jas. 2:9; Rom. 10:11-13; Acts 10:34.
2. Lepers and afflicted.—Matt. 4:23; Acts 10:38.
3. Village work.—Matt. 9:35; Mark 6:6; Luke 4:18.
4. Purdah.—Isa. 9:2; Mark 3:34, 35; Gal. 3:28.
5. Idolatry.—Acts 17:22-30; Rom. 1:22-25.
6. Religious zeal.—Phil. 3:6; Rom. 10:2, 4.
7. Bazaar preaching.—Isa. 55:1, 2.
8. The worker's service.—I Thes. 2:4-12.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Gospel.**
2. India's Children.

For Young People.—
1. The Land of India.
2. The People of India.
3. The Religions of India.
4. India's Need.

For Older People.—
1. How to Do the Most for India.
2. Our Personal Responsibility.

SUGGESTED READING

Christian Monitor of July, 1914.
Supplement to Gospel Herald, July 1, 1915.
Reports of former years.
"Among Missions in the Orient," by Hartzler and Shoemaker.

SEED THOUGHTS

The Christian Mission, and the Christian Church through the Mission, is held responsible for making it possible to create within the hearts of the people of India a thirst for truth by bringing the Truth to them. Neither you nor I can call ourselves consecrated Christians enjoying that **life more abundant** unless we do all in our power to help bring the truth to these benighted people.—G. J. Lapp.

We have great hopes for the Church in India because it is a great work with a great Leader. India's Church is awaking! Sleeping children do not need attention as much as waking ones who are full of life and action. India's Church needs your prayers more than ever before.—Lydia Schertz.

Love is the only means by which we can ever hope to win men to Christ and one of the most effectual means of making this love manifest is by doing as the Master did by having compassion upon them and healing their sick.—C. D. Esch.

Now I am getting feeble. The wounds in my flesh have made me almost helpless and the pain in my limbs and feet keep me from enjoying rest of body night and day. I loathe this earthly body of suffering and pain with its decaying wounds, and I long to be with Jesus and to have a new clean body again, there to praise His holy name forever. Keep praying for me that I may be faithful. I am so weak and too unworthy even to be called the least of His disciples. Through His great love and mercy I am what I am. Praise His holy name. Why should I complain about pain when I think of all He bore for me. May His blessing rest upon all who are helping save souls for His kingdom.—Testimony of Elizabeth, a leper of India.

THE CONSECRATION OF TIME.—Rom. 13:11-14

Topic for October 3

MOTTO

"I must work the works of him that sent me while it is day, for the night cometh when no man can work.

THE STUDY HOUR

I. **The Purpose of Our Topic.**—All time is used by all of us in some way. But not all time is used in the best way. Some people speak of "passing away the time," as though it were something to hastily get off of our hands in as light a fashion as possible. Others speak of the good things they would do, **if only they had the time.** Now the facts are, **"we have all the time there is,"** but the way we have chosen to use it will bar us from some things that might be done in it. When time is given over to a certain work it may be called **consecrated time** for the work in hand. When time is used without any purpose, it could not be said to be consecrated, unless indeed the person has consecrated himself to aimlessness.

The consecration we think of in the

topic before us is a consecration to the Lord's service. When we have given ourselves to Him to do His will our time no longer belongs to us. Perhaps the truer view is, it never did belong to us; but in consecration, we give it over to its rightful possessor. Then we will spend every moment of our time in doing just the things the Lord would have us do. "Oh, how precious!" one says. "Oh how hard!" another says. What say you? I for one must confess, "Lord, I have misspent much time for Thee, forgive my transgression and help me to do Thy will more perfectly."

II. **Our Text, Rom. 13:11-14,** brings us face to face with the fact of time's progress. Daylight brings a different set of duties before us. Those who realize the import of these duties will rise even before day that they may be in readiness to perform the duty. In the Christian life there is no standstill. Our salvation is nearer now than at the beginning of faith. This will remind us not to be idle and aimless. There are the old night clothes to cast off, and there is our armor to put on. Thus equipped there is a conquest before us and that means activity.

III. **Outline Study.**

1. How to spend the Lord's time.
   a. In waiting upon the Lord.—Isa. 40: 31; Acts 6:4; Dan. 9:3; 10:2, 3.
   b. In looking after the Lord's finances.—Acts 6:1-3; Eph. 4:28; Rom. 12:11.
   c. In study and thought.—II Tim. 2: 15; Josh. 1:8; Phil. 4:8; Psa. 1:2; Jno. 5:39.
   d. In proper rest.—Luke 8:23; Mark 4:38; 6:31, 32.
   e. In labor.—I Tim. 5:4, 8; II Thes. 3:8-10.
   f. Helpful association with others.—Heb. 10:25; Matt. 25:35, 36; I Thes. 5:14; Col. 4:5, 6.
2. Misused time.
   a. Busybodies.—I Tim. 5:13, 14; II Thes. 3:11, 12.
   b. Slothful inactivity.—Matt. 25:25-27; Heb. 6:12.
   c. Overcharged with worldly affairs. —Luke 21:34; Mark 4:18, 19.
   d. Idle conversation.—Matt. 12:36; Eph. 5:4; II Tim. 2:23.
   e. Worldly gatherings.—I Pet. 4:1-4; Eph. 5:11.
   f. Neglect.—Heb. 2:3; 3:13.

PERSONAL THOUGHT

If we are the Lord's, our time is His. By His grace we will give Him the best service of life possible. "Lord, what wilt Thou have me to do?"

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Work.**
2. Useful Ways to Spend My Days.

For Young People.—
1. "Where I Am, and Whom I Serve."
2. Losses in Misspent Time.
3. Passing away Time.
4. Redeeming the Time.

For Older People.—
1. The Time to Seek God.
2. Useful Time Saved by Rest.

SEED THOUGHTS

Those who know the value of time use it in preparation for eternity.—Dugnet.

Spend your time in nothing which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act.—Baxter.

Youth is not rich in time, it may be poor; part with it as with money, sparing; pay no moment, but in purchase of its worth; and what is worth, ask death beds; they can tell.—Young.

In the spirit of faith let us begin each day, and we shall be sure to "redeem the time" which it brings us, by changing it into something definite and eternal. There is a deep meaning in this phrase of the Apostle, to redeem the time. We **redeem** time, and do not merely **use** it. We transform it into eternity by living aright.—J. F. Clarke.

He who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—Hannah Moore.

A Leader of New China

The three missionaries of the Foreign Christian Missionary Society stationed in Nantungchow, China, have a great opportunity to co-operate with Chang Chien, president of Yuan Shi Kai's cabinet, and one of the greatest men of China. He has his great mills there and is making Nantungchow and district a model for China. He has opened schools in the city, village, and country, in the temples, setting the idols in the alcoves at the side and using the main part for modern schools. To train teachers he has built with his own money a normal school for 480 men, and one for 300 women, and is trying to train leaders for this great work as best he can. He has asked the Mission to help him and has presented them with the finest piece of land in the city for their own school. He has built a hospital and has asked them to provide direction for it through a medical man. He has built an orphanage which has 500 boys and girls in it, and has asked that one of the missionaries take full charge while he supports it, and has said that he would be glad to have Christianity taught in it. He has built a great museum, an agricultural school, and a hotel to accommodate an occasional foreigner who comes.

RULES FOR HAPPINESS

It was at a girls' summer school years ago. One of the girls rose and said to Alice Freeman Palmer, the honored and beloved first president of Wellesley College, who had been talking to them: "Mrs. Palmer, you are always so cheerful and happy. Will you tell us, please, how we can be happy?"

"I will, dear," said this noble woman. "I will give you three very simple rules. The first is this: Commit something to memory every day, something good. It needn't be much. Three or four words will do—just a pretty bit of a poem or a Bible verse. The second rule is: Look for something pretty every day and don't skip a day, or it won't work. My third is (now, mind, don't skip a day); Do something for somebody every day. That is all there is to it, dear. You'd better try it."

These three rules are just as good as when they were spoken. They will work always and everywhere, in the country as well as in the city, for boys as well as girls. They will make a farmhouse warm in the chill of winter and a tenement cool in the blazing summer. They will help to make us masters of our lives. They are so plain that everybody can understand them and so practical that everybody can keep them. No matter how lowering and how gray the sky, these rules will make the sun shine through.—Selected.

CHARACTER STUDY

(Continued from page 259)

'Mother, O mother!' he called in the dark to me year after year—
They beat me, for that they beat me—you know that I couldn't but hear;
And then at last they found I had grown too stupid and still
They let me go abroad again—but the creatures had worked their will."

In this poem the poet has shown one of his greatest powers of expression in poetic language—the portrayal of love in the human heart. We cannot think of any situation possible where a mother's love could be more deeply expressed than here. This mother was willing to give more even than her life; she was willing to lay her soul on the altar of sacrifice for the sake of her son. From the time of her son's death until her own end, she never ceased to care. Every dark night and every dreary wind brought to her the picture of the bones of her son out on the bleak hill. She went out like a thief and gathered them to her bosom for burial. Years made no difference; her love remained the same.

Tennyson, in portraying this character, has given us a suggestion of his own nature. His heart was one of deep, beautiful love for human kind. In his great poem, "In Memoriam," he expressed the character of his own sorrow upon the death of a very near friend. No literature of England or America has even approached it in the expression of human feelings. The poem before us does not come from his own life as did "In Memoriam," but it shows his ability to analyze the passion of love as it expresses itself in the heart of humanity. One almost feels that the poet has expressed here, not the love of a single individual only, but the kind of love that belongs to the human race, or more accurately, the love of all the mothers in the world.

La Junta, Colo.

THE SUNDAY SCHOOL

TEACHER TRAINING

The Sunday school teacher is the key to the solution of practically all the problems confronting the Sunday school today. With a corps of efficient teachers—teachers who can teach—such problems as attendance, interest, attention, discipline, the boy problem, and many others would be eliminated. The teacher is the most vital factor. He holds a more responsible and influential position than any other officer. It is he who makes or unmakes the Sunday school. He it is that deals directly with the child, that brings the Gospel to bear upon him and shapes in a large measure his future destiny. The teacher moulds and gives shape to the final product of the school. What the Sunday school does for our boys and girls is determined by what the teacher does for them.

Nowadays we are wont to judge the success of a school by the measure of its activities. That school with the most entertaining session and the largest attendance is rated the successful school. Consequently we find schools using various means to create interest and secure attendance, some good, others questionable, some evil. As the effect of one means wears off another novelty has to be provided to maintain an interest. And so long as the interest and attendance can be kept up the school is rated a success.

Interest and attendance are essential to good and successful work, but we do not consider these alone the only factors that shall determine the success of a school. In the final analysis a school is judged by its product. And the nature of the product is determined by the teacher. The work of a teacher is to be judged by the manner of the pupil's living acquired under his guidance. Unless there is seen in the lives of the pupils a manifestation of some of the Christian graces, that the truths taught are gripping their lives and giving shape to their daily conduct, we conclude that the work of the teacher is largely a failure. This test applied will enable us to determine the kind of work done by our teachers. We judge the Sunday school by its product, and the teacher determines the nature of the product. Hence the great responsibility of the teacher.

Granting that the teacher has the most influential position in the school, we consider his function to be twofold.

2. **To impart knowledge.** He is to teach the child facts, truths. Many of these facts are purely historical, and the manner of teaching them as facts does not differ from that of teaching any other facts. He is also taught moral and spiritual truth. The teaching of these facts is purely educational work and does not differ from that of the public school. This work is essential, fundamental. All Christian experience is based on knowledge, cold facts. We have to know that Christ died for our sins and consequently are justified by faith. This is purely intellectual knowledge. As soon as we acted upon this knowledge our Christian experience began, and as we gather more facts about Christ and His teachings and act upon them new experiences come. Consequently the first duty of the teacher is to teach facts, to impart knowledge. Thus far the work of the teacher is educational.

2. **The second purpose of the teacher is to weave into the lives of the pupils these vital, transforming truths; to train the heart rather than the head.** While some of its work is educational, yet the work of the Sunday school is primarily devotional. Here the teacher finds his most responsible work. Here is where tact and divine guidance and assistance is required to bring these truths so to bear upon the pupil that his spiritual life may be gradually unfolded and come into full fruitage in the kingdom of Christ. Here is where the marks of a teacher will be made manifest and his skill in moulding Christian character will be made known. Is he turning out Christian character? If so, he is a successful teacher whether he lacks a common school education or holds a doctor's degree. I would a thousand times rather have a corp of teachers in a school who can hardly read their lesson, but who are leading their pupils to Christ, than to have highly trained and educated teachers who are unable to influence their pupils for Christ. However, if possible, I would much rather have teachers who are well trained both intellectually and spiritually, who have both head and heart cultivated and developed. They would be able to do more effective work. **It is possible to have good Sunday school teachers without the intellectual training, but impossible without the heart training.** But a happy combination of both is always preferable.

When we stop to consider the place of the teacher in the Sunday school, his influence either for good or evil, we are forced to the conclusion that the best teachers available are none too good, that we should have teachers especially trained for this work. We demand special training for our public school teachers who have in charge the mental development of the child, why not train the Sunday school teacher who has the destiny of a never-dying soul in charge? There is an idea extant that anyone who has named the name of Christ is qualified to teach, that since it is the Lord's work it is all spiritual and the human element does not enter, it is all the work of the Spirit. I fail to find any basis for such a conclusion in Holy Writ. I for one, would not like to attribute all the work done by those who hold the above view, to the Holy Spirit. Are we not trifling with the sacred work of Christ and bringing the Cause in disrepute if careless in our appointment of teachers? We are in a Cause that is worthy of our very best effort and we should not be satisfied unless we have the best talent at work and continually seek to improve it.

I venture the assertion that practically all Sunday school teachers have at some time longed for a more thorough training for their work. You have felt that you are lacking some qualifications. Why then do we hesitate to enter a campaign of teacher-training? Are we unwilling to make the sacrifice necessary to secure this training? Is it because we lack initiative? Or is it simply because we do not? We believe there are many teachers longing for this better equipment who are willing to make the necessary sacrifice.

It has been said that teachers are born and not made, and consequently it is useless to spend time training. We admit that there are some born with a special aptitude for teaching and who would make good teachers without special training. Also there are some born who will never make teachers even though you give them the best of training. However the fact remains that a large majority of the good teachers today are such because they have trained for the work. Many poor teachers have excused themselves from applying themselves to their work on the grounds that they are not born teachers, while if they would have studied and trained they would be the best of teachers.

You may have some qualities about you that are undesirable in a teacher. None of us are perfect. You may be quick tempered and cross. You may be impulsive and unnatural. You may be un-

(Continued on page 286)

FARM AND HOME

HOW WE MAY ENDEAR THE HOME TO THE CHILD

The other day a little boy said to me: "Well I must be going home."

"Where is your home?" I inquired of him.

"Oh, it's the place where I hang my hat," he said.

To hear that small boy of ten say that home was nothing more or less than a hook on the wall upon which he hung his hat was enough to arouse consternation. That remark stayed in my mind and possibly made me more observant of my little daughter's and her playmates' remarks when playing their favorite game, "house." They imitated their mothers to perfection —dressed up in our clothes, sewed and talked just as we did. I soon noticed that after a play meal it was my daughter who always washed the dishes. So one day I casually said to one of my daughter's little playmates: "Esther, don't you like to wash play dishes?"

"No, ma'am. I hate dishes," she replied truthfully. "That's why I like to stay here so much. When I go home there are always dishes to wash."

So to one boy home meant only a place to hang his hat, to a girl it meant dish-washing. Home ought to mean more to our little ones; but we mothers have so much to do and our days are so full and busy that pehaps we have neglected to do some of the vital things that wiii endear the home to our children. The woman is the only one who can make a real home and this big responsibility rests upon her. Perhaps if every woman would stop long enough to take an inventory of herself, she might find her house isn't as well managed as her neighbor's, or why she never seems to get to the end of her work and has little time to be with the children.

If you are tired all the time there is something wrong somewhere. A woman who is constantly fatigued is not able to meet the emergencies that are always happening in the home. Have you ever stopped to think why you do not feel like yourself when you are all tired out? When you are tired your circulation is poor; your nerves are unsteady; your digestion is out of order and you are more liable to disease. You are cross and little things annoy you. We cannot always avoid fatigue, but every woman ought to know how to deal quickly and effectively with so destructive an enemy.

Have you ever tried having a nap every day? If not, try it immediately. It will do wonders for you. After a woman has been on her feet all morning, baking, sweeping, dusting, canning fruit or doing any of those thousand and one things she is always doing she is physically tired and deserves a long nap of an hour or two. You may say you haven't time, but you must take the time. Better to let the house go undusted or the fruit uncanned than that you should so tire yourself that you are in no condition to enjoy the evening hours when your family are about you.

Responsibility and Thoughtfulness

I know that every woman, no matter how busy she may be, can have her nap every day if she so wills. My mother was the mother of five vigorous children. She did all her own work with what assistance small children could give her. Every afternoon after the dinner dishes were washed and left in the drainer, my mother, usually taking the youngest child with her, went upstairs for an hour's nap. I can remember as a small youngster that nothing on the face of the earth was to disturb her during that time. We became quieter in our play, answered all telephone calls and kept friend and foe away from her room. If we were asked to go to a neighbor's house to play we would say: "We can't go now. Mother's asleep; but when she wakens we'll ask her if we can go over." If the king of England had called upon mother during her napping-time we should politely have informed him that she was asleep and must not be disturbed, and he would have had to wait or go away leaving his card.

When mother awakened from her hour's sleep she was greatly refreshed and turned to darning and sewing or some of the lighter household duties. She always made it a rule never to work in the kitchen in the afternoon until time to get supper, and when we went to school it seemed so pleasant to return home and find mother up from her nap, neatly dressed and waiting for us in the living-room.

Frequently I was permitted to go home after school with playmates and I can remember how queer it seemed to find their mothers ironing in the afternoon, or baking bread or mopping the floor, and some little girls would have to wash the dinner dishes, which were left in dirty piles awaiting their return from school. That was something mother never left for us and I have always been grateful to her for that. We children always did the breakfast dishes before we went to school, and we did the supper dishes and never minded it; but if we had returned from school in the afternoon to find huge piles awaiting us I feel sure our hearts would have rebelled inwardly, though they might not outwardly.

Mother always declared it was a waste of time to wipe dishes. Every dish was rinsed in hot water after being washed and then allowed to dry in the drainer. The dishes were cleaner and glossier-looking than if we children had flipped dish towels over them, and after an hour or so they had all drained off and were perfectly dry and ready to be put away.

Labor Savers and the Man

You may say my mother was an exceptional woman. She was, but she was exceptional because she used system in her home, taught us children how to perform the lighter tasks and kept wide awake at her post, and took in all the ideas by which she would be able to become more efficient in her work. Every woman could be exceptional if she would only try. It is as necessary to have system in the home as it is to have it in factories and offices. Without system there can be no leisure for the women. It takes a little time and thought at the beginning to install a system, but it will pay you a hundredfold and make easier work for all concerned.

My mother had conveniences in her kitchen. There was a hook here and a hook there; scissors were kept convenient for cutting bacon, fruit, and so forth, and a spatula saved many minutes in removing cakes and pies from pans. All the convenient articles were inexpensive but wonderfully useful. In cherry time she invested in a cherry-pitter, which cost 50 cents and lasted for years. We children delighted to work the pitter and it was a great saving of time and strength for mother who had enough to do with the actual canning.

The other day I took a pitter to a friend who lives on a farm and has thirty-five cherry trees. She has a large family of her own and in addition boards several hired men, so naturally she cans many quarts of cherries every year. She has always pitted them by hand and so was delighted with my inexpensive gift. I was pleased to see when I left that her two little boys, nine and six years of age, were vigorously pitting cherries at a great rate and having lots of fun out of the new toy.

Let the boys help in the housework as well as the girls. My brothers were taught to wash dishes, make beds, cook

pancakes and waffles, turn the crank of the bread-mixer, work the washing-machine and turn the ice-cream freezer. They have made better husbands because they realize what housework is and can always lend an experienced hand.

Why shouldn't a husband open olive bottles, crack the ice, fill the water glasses or take care of the baby while the wife is doing other things? But if a man marries and has had no experience in household duties he is more of a nuisance than a help about the kitchen. I think every young wife ought to train her husband from the day they are married to do little things for her, such as placing the chairs at the table and lighting the lamp, and after the babies come there will be many opportunities for him to help the busy mother.

My father always put us children to bed, leaving mother free to make preparations for breakfast or to read or chat with a friend. Our going-to-bed time is one of the happy recollections of my childhood. After we were undressed prayers were said and we were all tucked in bed. Father took his easy-chair in the main hallway and there, raising his voice loud enough so that the child in the farthermost room could hear, he opened a large Bible-story book and read us to sleep with Bible stories. If I close my eyes I can hear father's voice reading about Moses in the bulrushes or about the little boy Jesus.

Mother refused to get down on her hands and knees to scrub. She had a mop and she always made the floor look white and clean. How much better to save her strength for her children and grandchildren than to expend useless energy on her hands and knees. In some shops men are forbidden to stoop. To stoop means to lower the upper half of the body, which weighs 100 pounds or more, and then to lift that weight again. To do so is to waste human life and energy.

A fireless cooker will save a great amount of strength and many hours of time. It is a household implement that all housewives ought to have, just as much as the farmer husband ought to have time and strength saving machinery. On the farm all the large cuts of meat can easily be prepared in the fireless cooker. The cereals are better if cooked this way and stewed fruit is delicious. Every housewife will be surprised to see how much she can use her fireless cooker.

By having such things in her home a woman can save herself and give something of herself to her children to carry through their later years. I do not remember whether our house was always dusted or whether the kitchen floor was always spotlessly clean, but I do remember that I had an efficient mother who, to the best of her ability, equipped us to meet life's work.

Another thing that endears home to the children is to know that they are free to bring playmates home with them any time; or on Friday or Saturday evening to be able to invite in a few young friends. We could always have as much company as we wished so long as we straightened the rooms after the guests' departure and washed any dishes that may have been used. We never expected mother to do this. If we served refreshments we prepared them. When we were very young, of course mother assisted us, but as we grew older she threw the entire responsibility upon us. I have frequently been in a home where the young daughter had an unusual amount of company, but she never offered to help her mother. This was the mother's fault. The girl little realized how many extra steps the mother had to take while she was entertaining her guests in the parlor.

"Turn About is Fair Play"

We had a rule in our house to the effect that whoever had a guest was excused from dish-washing, although we always helped get the meal ready. If mother was entertaining a friend at supper it was her privilege to go from the table directly to the living-room and we children cleared up and washed the dishes. If I had a guest I was excused and the boys helped mother; and in turn I did the same for them. More often our guests begged to help and we would give them aprons and in a few minutes the stacks of dirty dishes would be all washed, for you know "many hands make light work."

In the summertime Sunday evening's supper was looked forward to by all of us children with the greatest anticipation. It had been mother's idea that we should drive to some hill from which we could see the sunset and have a little supper there, returning after dark. The scheme was successful in every way, and our friends whom we often included in the weekly excursions were always eager to go with us.

We found a beautiful spot on the top of one of the highest hills in the vicinity which was only a three miles' drive from home. We were all allowed to help mother get the things ready before starting and when we reached the hill each one was responsible for a certain part of the supper. This gave added interest to the preparation. A small fire was built, over which the coffee for the "grown-ups" was boiled and the eggs were cooked; we usually had them fried or scrambled. These with sandwiches and lemonade and some fruit to finish with made a delicious supper. After we had eaten, the wooden plates and papers were added to the old fire in order to start a big bonfire. Then we sat round this and sang hymns and old-time songs until it was time to go home. These Sunday evening excursions were kept up regularly in the summer for years and we never tired of them.—Country Gentleman.

"Your neighbor's windows look a great deal better when you wash your own."

TEXTBOOKS AND TEACHERS

Agriculture in the common schools has long been the dream of country folk. Today this dream is being realized, though progress still comes slowly and painfully. In most schools it is yet an open argument, whether agriculture shall mean nature study, school gardening, elementary science or practical instruction in grafting apple trees and running an incubator.

The problem of finding matter suitable for pupils of various ages is on the way to an early solution, for not a week passes but brings its new textbook. Some are for high schools, some for sixth and seventh grades, some for ungraded schools and some for the kindergarten. A few are good and a number might be better, but all together they set the agricultural world steadily forward on its chosen way.

Yet every week and every forthcoming text book make clearer the fact that one other still greater factor remains to be provided. This is the teacher. If teaching is one-tenth subject matter and one-tenth textbook it is certainly eight-tenths teacher. Both the agricultural colleges and the normal schools appear to have discovered this situation, for the former are rapidly establishing normal departments, while the normal schools are just as rapidly opening agricultural departments.

For the next ten years at least the whole force of this old and valid propaganda for agriculture in the schools may wisely be focused upon the one problem of training teachers for the work.—Sel.

MISERY IN CENTRAL TURKEY

A letter from Mrs. John E. Merrill, of Aintab, gives a vivid picture of life in Central Turkey in these days. "The city is in misery, no work, and no prospect of any; the looms are idle, and more than 10,000 men are out of work, and come begging for food for their starving families. Here is a sample: A woman with a blind husband and three small children, after three days without any food at all, begged a little flour, rubbed it up with water, and they ate it so. We are trying to economize; burn candles, as oil is not to be had, except in small quantities and at a high price, and even candles are becoming hard to get, and coal and matches are going up to a forbidding price. We have the simplest meals, sit together to save fuel, eat little meat, and buy no clothing or other luxuries. But with all this misery there is much spiritual interest. Churches are crowded, prayer meetings full, 250 to 300 women in some, and very touching. Christian workers are finding a great opportunity, and it seems like the beginning of a revival".—Sel.

In Armenia there is a copper mine that has been worked continuously since prehistoric times.

CURRENT EVENTS

Warsaw, the capital of Poland and the third largest city of the Russian Empire, was captured by the Germans on August 4. Warsaw had been the object of several unsuccessful drives made by the Germans last fall. The great offensive movement which resulted in the capture of this important and strategic city was begun last May. At that time the Russians occupied some of the Carpathian mountain passes and were threatening to overrun the Hungarian plains. Since then the Germans and Austrians have been pressing irresistibly onward in one of the greatest military movements, in the history of the world. The expenditure of life and ammunition has been tremendous. The failure of the Russians is said to be due largely to a lack of ammunition, while the Germans seem to have an inexhaustible supply. The capture of Warsaw is considered the greatest victory of the German arms during the present war. The moral effect of this victory is certain to be tremendous. Even if the Russian armies escape it is believed that the Russian spirit will be broken. On the other hand it will be a strong incentive to the Germans and Austrians to make greater sacrifices to prosecute the war. At this writing (Aug. 6) the Russian armies retreating from Warsaw are in danger of capture by the Germans who are making desperate efforts to completely encircle the city and cut off the retreating Slav armies. The Russians evidently are conducting a masterly retreat, as only a small number of soldiers were captured when the city was taken, and the large military supplies in the city and everything else that might be of value to the Germans was removed and taken to the interior. The Russians are retreating to another line of defense about fifty miles east of Warsaw. It is not known whether the German and Austrian armies will continue their offensive against the Russians in an effort to completely crush them, or will simply hold the line gained and launch an offensive movement against some of their other enemies. Their plans will soon become known. . . . In their retreat the Russians, it is said, are destroying everything that they cannot take with them that might be of value to their enemies. Villages are given over to the flames, crops, railroads, bridges, fortifications, etc., are destroyed. The whole country is being laid waste by the retreating armies.

Meagre news has come from Mexico during the past month. Just what is transpiring in the interior is not definitely known, but conditions are said to be in a chaotic condition. The leaders of the three factions, Carranza, Villa and Zapata, are each pursuing their own course and seeking to gain the supremacy. The United States conjointly with some South American countries is seeking for a plan whereby the warring factions might be brought together for the establishment of a stable government. During the first week in August several conferences were held by representatives of these countries but were unable to agree upon a definite plan. The Latin-American countries are agreed that Mexico should be allowed to settle her own affairs. They opposed the suggestion of a joint intervention. Secretary of State Lansing will formulate another appeal to the Mexican people to cease their strife and establish a stable government. In this appeal Mexico's right to settle her own trouble will be recognized, but that in the interests of friendship the United States and other republics feel constrained to demand that this settlement be no longer delayed. General Scott has been sent to the border, artillery has been massed at strategic places, all of which will likely have the effect of impressing the factions with the necessity of getting together. Gen. Scott is held in high esteem by the Mexican generals and has a reputation as a "peace maker," and consequently he may be commissioned to begin a mediation mission and try and bring the warring factions together.

Thousands of lives and much property were destroyed by floods in three provinces in China during July. In the city of Canton fire was added to the horrors of the flood, thousands of houses being burned. Thousands of people in the stricken districts were compelled to take refuge on the housetops and other high places only to face starvation. The consul general at Hongkong recommends immediate Red Cross assistance, inasmuch as there will be widespread famine involving millions of human beings. China is subject to great floods. Last year the Red Cross sent engineers to China to devise means of flood prevention, and a plan was submitted to the Government of China for co-operating with the Red Cross to prevent similar floods in the future. The present flood, however, is not in the region surveyed by these engineers.

The rifle as a weapon of war is doomed the Germans say. Its place will be taken by light machine guns. The present war has demonstrated that the machine gun is a most effective weapon of offense as well as defense. Germany has introduced a new one-man machine gun to replace the one manned by two men. With these guns a man can fire one hundred shots while a man with an ordinary rifle fires five, consequently the chances of winning are on the side of the one with the machine gun. "The soldiers who won and lost Waterloo carried a weapon heavier and more clumsy than the latest machine gun. A man who could fire a kicking gun of the period of 1815 could fire and carry a Maxim with less effort than he could fire and carry the old smooth bore. And are we not told that the concentrated fire on one side of an English square emptied less than a score of French saddles at effective range? One modern machine gun would have wiped out an entire squadron." These new machine guns are said to be cheap, take up little more room than a rifle and that it is just as easy to make a serviceable machine gun as it is to make a rifle. Such a weapon also serves to have a good effect upon the one using it as it gives him a sense of superiority and makes him a better fighter. The destruction wrought by modern instruments of war using high explosives is terrible.

No decisive battles have been fought on the Western front in the European War the last month. Some desperate fighting was done, but no large offensive movement was attempted by either side. One would naturally expect the French and British armies to launch an offensive movement against the Germans. At the same time the Germans are engaged with the Russians, but for some reasons there is little activity on the Western front.

The Italian army is steadily advancing against the Austrian forces in the mountainous frontier regions. The fighting here has been of an especially sanguinary character. The Austrians are strongly entrenched in the rocks and cliffs and inflict heavy losses upon the enemy.

In the Dardenelles little progress is being made. Considerable fighting has been done with great loss of life, but very little ground has been gained by the attacking force. A British submarine is said to have passed through the strait and passed Constantinople sinking several Turkish vessels. The Turks under German officers feel confident that the Dardenelles will never be forced.

Do you believe in carrying a chip on your shoulder and daring the other fellow to knock it off? If so you are eligible to become a member of the National Security League, which was organized since the beginning of the war in Europe. This League is evidence that the "military baccillus" is at work in America. This League "now urges every American workman of every class to put a gun across his shoulder and see if some European nation, Germany for example, will dare to knock it off." This League appeals to that class that firmly believes in militarism, in so arming this nation so that other nations dare not attack us. Some influential men are supporting this League. Not the least influential among these is Ex-President Roosevelt who is going about the country preaching militarism. In a recent address in San Francisco he strongly urged military preparation, a larger standing army, military training for all male citizens, etc. He advanced the idea that that mother who does not raise her son to fight is not performing her full duty toward her son and country. If this League has its way it will only be a matter of a little time until this country will be turned into a military camp and burdened with excessive war taxes.

The Haitian revolution which has been in progress since last March culminated in the overthrow of the government under the leadership of President Guillaume. After ten days of terror in Port au Prince, the capital, during which President Guillaume imprisoned many men and women, the rebels suddenly asserted themselves in the city early on the morning of July 27, drove the President out of the palace and secured control of the city. General Oscar, a follower of the President, continued the resistance and ordered the massacre of 160 Haitian rebels. When this became known the rebels captured him and slew him. Dr. Bobo is leader of the rebellion and will likely assume control of the government. President Guillaume fled to the French legation for protection and later was slain. For almost a decade the island of Haiti has been almost continually in the throes of one revolution after another led by avaricious and political conspirators. Rear Admiral Caperton landed some American marines in the capital city to maintain order. At this writing (Aug. 5) efforts to pacify the warring factions have failed. Several more warships have been dispatched to the island to assist in bringing about order.

"Overloading, under-ballasting and grounding on the river bottom," are given as the likely causes for the toppling over of the Eastland in the Chicago River, in the heart of Chicago, on Saturday morning, July 17. The Eastland, a passenger vessel was loading an excursion for Michigan City, across the lake. When more than 2,000 passengers were on board, the ship began to list and soon turned over on its side throwing the passengers into the river. The loss of life is in the neighborhood of a thousand. A thorough investigation of the horror is being made by county, state, and federal authorities in order to fix the blame for the accident. Charges are made that the Federal inspectors were lax in their duty, that the transportation company knowingly overloaded the vessel; that the officers on the vessel were negligent in not filling the ballast tanks with water; that the construction of the ship was faulty and unsafe, etc. The investigations now in progress no doubt will be able to fix the ressponsibility for the accident.

The diplomatic negotiations between Germany and the United States relative to the German policy of submarine warfare have not yet been concluded. The attitude of Germany is not satisfactory to the United States. Germany claims the right to sink a belligerent merchant vessel even if it has on board citizens from a neutral country; claiming such citizens forfeit the right of protection by sailing on an enemy vessel; also that the nature of submarine warfare is such that it would be impossible for the safety of the submarine, to always give warning before sinking an enemy vessel. In the last note to Germany the United States declared that the destruction of American citizens on the seas in the future would be considered as an unfriendly act.

The British reply to the protest against the illegal interference with neutral trade is also unsatisfactory. England does not show any disposition to yield, claiming she is within the rights of International Law, and offers to submit the case to arbitration.

President Wilson has called upon the heads of the War and Navy Departments for facts relative to the preparedness of this country for defense. The President has made it known that he will recommend to the next Congress that steps be taken to strengthen the navy and army for defensive warfare. He favors a larger army and also military training consistent with the principles and traditions of this country. The spirit of militarism in this country seems to be slowly spreading. The United States apparently is taking a step that will take her along the course the nations now at war have previously taken, and eventually will also become an armed camp.

On July 20 the British House of Commons was asked for a new vote of credit of $750,000,000 for war purposes. The total amount voted to carry on the war since its beginning last August amounts to $5,060,000,000. During the first seventeen days of July the war expenditures of England amounted to $270,000,000.

Two strikes of huge proportions were recently settled in Chicago by a unique but successful method. The first was the strike of the street car men. Mayor Thompson took a hand in it and called together the leaders of the two factions and locked them together in a room until they came to an agreement. Within forty-eight hours from the time the strike went into effect traffic was again resumed. The second strike was that of the carpenters which tied up the whole building industry of the city. The leaders of both sides saw nothing ahead except idleness, until they found themselves behind locked doors. They soon came to an agreement in which both sides made concessions. This plan is worthy of recommendation to other cities and communities where there are labor difficulties.

Secretary of the Navy Daniel is forming a Bureau of Invention and development for the navy department. This Bureau is to be composed of private citizens of the country who are noted for their inventive and engineering genius who are to consider problems and suggestions for better naval equipment and defense. Thomas Edison is to head the Bureau. Edison suggests that there be also a department of experimentation where different ideas suggested for the naval service may be thoroughly tested out under the supervision of the one giving the suggestion. The plan of this Bureau is commended highly by those believing that thorough preparation for war is the best preventative of war. It is an indication of the spirit of militarism in America.

Whiskey distillers are acquiring fat war contracts for alcohol. This gives them a temporary solace for the reduction in the consumption of whiskey. Tax collections show that during the last fiscal year the consumption of "hard liquor" fell off ten per cent. The distilleries in all parts of the country are reported to be running to capacity. The denatured alcohol produced is used in the manufacture of smokeless powder for the war in Europe. The distillers admit that if it had not been for this unexpected demand for alcohol thousands of their employes who are now working full time would have been out of work months ago.

The Express Companies were granted the privilege of raising express rates by the Interstate Commerce Commission. By the increase in rate granted the companies are expected to increase their gross revenues 3.86 per cent. "The Commission's report shows that the net operating revenues of the four big companies have decreased to a deficit of $1,132,811 in the year 1914-15, and in the same period operating income decreased $2,449,863.

MISCELLANEOUS

BATH TRAINS OF THE RUSSIAN ARMY

The bath is a great institution in Russia. People are accustomed to it, and even the smallest cottage has its little "banja" or steam bath house, where they get their weekly steaming.

During the present war several movable "banjas" or bath-trains have been constructed for the Russian army. The following short description gives a general idea of one of these trains.

The train consists of a locomotive and a score of cars. The cars of the bath-train are reconstructed passenger coaches of the third and fourth class and freight cars. All the cars are paneled with felt, cork and wood, to keep them warm, and are provided with everything that is necessary for each car according to its destination. The cars are joined by warm vestibule bellows, that make it possible for the soldiers to pass freely from the undressing car to the bath-room and then to the dressing car.

The bath-train is lighted with electricity from the central electric station and heated by steam. The bath rooms are provided with hot water from the locomotive boiler. In the train there are two tank cars holding water necessary for twenty-four hours' work. Besides there is an electric pump by means of which water can be drawn from any source not farther than 50 to 100 Russian fathoms or 350 to 700 feet.

The undressing car has longitudinal benches with numbered seats. Each car has forty-eight seats. On entering the car each soldier receives a number check and takes a corresponding seat. He puts his outer clothing into one bag and his soiled linen into the other. These bags, also numbered, he finds under the bench and on the upper shelf. In this car the soldier may have his hair cut, and after that he passes to the washing department. Each department has twenty-four partitioned washing fittings and a steam-bath, while there are benches in the middle of the car.

The bath-car has several faucets for hot and cold water. Each fitting has a shower with a mixing cock. Every soldier receives a piece of soap, a bast-wisp for scrubbing, and a basin for suds. The steam-bath also has hot and cold water faucets and a shower in which the temperature of the water can be regulated.

While the soldiers are washing, the attendants of the train take the bags of dirty linen, disinfect it and pass it over to the store of dirty linen, while the bags of clothing are taken either into a special disinfecting compartment or into a special department for destroying parasites.

The dressing car is arranged in the same way as the undressing car. The soldier finds on his numbered seat a bag with a set of clean linen, and his clothes cleaned, mended and disinfected. When dressed he passes to the next car, which is called the tea room, where he can get tea, sugar, tobacco, etc.

The disinfecting compartment is designed for the disinfection of clothes, boots, and fur packets. It is operated with steam formalin. After the disinfection the compartment is filled with ammonia to take away the caustic odor of the formalin.

The compartment in which parasites are destroyed uses air heated to 100 deg. Cent. To kill the parasites it is enough to keep the bags in the rotating drums of the compartment for ten or fifteen minutes. The equipment of the other cars calls for no special comment. In one of the cars there is a cobbler shop, with instruments for mending boots, etc. The bath-train is provided with linen by special cars, that supply the stores from Petrograd and other towns.

At present there are three bath-trains in the Russian army. Each of them can daily give a bath to two or three thousand soldiers.

The cost of construction of such a bath-train depends upon the cars that are used and attains to 50 to 70 thousand rubles.

The cost of maintenance of a bath-train, including salary and boarding for the trained attendants and servants, fuel, etc, is 10,000 rubles per month, not counting the linens.—Scientific American.

THE SWIFTEST BIRD

Though the petrel is swift, the frigate-bird is far swifter. Seamen generally believe that the frigate-bird can start at day-break with the trade-winds from the coast of Africa and roost the same night upon the American shore. Whether this is a fact has not yet been conclusively determined, but it is certain that this bird is the swiftest of winged creatures, and is able to fly, under favorable conditions, two hundred miles an hour. Its appearance near land is thought to portend a hurricane.—Sel.

THE END OF THE OLDEST NEWSPAPER IN THE WORLD

The president of the Chinese Republic, Yuan Schi Kai, recently suppressed the newspaper King-Bao, which undoubtedly was the oldest paper in the world. For 1,500 years it has reported the more important news not only of China, but also of foreign countries. At a time when the art of printing and journalism was as yet unknown in Europe, the Chinese Gong-Chung invented a means for making types from lead and silver, and in the year 400 A. D. the paper King-Bao was printed, and has since been issued regularly until recently. The first edition was printed on ten sheets of yellow silk, neatly tied together, and was thus sent to all the high officials of the Chinese Empire.—Sel.

TEACHER TRAINING

(Continued from page 281)

sympathetic and cold. You may feel your lack of scholarship and skill in teaching. You may have difficulty in disciplining and holding the attention of the class. You may have all these and others equally as objectionable. What if you do? These are arguments in favor of teacher training. These are limitations that should be removed. The fact that they are obstacles should spur you to surmount them. If teaching and study helps you to remove them, that is the thing for you to do. They should be your stepping stones to higher planes of usefulness. We all have our difficulties, it is our business to remove them. Here is where teacher-training will serve its greatest purpose.

We believe teacher-training to be practicable and adaptable to our Sunday school work as a church. Of the need we are convinced. The great need of the Sunday school today is teachers and good teaching. With the hundreds of young minds in our Sunday school who may be influenced early in life for Christ by good teaching, I ask, Is it worth while to put forth special efforts and sacrifice to secure the best trained teachers possible? The Apostle Paul did not hesitate to command Timothy to STUDY for his ministry, so that he might be able to divide the Word aright. Should not our prospective Sunday school teachers be also taught how to divide the Word aright?

"Some people write history, usually others make it."

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MISSIONS

(Continued from page 264)

girl carrying the brass plate, on which were the rice, etc., on her head. All the while the priest recited and the native band played a beautiful discord and the bride's mother wailed. After that the bride and groom sat down, and, making a cup of their four hands, the priest put in them the same things he put into the bride's hands before, with a few extras. Then the groom's father presented the bride's mother with a silk garment, and when she had put that on she and the bride's father came out with gifts for the bride. They washed the great toes of the bridal couple with milk and water and caught that water in the left hand and drank it. After that they saluted them and went away. Then the bride and groom washed each other's great toes, after which all the relatives went up and saluted them and gave gifts, and then there was a big dinner, but we did not stay for that.

The bride was about fifteen years old and the groom looked younger than she. After the festivities she went to her husband's house for fifteen days, then she will come back to her father's house and live there another year, after which she will go to her husband's house to stay. Because a wedding is so expensive, poor people often sell their daughter to some man to be his wife so that they will not need to make a wedding.

Dhamtari, India.

"Liquor is particularly the enemy of the workers in the building trades," says the secretary of the Boston Carpenters' Council. It is the enemy of all workers, including those of the saloon business itself. —Sel.

BIBLE STUDY

(Continued from page 273)

2. God is in their conscience revealed by—
   a. Their many imaginations concerning God.—1:21.
   b. Their claims of the knowledge of God.—1:22.
   c. Their efforts of worship.—1:23.
   d. Their laws concerning right and wrong.—2:14, 15.

II. The Failure of Heathen India.

1. They hold the truth concerning God but live in unrighteousness toward Him (1:8) by—
   a. Not glorifying Him as God.—1:21.
   b. Changing the image of God to corruptible things.—1:23.
   c. Being devoted to fleshly lusts.—1:24-27.
   d. Worshiping the created things more than the Creator.—1:25.
   e. Committing sins which they condemn in others.—1:29-32.

III. Our Ability to Sympathize with India.

1. Our failure with them.—2:1.
2. Our knowledge of the way of salvation.—2:2-4.

A LIFE-TIME CONSECRATION

Eccl. 12

October 3

I. When to Consecrate the Life.

1. In youth.—v. 1.
2. In the vigor of life.—vv. 1-5.
3. When opportunity is present.—v. 6.
4. Before the time of death.—v. 7.

II. Why the Life of Youth should be Consecrated.

1. It is the time of the highest enjoyment of the blessings of God.—v. 1.
2. The full powers of the body are at one's command for service.—vv. 2-6.
3. The imminence of death demands present service.—vv. 6, 7.

III. Wisdom Demands that the Life Should be Devoted to God.—vv. 8-12.

1. All attainable knowledge urges to the righteous service of God.
2. All future study will find no other solution to the problem of what is man's whole duty.

IV. All of Man—His Duty—Is to Fear God and Keep His Commandments.—vv. 13, 14.

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EDUCATIONAL

(Continued from page 277)

true science, showing that there is no conflict between religion and education and finally they should be the medium through which we learn still more the fact that sanctified learning and the simple life may and should go hand in hand.

VII Relation of Our Church Schools

A word may be added here. There should be a spirit of friendliness and mutual helpfulness among our schools. Uniformity in religious instruction is of the first importance. An exchange of visit, if not employment, among the faculty is desirable. The schools will find their unanimity in their loyalty to the standards of the Church. If the best interests of the Church are kept constantly in view the schools will find that they are operating and co-operating in a common cause and as a result, unity, goodwill and brotherly love will prevail.

VIII An Ideal Educational System

To summarize: This, from a denominational viewpoint, consists of an adequate number of Church schools founded on a platform consistent with the religious standards of the denomination, a corps of instructors in full sympathy with her doctrines faithfully inculcating them, and vigilantly and vigorously guarding them against error, and a well-informed, wide-awake and conscientious Board of Education supported by special sub-committees, under whose counsel and direction the schools may be preserved true to their mission and purpose and become channels through which the cause of truth and the stream of salvation may flow on unlimited and untarnished not only to our own young people, but through them to a needy world. Such a school system is a sine qua non (absolute necessity) in the life history of the Mennonite Church of this and succeeding generations, it merits the prayers, the support and the patronage of every member thereof and it meets the approval of Him Who is the Author of Truth and the Rewarder of all who embrace it and diligently pass it on to others.

Hesston, Kans.

The aqueducts and reservoirs of Jerusalem show that there was abundant provision of running water in the ancient fountains. They have again been brought into the service of the city, which for many centuries has been dependent upon small accumulations of rainwater. The water is piped from Solomon's Pools nine miles south of the city, drawing water from the sealed fountain mentioned in the Song of Solomon. It is a deep subterranean spring, which flows through an arched channel to a distributing chamber. This increase in the city's water supply will enable twelve ancient fountains in the city to be used.—Scientific American.

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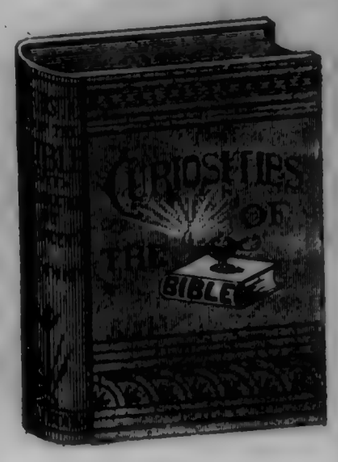

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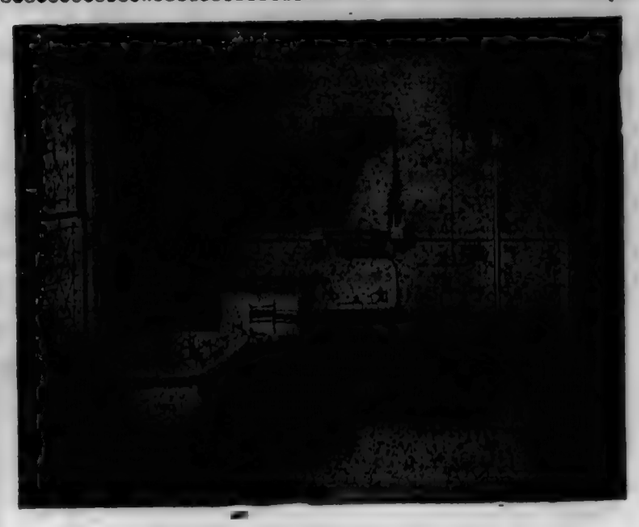

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3. In Thy presence is fulness of Joy
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4. The Father knoweth what things ye have need of.

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CHRISTIAN MONITOR

OCTOBER, 1915

Mount Fuji, the Sacred Mountain of Japan

(See page 306)

SELECT READING

HOW A WEAVER SPENT HIS SPARE TIME

The history of Scotland is rich in stories of men whose genius and industry have ennobled sordid surroundings. One of these was John Duncan, a hand-loom weaver, whose life was a perpetual struggle for bread. He did not learn to read until he was sixteen, and he was past thirty before he could write. Yet this hard-working weaver became a noted botanist, whose valuable herbarium Aberdeen University was glad to accept. The spirit of this man, his devotion to his favorite study, and the way he overcame the difficulties of his position are set forth in the following description of the "den" in which he slept and studied

This was in a thatched stable in the mill, in a loft reached by a ladder directly from the highway. This apartment was merely the triange formed by the sloping roof, seven feet in length, with sufficient height to stand up in the center.

It was lighted only by an opening, three fect by two and a half, in the small door that gave entrance to it. This hole for light was without glass, being closed by means of a sliding piece of wood; so that when it was shut the place was in darkness, and when it was open the wind had free entrance, making it anything but a comfortable abode on a winter's day.

John's bed was at one side of the space, under the sloping thatch, his chest containing his clothes and books being at the other, with a narrow passage between them.

From his studious habits, which soon became the talk of the village, this close, miserable hovel obtained the name of "the philosopher's hall," which it retained for many years after he left it.

Duncan kept his books and instruments and wrote his letters and papers on the lid of his chest; here he used to sit for hours, reading and thinking and studying; and to this chilly hole, without a fire, and always in the dark in winter (for a candle would have been dangerous), he retired nightly to rest.

On winter mornings when it was impossible to read, John rose very early and went down to the shop. He worked diligently at his loom until breakfast by the light of the weaver's oil lamp. After dinner, about noon, retired to the 'philosopher's hall." He first made his bed and then studied for two or more hours, returning after daylight failed to work once more by lamplight. By this means he managed to traverse a wide field of knowledge, in spite of his slow and laborious style of study.

When some one asked, "Are you not often wearied, doing the same thing over and over and over again?" he replied:

"Oh, na, the wark wud be gey an' wearisome gin the min' were till 't. But the min's free, like the shuttle, and sae it can rin aboot here an'there, back an' forth, ding dang."—The Wellspring.

WAS IT HIS EDUCATION?

The train was well filled, and the foreign woman who had entered at the last station was crowded into half a seat, with all her bundles about her. No one noticed her particularly until the conductor came to collect her fare, which she offered to pay in money from a large and shabby purse. "But where do you want to go?" demanded the conductor.

Her reply was an unintelligible jargon, which became louder and more excited as the conductor repeated his question in various forms. The whole car was interested. Some looked on with amusement, as if a good show was being enacted for their benefit. Others murmured sympathetically, "The poor creature!" A few made matters worse by trying to help.

The one person who seemed oblivious of the disturbance was a grave-looking man, past middle age, who sat halfway back in the car absorbed in a book. Even he was aroused at last and looked up with the air of one suddenly come back to earth. He listened a moment, then stepped down the aisle and spoke to the woman in her own tongue. She grew quiet, and answered him, her whole face lighting up with joy and relief.

"Conductor," he said quietly, "this poor woman wants of at ——ville." Then, with a quick glance at her bundles, he lifted two of them to the rack above, as courteously as if she had been the first lady of the land. After this he went back to his seat, and in a moment, was lost in his book again.

The conductor retired, much impressed, to talk to an acquaintance of his who sat at the back of the car. "Well," he said, "I never before felt so strong the power of education. He done it so nice, he talked to her so gentle, and all."

"The power of education?" Was is really the man's education alone that had suddenly touched the conductor with a reverence he had never known before? Doubtless he had collected fares from many learned men in his day, and listened to their conversation as they rode together in his train. Why was it given to this one alone to open his eyes to the power and beauty of their much cherished possession? Surely more than his knowledge it was his manner of using it, placing it simply and unaffectedly at the service of one who was in need.

"Knowledge is power," and every man should have his portion of it, and have it thoroughly. But knowledge is only stored-up energy or power until it is laid down in generous, brotherly service to the world. Only when we give it so have we a right to expect others to bow in reverence before our superior attainments, however brilliant.—Selected.

LIFE'S LITTLE THINGS

A little flower by the wayside growing
Lifted its face to God,
And passersby smiled at the bit of brightness
Its beauty gave the sod.

A little word in thoughtful kindness spoken
Made glad a sorrowing heart,
And those who heard it went their ways forgetting
Life's bitterness and smart.

A little smile from one who was a stranger
Made glad a child's face,
And lo! it was as if a day of sunshine
Dawned in the market-place!

A little word that angry thoughts made bitter
Was spoken to a friend,
And a hurt ached on in grieved, dumb silence
Until the long day's end.

A little frown from one of whom a comrade
Sought help in time of need
Crushed the last hope of one whose heart was starving
For kindly word and deed.

These little things of life—but, oh! how mighty
They are for good or ill—
To bless or blight—to ease another's burden,
Or make it heavier still.

Oh, be it mine by deed or word of kindness
To strengthen for the strife
Weak hands and hearts that sorely lack the courage
To make the most of life.

—Eben E. Rexford.

"Living to some purpose should be our constant aim. If we are actuated by a spirit of selfishness, our lives will never become a benediction."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VII SCOTTDALE, PA., OCTOBER, 1915 No. 10

SEEING MOUNT EVEREST

Fannie H. Hershey

One of the features of a stay at Darjeeling is a trip to Tiger Hill to see Mt. Everest, the highest mountain peak in the world. This peak is 29,000 feet high and is covered with the eternal snows. It is about 75 miles west of Darjeeling. The nearest place from which it can be seen here is from Tiger Hill, seven miles east of Darjeeling. It is visible only at sunrise and then sometimes for just a few minutes while the clouds separate, later in the day the mists rise from the plains and hide the peak. Often for days no glimpse of it can be had. The people say that the best time to go to see it is the morning following a rain, as then there are not so many clouds.

A party of ten of us, all missionaries, left our houses at two o'clock in the morning. We had a coolie woman along to carry our lunch and wraps. There was a heavy mist falling and some of the party were dubious as to whether we would get to see Mt. Everest. For about two miles of the way we had electric lights, but the remainder of the way we walked by the light of two lanterns. At half past three we reached Ghoom, it was still dark, but the milk man was already on the road on his way to deliver milk. He carried the milk on his back in a long wooden receptacle, about two feet long and five inches in diameter. It is made of bamboo. Leaving Ghoom, we had a two mile climb up Tiger Hill. The road was quite steep at some places. As we climbed the day began to dawn.

At about five minutes to five o'clock the first ones in the party mounted the observation stand and the watchman pointed out a faint shadow, away off in the west, as Mt. Everest. At five o'clock the sun lighted on it. At first the snow glowed faintly and it looked as if the moon were rising. But gradually it grew brighter and brighter until the snow glowed like burnished gold. Only the top of the peak could be seen, the rest was hidden by a mountain range. As the sun rose higher other snowy peaks took on a golden hue and later the edges of the clouds turned to gold. Only in the west was there a break in the clouds, to the north, east and south all of the sky was hidden. The old watchman was very enthusiastic and said that the peak had not been visible for several days, "but now your desire is fulfilled." He told us of two men who had come to Tiger Hill to see Mt. Everest, they stayed a week but did not get to see it. One of the ladies of our party asked the old man how high Tiger Hill is, he replied that he did not know that, but the observatory was nine feet high.

Above the Clouds

The cloud effects were beautiful. We seemed to be standing on an island in a sea of clouds, and west of us was the ridge, on which Darjeeling is built, which looked like another island. At one place the formation of the clouds had the appearance of a huge water fall. At other places they looked like snow, and one felt as though you could walk right out on them. Mt. Everest could be seen for an hour and a quarter, so we felt very fortunate.

Our shoes and clothes had gotten wet so the watchman built a fire in the fire place down below and we all gathered around the fire to get warm and dry. While sitting there some one started the song, "I'm the child of a King," and we all joined in, making the room ring. After seeing the golden peaks and the cloud effects—God's wonderful handiwork—one was impressed more than ever with the great privilege which is ours in being the child of such a King. That song was followed by the "Glory Song" and others, it was a mountain top praise meeting. After getting warm and somewhat dry we ate our breakfast.

At twenty minutes to seven we started down the hill. Going up it was still rather dark and we did not notice beauties of nature along the way. But we appreciated it to the fullest extent coming back. There is so much mist and dampness on the hill, being up in the clouds, that the trees, and even the branches of small bushes, are covered thickly with moss. It hangs down in great bunches from some of the trees. Then there are beautiful pine trees, ferns and wild flowers of which we did not know the names. The lily-of-the-valley grows to be over a foot high and the flowers come out at the tip of the leaf in big clusters.

Part of the way coming back we came over a difficult road, and along that road, perched on the hillside, is a very old English church. The caretaker opened it so that we could go inside. It is well taken care of and is in excellent condition, with organ, carpets, etc., but no services are held in it any more. The windows are

(Concluded on page 304)

EDITORIALS

FACING OUR SUNDAY SCHOOL PROBLEMS:—With the growth and extension of any enterprise come problems that need to be solved, and solved right, if the work is to prosper and accomplish its purpose.

In our Sunday school work there are questions confronting us now that await a solution. Some of these are of a local character that should and can be solved by the school; others affect a certain group of schools which should and can be solved by the organization for that particular group or district; while still others are of such a nature as to affect the Sunday school activity of the entire Church anl must be solved from that point of view if our districts and local schools are to do the most effective work for the Master.

During the last two or three decades the growth of the Sunday school work of our Church has been rapid. We have begun to realize as never before the place and value of the Sunday school as an agency of the Church for Biblical instruction; that this instruction is highly essential to the spiritual progress of the Church; and that in the Sunday school of today we see the complexion of the Church of tomorrow.

Because of this awakening and other reasons there has been a growing consciousness within the Church of the need of more closely unifying our Sunday school effort and of applying ourselves to a thorough study of the problems confronting us with a view of making our work more effective and efficient for the Lord. A sentiment slowly crystalized that this work has reached such proportions and the problems were of such a nature as to demand supervision and direction similar to that of our mission, educational and publication interests.

As a result of this sentiment our recent General Conference, at the suggestion of a committee appointed by the preceding General Conference to investigate the matter, took definite steps to unify and organize this activity of the Church. Instead of creating a Sunday School Board a General Sunday School Committee was called into existence whose duty it shall be to study Sunday school problems and serve largely in an advisory capacity. This Committee is to work conjointly with all the other interests of the Church that are in any way related to the Sunday school work. The Committee desires the co-operation and prayerful support of the entire Church and especially those actively interested in Sunday school work.

INDIA:—India today is one of the most promising mission fields of Asia. The labors of the missionaries during the last hundred years are ripening into an ever increasing and more abundant harvest. The missionaries in India today, while busy and earnest in sowing the Seed, are helping to reap a rich harvest sown by their predecessors. Christianity is being well established in places, and its superiority over other religions demonstrated to the minds of many even though they have not yet been willing to accept Christ and all His teachings. The different religions of India are gradually being undermined by Christianity, and their leaders are adopting some of the methods of Christianity and incorporating some of its moral teachings in an effort to check its influence and increase if possible the waning power of heathen religions. India offers an interesting study of the achievements and power of missions, their difficulties, and appeals to and is an inspiration for all those who like a difficult task in the service of the Master.

In this issue appear a number of articles on India written by our missionaries laboring there. We had planned to have these articles in the September number, the month in which India will be studied in our Young People's Meetings, but they failed to reach us until after that issue was off the press. On account of the war in Europe mail to and from India is censored which fact no doubt had something to do with the failure of the articles to reach us in time. However we hope this number will reach our readers in time to be of service in making the discussion of India in our Young People's Meeting more helpful and interesting.

Because of our interest in India we should make a special study of the field, its needs, possibilities, problems, the achievements of the missionaries, etc. All this is necessary if we want to be of the highest service to the Cause in that needy land.

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CHRISTIAN LIFE

THE PLACE OF SONG IN PUBLIC WORSHIP

A. S. Ebersole

Personal ignorance of music, or prejudice against it, says the historian, Pratt, may distort the views of single investigators, but the great historic fact remains that music has been continuously and universally of the greatest service to religion in accomplishing its work in society through the specific means of public worship, and it must be evident to the student of history that the prominence of music in worship cannot have been a matter of mere chance. The church has through all these centuries been nurturing and training it for its service. In fact it is easily noticeable that the two—music and religion—have constantly reacted upon each other. While religion has done much for music, music has in turn done very much for religion.

The Protestant system of worship as we have it today, and as contrasted with that of the Roman Catholic, assumes that the paramount agent is the body of believers as a whole. While we have teachers, preachers, etc., set apart, they are after all only servants or ministers to the congregations with whom they worship, and not their lords. For us worship is not simply a looking on, an observing of what another does, but it is "a personal act on the part of the people individually and collectively." Since, then, the paramount agent is the congregation, and since our system of public worship calls for both individual and collective responsiveness, it naturally follows that the problem of church music lies not with the choir as is so often mistakenly supposed, but with the congregation. And this fact is freely admitted by authorities on this subject who are members of churches in whose services the choir is regularly used. And so in this article I shall treat the subject of song from the standpoint of the congregation as a whole rather than from that of any part of it especially assigned to furnish this element of the service.

If it is true as it is claimed that a large part of the value of public worship is due to the music as one of its main constituents, it must follow that there is some force or power in music that takes hold of and moves the individuals of which the congregation is made up. A wellknown writer on this subject says that music would never have been so magnified and honored as a method of religious expression and impression as it has been if it did not have peculiar personal values to those who produce it, and to those who hear it.

Many and varied are the discussions as to just what these values are. I shall not attempt to state them here, except to give in a quotation the advantage of music as such over the other fine arts and its application to song. "Music has a power unmatched among the other fine arts to act as an illuminator of thought and of life because it is an art of aggressive action. It is not fixed and static in its forms, like all the pictorial or plastic arts. It gives not a single, motionless impression, but a continuously unfolding impression. It possesses great capacities not only for repetition and contrast, but for an organic development of effect through intricate details of material into extensive wholes. It is not static, but dynamic; not rigid but vital. These qualities make it a twin sister to speech, especially of poetic speech.—Language is not subtle enough, tender enough to express all that we feel, and when language fails, the highest longings are translated into music. Music is the sunshine, the climate of the soul, and it floods the heart with a perfect June.—Whether or not music is itself a true language, it is at least so analagous with language that the two can be joined in a union that is not mechanical, but fully sympathetic. The great compound art of song is possible because music and speech are akin by nature. Whatever is true of speech as an interpreter of the human spirit and influence upon it is likely to be true in some sense and in some degree of song."—Dickinson.

Coming back now to the thought of the paramount agent being the congregation, What is the place, the purpose, the value of song in public worship? In answer to this question I shall consider five points.

First. The song or hymn ought to be a ready means of rendering "the purest praise intelligent creatures can offer to their Creator and Benefactor." When the congregation sings every voice is lifted in common praise and thanksgiving, or in prayer and petition, or in simple devotion. As by one great voice they pour out the deepest longings and aspirations of the soul, creating at the same time an atmosphere of reverence and praise. No wonder our church fathers have from the beginning laid hold on this simple means of worship. The value of such a communion is more easily felt than explained. Notwithstanding the disheartening indifference with which some members of the congregation, and sometimes the entire congregation, take hold of the singing, the principle of common unity through its use remains, and on the whole it has been most successful. "Any one who has listened to a congregation where the individuals, lost to themselves, fully participated in the song, cannot but have been impressed by its dignity and power. Even the most common of songs are dignified and sublimated where sung with a hearty congregational spirit."—Lorenz.

Second. The fact that congregational singing brings into action the voice, heart and will of every worshiper makes it a most valuable asset to the minister. A responsiveness is established, a knitting together of the sympathetic natures of the people, a unifying of the otherwise indifferent or even antagonistic individualities is acquired, so that he no longer has "a mob of unrelated personalities" to deal with, but "a great organism into which the individual units have been welded."

Third. At the same time the song is preparing the congregation for the minister it is also preparing the minister for the congregation. What minister can sit and listen indifferently to good singing? Rather what minister will not by the inspiration of a united voice in song be keyed up to his highest possibilities? Says Lorenz: "When such a congregation (unified) unites in praise of the Almighty, the spirit of the minister cannot but wake to a deeper spiritual apprehension of the God whose servant he is. . . . The pettiness and shallowness of his self-consciousness cannot be impressed upon him."

Fourth. We think of the minister and the congregation as the two factors carrying on the activities of the service. This is true, yet we need constantly to remind ourselves of the fact, that as a rule, the congregation is made up of two classes of people, Christians and non-Christians. And it is to this latter class that the song should make a more than passive appeal. Many, many are the persons who have needed to have the stimulus of a song to give them the courage to act upon their conviction to confess Christ and begin a life for Him.

Fifth. Congregational singing in the true sense of that term, will react upon the souls of the individual singers, stimulating their own religious feelings and leading to renewed determination of loyalty and devotion to the God whom they

profess to love and serve, and to whom they owe their lives.

The five points considered then are: (1) A united voice in praise and devotion to God; (2) The blending of individual personalities prepared to listen sympathetically to the sermon; (3) Inspiration given to the minister impelling him to do his best work; (4) The unconverted part of the congregation are aroused; (5) A healthy reaction is incurred upon the souls of those who sing.

Taking the sum of these points as the ideal, the question may well be asked, Is the song in our own Mennonite Church, here and now, accomplishing its purpose? I should answer, not entirely. I believe the singing of our congregations is for the most part comparatively good. But it is not nearly as good as it ought to be, or even as it could easily be made to be. And in some instances it is poor indeed.

Some of the hindrances to better singing in our present public worship are: First, a lack of sufficient knowledge of the rudiments of music and practice in note reading, so that new songs cannot be effectively introduced, or can even the more familiar ones be always sung to the best advantage, owing to the fact that in either case the majority of the people either do not look at the notes at all, or if they do, their primary attention is drawn away from the heart and soul of the song; Second, a lack of an adequate conception on the part of many of the power and the mission of song. How indifferently we so often sing those good old hymns that carry a message so great as to stir the hearts of thousands, yet not ours! And why not? Third, the lack of a comprehensive collection of the right kind of song material; and fourth, in many places the lack of competent leadership in singing.

Others may be added to these four, but these taken seriously would, in my judgment, go a long way towards the solution of the problem in many congregations. These things are possible. We have men in our own Church who are in a position to give their services to the Church in this capacity, and it seems to me, that for the place we give to song in our religious services we do entirely too little to raise the standard, or even to maintain that which we have now. It is not for me to say here what methods shall be used. But let us give to song the attention that is due it, and the good results from this part of our worship will be most surprising.

Goshen, Ind.

"Mayor F. W. Brown, of Franklin, Pa., issued an order on May 1 to the effect that all city employees that habitually drink liquor shall be dropped from the payroll. He reasons that there are too many people in the city that need money for bread to warrant the city in paying money to men that spend it for drink."

PRACTICE OF THE TITHE SYSTEM

We ask only a fair trial for the tithe system; if it fails, we will give way and relinquish all claim for it. If it succeeds, and by practice its principles prove true, the case ought to be closed. I am sure that a fair trial will convince any one of its advantages and the blessings which it promises. It is concerning the tithe that God says, "Prove me now herewith." The New Testament principle is to "prove all things; hold fast to that which is good." If this fails to work, however beautiful the theory, set it aside.

If it can be proven by actual experience that it works, with good people that ought to be sufficient grounds for its acceptance. It is not a difficult task to find thousands in many walks of life who have tried it, and are practicing it with great joy and blessing to themselves, and with practical helpfulness to the Church. Testimonies come from poor and rich, men and women, professional men, business men, farmers, preachers, college professors, students, physicians, and lawyers, and from one and all comes the same testimony in favor of this dignified method of sustaining the kingdom of God.

Thomas Kane, a layman of Chicago, who has a world-wide knowledge of this system, says: "My belief is that God blesses in temporal and spiritual things those who honor Him by setting aside a stated portion of their incomes for His service. I never have known of one exception. Have you?"

This statement was made after a thorough investigation of the subject. We might have expected that from some cause or other we would find some who had failed. I have found those who claim they have tried the life of faith and found it to be a failure; they say they have repented, confessed Christ publicly, been baptized, and joined the church, but to no avail. These cases have not made the grace of God of no effect in your life and mine.

George Muller, of Bristol, England, who, possibly more than any man of his time, put God to the test in temporal things, said: "I have moved among the children of God for about forty-eight years. I have been acquainted with many thousands of them, and have known many who sowed and sowed bountifully, but I have not yet met with one single instance in which, even as to this life, the Lord has not acted according to His Word; so that as the sowing was, so was the reaping."—Sel.

When the liquor traffic is considered from a financial standpoint it is easy to see how poverty can be produced and intensified. The American people are now spending about $2,250,000,000 every year for alcoholic liquors, and every dollar of that enormous sum is as truly a loss to the man that spends it, as if it had been destroyed by fire or taken from him by robbers.—Sel.

LOWLY SERVICE

The lowly service in God's kingdom may be just as important in its time and place as many a higher service which appeals more strongly to us. When we recall the lowliness of our Savior's life, His deep constant consideration for the common people, and His service in the supply of their many immediate needs, it opens up before us a wide field of suggestion and also of responsibility. The service done in the Master's name, even the bestowment of the cup of cold water, is an act which, while lowly, may lift that lowly doer into an altitude of precious nearness to Christ Himself.

There are those who for their splendid gifts of oratory have entranced thousands and have opened doors into the kingdom of glory for many. They shall receive a great reward. But there are also those who, possessing no such gifts, have gone out into the lanes of a great city, into the filthy alleys and courts, and by prayer and sweet counsel and a bit of charity here and there have turned many to righteousness. Shall they "shine as the brightness of a firmament, and as the stars forever and ever?"

This is the service which the man of splendid gifts is quite frequently willing to intrust to others. Christ has a hand outstretched toward the poor blind Bartimaeus as well as toward the rich and scholarly Nicodemus. The blindness that is by the roadside needs the Gospel of Jesus of Nazareth just as much as and feels the need of it more than the high and mighty ones in their chairs of State or their places of authority. Neither is to be neglected. Both are to be sought after. "If ye know these things, blessed are ye if ye do them."—United Presbyterian.

YOUR NICHE

There's a niche for you in this world, my boy
A corner for you to fill;
And it waits today
Along life's way,
For the boy with a frank "I will;"
So lad, be true,
The world wants you
In the corner that you may fill.

There's a niche for you in the world, my girl,
A corner for you to fill;
For a girl that is kind,
With a pure, sweet mind,
A place that is waiting still.
So, lass, be true,
The world wants you
In the corner that you may fill.

There's a niche for you both in the world, my dears,
A corner for you to fill,
And a work to do
Which no one but you
In God's great plan can fill.
So dears, be true,
The world wants you,
And your place is waiting still.

—Temperance Banner.

MISSIONS

HEATHEN DARKNESS

C. D. Esch

Those who have been born and raised in a Christian land with all its teachings and good environments can hardly realize the condition of affairs as they exist in a land that is essentially heathen. I once heard a prominent missionary say that in a Christian land there was a sort of under strata of conscience running through the whole of society that held many a man from going into the depths of sin. This may be called a common standard of righteousness, and may be illustrated as follows: The average man has a standard of business rules which will keep him from doing things that are on the face dishonest, if for no other purpose than to keep up his influence in the community. A thief or a liar is soon branded and avoided. In presenting the Gospel this inherent conscience is the starting point from which the consciousness of one being a sinner and being in need of a Savior is usually begun.

In a heathen land this common conscience is lacking or if there be any it is on such a low basis as to be of no value to the one coming from a Christianized community. For this reason many who are not established in the Christian faith when they come to a country like this soon lapse into such a state of degradation that in a way they are worse than the heathen man himself. The latter has some standard—low though it may be—which the former don't adopt hence he becomes a man without a standard.

From the sacred writings of the Hindus, in which there are wonderful and contradictory statements without number, we get this one principal doctrine that seems to have taken thorough possession of most all classes of Hindus; namely, that a man's soul has existed from time immemorial and will never have an end. The condition of the soul is essentially one of misery and must reap the fruits of all its works that it has done since time immemorial and thus must be subject to repeated births and deaths during which it goes through the whole scale of living creatures from that of a reptile to that of a god. These all vary according to the good or evil that has been committed in the life just preceding. In the face of this condition of bondage, as it is called, the soul is entirely helpless. Thus the poor man settles down to a condition of fatalism that is indeed pitiable to behold and is one of the greatest barriers that exist for the Christian worker to overcome with the power of the Gospel.

Upon this fate he blames everything that occurs, especially the evils of life. If he is a low caste man he says it was my fate to be so. If he gets sick (as a Hindi pandit (teacher) once told me that if his sickness is at all serious) he gives himself over to discouragement and decides that fate has now determined that he shall die. So there is little use of trying to do anything for him in such a condition. My experience among the sick verifies that statement.

In taking the history of lepers that come to the Asylum one of the questions is, How did you become a leper by contact with others, etc.? The answer to this question with few exceptions is, "It was so written in my fate." In many a home I have gone and fought as it were for the life of some little one, and seeing some improvement have left the little life in the hands of the parents while I went to attend to other pressing duties with the instructions to the parents that if the child did not continue to improve they should send me word at once. But the message did not come and when I called some time later found that the patient was dead. Upon my upbraiding them about their negligence the answer comes, "It was his fate and what could we do?" Thus fatalism robs them of all consciousness of personal repsonsibility. They become passive creatures. The most impressive thing about their personality is the inevitable answer to all questions of importance, especially those pertaining to the soul and the future life, "kon jani" (who knows) or something to that effect. And it is really astonishing to find out how little they really do know for certain.

There are over 300,000,000 deities in India, each differing somewhat from all others. And the Hindu mind is so imaginative that he associates spirits with everything with which he has to do. Hence the carpenter or mason worships his tools, the farmer his plow, the hunter his bow, the dairyman his cows, the cartman his cart, etc., etc. One evening when the masons stopped work I noticed one man as he laid down his tools join his hands to his forehead and make obeisance to them and his work. He didn't think that I noticed it and when I asked him his object of doing so he got black in the face (blushed) and didn't want to reply, but upon being pressed he finally said his father had taught him to do that in order that he might have good luck and that his work might continue, but as to the real object back of it or the power connected with it he was ignorant.

There is a certain month or season in the year in which the boys and young men make bamboo stilts and walk about on them. At the end of this season they break up these stilts, usually at some village corner land mark or along some brook, and drive the pieces of bamboo into the ground or throw them into the water of the brook, during which they have a great deal of shouting and merriment of various kinds. One day another missionary and myself came along the road where there was a company of boys going through the above mentioned performance. A man who was educated and held a position of prominence in his village was with them. We stopped and inquired what all this meant. His face got black and he said he didn't know. We told him that there must surely be some meaning in it. He agreed that there must be but didn't know what it was. Why do you do such foolish things then? we asked. He said the "elders" have taught us to do it and so we go on doing it. If one would ask the "elders" why they teach such things they would say that it is the custom of the country and that is about all they know about it. Thus their whole lives are taken up with such things and no one knows the meaning of them. The larger majority of their worship is of this character. "We don't know but that a god may be in this thing and so we will worship it so as to have the benefit of the doubt." That is, he may be present in the object worshiped and be pleased with the worship and thus keep off his evil intention. That is the main stimulus for all worship. They know nothing of a God of mercy and love but only one whose wrath must be appeased. If he is not there there is no harm done. Many a time I have asked this question, "Where will you go when you die?" The answer invariably is "kon jani" (who knows). Yet with all this uncertainty most men are not as much afraid of death as they are to walk two miles alone in the dark. Many think that it is their fate to die and then there may be some better things in store for them in the next birth. Many a temple has been

built in India by rich men of low caste with the hope that by this work they might get a notch higher in the next birth.

With all that has been said above, and volumes might be written on this subject without exhausting it, the reader will realize that the missionary has to face a very different proposition when preaching the Gospel to an audience of raw heathen than he has in preaching to an audience of non-Christians in a Christian community. One of the hardest things to convince a man of is that he is a sinner and is personally responsible to God for his sins, and that it is he and not the general community that will have to answer before God alone for his own conduct. There is a great difficulty in getting people to realize what sin really is. In their minds the greatest of all sins is the transgressing of caste rules. They don't think it is wrong to steal, lie or do most anything else as long as they are not caught. When you go to deal with anyone you don't expect him to tell you the truth. Some days ago I was buying an article of ware from a man. I asked him to truthfully tell me what the lowest price was that he would take for it. He told me so much and took the name of his god in an oath to bind his statement. I told him that I couldn't pay that much and offered him one rupee less and he took it. The more lies he can tell and the more successful he is in deceiving the people with whom he deals the more he is envied by his fellow merchants and held up as a pattern of a successful business man.

The Indian's whole system of living and dealing is for selfish purposes and ends. And why should it be otherwise? The very gods whom he worships are notorious for deceiving each other, stealing each other's property and wives. They rejoiced in their lustful deeds and glutinous practices. Why should they not be able to do the same? There is a sort of general conviction that what would be sin to a poor weak man would not be sin to a god. Hence the gods are excused from all sin regardless what they may have done.

The fight against this barrier of darkness is by no means ended when a soul is converted, but its effects still hang on to him as long as he lives in the flesh. The Indian Christian finds it very difficult to get away from his old heathen ideas and superstitions. In the light of the above statements do you wonder that it is hard for a man to tell the truth under all circumstances or to keep from taking a rupee or two for himself unlawfully when the opportunity presents itself? Do you wonder that it is hard for the young Christian to keep a pure mind and have the interest in his fellowmen as he should? It is only by the Holy Spirit's power who is sent into the world "to convict the world of sin, of righteousness and of judgment to come" that we can at all expect to penetrate this dense darkness and be able to light souls to the gate of heaven and to eternal bliss in the light of the Lamb.

Dhamtari, India.

INDIAN SUPERSTITIONS

Fannie H. Hershey

Thinking that the readers of the Christian Monitor would be interested in some of the superstitions of our part of India, I have taken the following from a book written by Mr. Gordon, a former missionary in Chattisgarh district:

The Measuring of Grain.—It is a never failing practice when a man stops measuring for him to throw a handful of grain back into the measure. It is considered lucky for the measure to be never empty. Much the same idea underlies the practice of never sweeping out the granary. It would be considered tantamount to sweeping out prosperity.

Sowing Mango Seeds.—There is a prejudice against sowing the seeds of mangoes which have been eaten. The fruit of trees grown from such seeds would be considered impure.

Binding the Rain.—In this district there is the belief that certain persons have the power to cause the rain to cease. It is said that the merchant when he has stored away large quantities of grain to be sold at a profit, will gather some rain from the eaves of the house in an earthen vessel, and this vessel filled with rain-water he will bury under the grinding mill. The consequence is that from that time forward the thunder will be heard rumbling in the distance like the grinding of a flour mill, and there will be no rain.

Some Agricultural Practices.—(1) With regard to the sowing of linseed, there is a belief that if the seed is sown from a woolen blanket and cattle graze in a field grown from seed thus sown, the cattle will surely die. (2) It is also said that if iron in any shape should come in contact with peas when they are being sown, the seeds will not germinate. (3) When the rice or kodo harvest is about to be completed and the reaper comes to cut the last sheaf, he will throw it up into the air and use some of the obscene phrases which are used in the Holy Festival. (4) When the grain has been threshed in the threshing floor and the first load of threshed grain is being carried to the house to be stored, the housewife will come out to meet the laborer, who is carrying the load. She has in her hand a cup of water, and with this she walks around the man carrying the grain and does obeisance to the grain. This respect is paid to the first load of grain only.

Vermin from the Clouds.—There is a very prevalent belief that worms, frogs and snakes drop from the clouds. After cloudy weather when insects appear on certain vegetables, it is said that they have dropped from the clouds. Strange as this idea may seem to us, we have a phrase which is even still more strange, for we sometimes say, "It is raining cats and dogs."

Tattooing.—This is done by the Gond women who usually travel through the district during the harvest time. The tattooing is not as elaborate as is seen in other parts of India. The most common figures are those of two deer facing each other, and also the figure of a chain or part of a chain. It is said that if a woman is not tattooed in this world, she will be marked with a **Sabar,** or crow-bar, by the gods in the next world. A woman will on no account allow her husband to pay for any tattooing she may have done, lest he should say to her when displeased, "I have not only paid for you at your marriage, but I have paid for your tattoo marks as well." Rather than give occasion for this taunt, she will beg of a friend to pay for the tattooing she may have done after leaving her parents' home.

Some Matrimonial Beliefs and Practices.—(1) In the event of a bachelor marrying a widow, he alone goes through the marriage ceremony for a woman never goes through the marriage ceremony more than once. The bachelor in this case would be wedded to a dagger, and the dagger will take the place of the bride throughout the ceremony. (2) If a couple should have twenty-one children, it is said that they would go through the marriage together a second time. Or if a couple should live to see a grandchild's grandchild, they will do the same.

Toothache, Cause and Cure.—An insect is said to be boring in the tooth and causing the pain. In order to remove the insect, the patient is given a piece of hollow bamboo and he sits over a slow fire in which some particular leaf is burning. One end of the hollow bamboo is over the smoke rising from the fire, the other end is placed in the mouth as near as possible to the decayed tooth. It is said that the insect comes out of the tooth, falls through the hollow bamboo into the fire, and the toothache ceases. The gum of some of the Indian figs is also used to close the hollow of a decayed tooth.

Terrors of the Night.—In common with all primitive peoples, the villagers of this section are greatly scared by the dark night. It is not the dread which civilized persons have of stepping on a snake or scorpion, but the darkness to them is frequented by evil spirits and malign influences. Specially after some one has died is this fear prevalent. It is completely removed during the moonlight nights and most apparent during the dark wet nights

in the rains. On a dark night it is considered unwise to name a person recently deceased; a snake also should not be mentioned. By naming the snake or the deceased they will come near. "Speak of an angel," as the saying goes.

Massaging and Branding of Infants.—It is considered a necessity for the mother to massage her infant daily. The mother sits on the floor with her two legs stretched out together straight in front. The child is placed on its back in her lap, the head resting between the knees and the feet towards the mother. By the side of the mother is a **Gorsi** or roughly made earthen pot in which are kept the slowly burning cowdung cakes. The infant's abdomen is first oiled and then the mother places one hand over the fire and the other over the child's stomach, and thus with rapid movements of the hands massages the child with each hand alternately. Meantime she is singing some soothing lullaby. This fomentation is intended to remove flatulence. But sometimes a much severer process is adopted. The child is said to be attacked with a complaint called **Dhabha.** The stomach of the infant, it is said, becomes swollen and hard. If it be a mild attack of **Dhabha,** the abdomen is branded with the point of an iron sickle. The sickle is placed in the fire till it is red hot and the point is then applied to the abdomen in eight or ten different places. If the disease assumes a severe form, what is called big **Dhabha,** then several copper coins are placed in the fire, they are then taken up with pinchers and applied to the surface of the abdomen leaving a burn the size of the coin. The greater per cent. of the natives carry on their person the marks of this infantile branding. Some of them carry the marks for forty and fifty years. May we not ask if this practice of branding infants has not some connection with the widespread belief that changlings and witches are afraid of fire and also of iron. This may have originated the practice, which has continued because of the beneficial results due to counter irritation. Adults are also branded on the arms and legs in severe cases of rheumatism or in cases of sprains.

Ideas Regarding Transmigration.—Some years ago I was quite intimate with a **Satnami Chamar.** He was fully eighty years of age. This man had many strange ideas, which, unfortunately, at that time I did not appreciate. With my present acquaintance with folklore, I would have regarded him a valuable "find." For many years now at the **Divali** festival, a lamp has been burned at his grave for three nights in succession. This old man claimed to be able to tell just what form any man or animal had assumed in the last life, or incarnation. He said that he had some cattle, who were persons who had died owing him money; and they had returned in this form to pay their debts. He himself claimed to have been a **Rajput** in the last life, and for some offence he was born a **Chamar.** He expected on his return to the earth to be born a **Brahman.**

I once took him to see my horse which was tied in the stable. On our entering the stable the horse started. I said to Goburdhan, "Now can you tell me what this horse was in the last life?"

He was equal to the occasion, for he replied immediately, "He was a deer and was shot."

"How do you know?" I asked.

"Did you not notice how he started when we entered," he replied. "He is timid like a deer, and look at this," pointing to a birthmark on the side of the animal, "this is where a bullet has entered. He was a deer and was shot."

It is a common idea amongst the people of this district that marks on the body are transmitted. If a child should be born and should die almost immediately, the expression used is "bahurgaya," "It has returned." The idea is that life came into this world and went back from whence it came.

Dhamtari, India.

DOES MEDICAL WORK IN THE MISSION FIELD PAY? IF SO, IN WHAT WAY?

M. C. Lapp

In the early days of the American Mennonite Mission Dr. Page worked very hard treating the many afflicted ones who visited the hospital, operations were performed, severe cases were successfully treated, and most dreaded contagious diseases were battled with. Dr. Page was exposed while putting heart and soul into his work, not counting his own life dear while he spent it for the good of others, and the result was that he suffered for years in his own body, all this was no special personal benefit to himself, but it was a tremendous benefit to the afflicted Indian and to the medical work in the Mission today.

As the missionaries tour among the villages and meet the inhabitants we many times are told that certain ones were operated on. They are called and show the scar, and try to find language in their limited vocabulary to express the gratitude for what had been done for them, and they seldom fail to state that had it not been for the Doctor Sahib they would have died. And invariably where a patient is found who has been treated successfully the people of the village are very friendly.

About a year ago with several Indian brethren I visited a bazaar some distance south of Balodgahan. There were not many people listening to the preaching at first, but soon there came an old man and bowed at our feet and wept. We asked who he was and he showed us the big scar on the back of his neck from where had been a large tumor removed some years ago in the Mission hospital. With him came a big crowd and we spoke to them of Him who had power to heal the sin-sick soul, which was a far more serious illness than that of the body. We could give many more incidents of the same nature showing that medical work opens the door for giving out the bread of eternal life.

In the Autumn of 1902 when many of the girls and boys were dying because of having been so near starvation when they came to the Orphanage, there was one little girl of about 11 years who had been lying in the hospital for some weeks. The hospital assistant had given her up, declaring that she was past recovery. One morning as I was passing through the wards visiting the patients I came to the bed where Mantora was lying, and by her side sat a girl of about sixteen years of age with a New Testament in her hand. Mantora requested that prayer should be offered for her. She was asked if she believed that Jesus was the Son of God? She replied, "I believe." She was then asked if she believed that He could heal her body? She again replied, "I do." Prayer was then offered, and Ganga Bai prayed very earnestly for her recovery. She seemed to gain strength from that hour and the hospital assistant on seeing her informed me that there were good hopes for her recovery. Within about two weeks time Mantora walked to the meeting in the school house and was baptized. She grew up to womanhood, was married and lived in a village for some time, but about three years ago she fell asleep in Jesus. Ganga Bai is married and is the mother of two children, and is living in a village with her husband telling the people the way of eternal life.

Jheriyarin is a poor widow who with her little girl came to Balodgahan from a village in the Jungle about three miles south of Balodgahan. She had suffered for years from a chronic sore on her foot. Her foot was enlarged to about three times its natural size. She was treated but all that could be done for her was useless. The poor woman did a little work, and she received a small sum of money with which she kept herself and little girl alive. Dr. Esch advised her several times to have her foot amputated, but she would not consent. After about one and a half years she consented to have her foot amputated. Brother Esch did the work very nicely. The wound soon healed and her general health improved, and she now is happy and strong, walks on a wooden peg leg, be-

lieves in Jesus as her Savior and will be received into the Church shortly. We believe that heaven only will reveal to what extent medical work benefited the mission work at Dhamtari.

Dhamtari, India.

OTHERS

Esther E. Lapp

We can learn many valuable lessons from the lives and experiences of others. It is with this thought in mind that we give the following incidents.

* * *

"Honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20: 121).

It was our privilege a few weeks ago to listen to a sermon in which the speaker, Rev. P. M. Buck of Mussoorie, India, gave his experiences of "Fifty years in the ministry," having that week completed two score years and ten in the service of the Master. He said: "After fifty years of blessed service I have much to thank God for in that He has so kindly led me all the way." Having been converted at the age of sixteen and experiencing a real change of heart he was filled with a great desire that others might share the same blessing. This desire led him at the early age of seventeen and a half to undertake to preach in a small out of the way place.

He gave three points in his discourse that he felt had helped him a great deal through life.

1. His father was an honest, and exceedingly **hard working** farmer and taught his boys to work. This principle instilled in early childhood he carried with him and every task laid before him he took up with zeal whether pleasing to the flesh or not.

2. The work in the home was never allowed to be done **half way.** His parents' motto was, "Whatever is worth doing at all is worth doing well." Another principle that often greatly helped in making a success of undertakings that seemed impossible in the beginning.

3. Mother was a great reader and early taught us to **love books**—good books that influenced our young minds to lives of usefulness.

These three principles put into practice when he came to India as a missionary, and always remaining humble and zealous, has placed Mr. Buck as one of the leaders in missionary thought and work in India today. As we saw the white-haired saint in a simple way tell of God's dealings with him we thanked God and took courage, knowing that God **does** honor those who trust and work for Him.

Mr. Buck has for many years been greatly used of God in writing books both in English and the vernacular, a number of which we have used in our school for our Christian workers and also in the Bible school and we felt it a rare privilege to hear him speak.

* * *

"He will give his angels charge over thee to keep thee in all thy ways" (Psa. 91:11).

A few weeks ago a missionary was moving from one station to another. The journey led through a dense jungle that was known to be infested by wild animals such as tigers and leopards. The heat being so great by day most of the traveling was done at night, and through the heat of the day the missionary party would rest in the dak bungalows. One night the party suddenly came to a halt and found a huge tiger calmly sitting in the middle of the roadside refusing to budge. The glare of the lanterns, the noise of the ten slowly moving ox-carts seemed to have charmed him. After a long wait, his curiosity having been fully satisfied, he quietly arose, gave a farewell look and marched off into the jungle. All felt as if they now had passed their greatest difficulty, but little knew that another enemy was lurking near.

Two of the carts having gone on ahead suddenly were brought to a halt by dacoits who made attempts to search the carts supposing them to be carts of merchantmen. The Christian men interfered and said, "We are the missionary's servants, please spare us, we are on errands of mercy and have no possessions worth taking." Whereupon they stopped, made sure they were "padri log," and having been convinced by the looks of things no doubt they went on their way testifying they knew that missionaries didn't have boxes worth robbing. The missionary sleeping in the tonga little knew the danger she was in and in the morning when she awoke and was told, said she greatly rejoiced that her treasures were not in silver and gold that thieves could steal, but that her life had been spent in winning jewels for heaven.

* * *

"God moves in a mysterious way His wonders to perform."

When D. H. and Ada Lee consecrated their lives to the Lord's work in India they little knew His plans for them. But step by step the leadings of the Spirit were so direct that there has been no mistake and after thirty years of waiting and toiling they have established in the heart of the great city of Calcutta one of the finest mission plants in India. They have educational, evangelistic and some industrial work. Have a corps of ten European and many Indian workers, and their work at the present is in a promising condition and greatly blest of God.

But the way has not been an easy one. Disappointments and discouragements came that would have caused the weak and faint-hearted to fall. But their call had been clear, faith strong, and in face of opposition of Board and friends they began their work where they felt the Lord led them—to the Bengalis of Calcutta.

Then came the Darjeeling disaster when their six beautiful children were taken from them in the twinkling of an eye in the fateful landslide. Again there were those who said, "Now they will be crushed and will give up their work." But not so. But with bleeding and torn hearts they returned to Calcutta and with renewed zeal set about doing the work they had begun. Some kind sympathetic friend suggested a memorial, and then their greater work began which resulted in the large buildings for the accommodation of their work worth about 200,000 rupees, or about $67,000. The money being given as freewill offering from friends all over the world including those both of high and low position. Truly the Lord's ways are not our ways. Mr. and Mrs. Lee would not have chosen this highway of suffering as was their lot. Many would cherish the success and joy of their work as it now stands but few would be equal to tread the path they trod to attain that success or would have yielded their lives so faithfully to Him come what may, sorrow or success. With Job they could say, "Though he slay me yet will I trust him." Their work not only stands as a memorial to the six beautiful children whose young lives had been so much planned for, but a testimony to faithful service that is a great encouragement to young people beginning the battles of life.

Dhamtari, India,
May 18, 1915.

Buddhist Priest Becomes a Christian

U. Po Thit, a yellow-robed phoongyi priest of Buddha, in the city of Syriam, Burma, has become a disciple of Christ. Such instances are very rare—for a priest of Buddha, protected and cared for, lives a life of ease. His position is exalted and his followers worship him. Having a knowledge of herbs and roots, he will become a Burmese doctor and go among his people, healing the sick and preaching Christ.—Sel.

"Switzerland is under a regime of total prohibition, says an exchange, as far as spirits is concerned, both as to manufacture and sale."

For 50 cents the Christian Monitor will be sent to new subscribers until the end of 1916.

INDIA'S FUTURE

J. N. Kaufman

The subject before us at this time is an important one and one that should give the Christian world special concern. In order to discuss this subject intelligently and conclusively we would be obliged to employ the services of a prophet, but we may come to some general conclusions regarding India's future by studying her great past and comparing the political, social, and religious phases of the past with those of the present and note in what direction India has been steadily going for the last century. But in order to do this intelligently we would have to take more time than is possible in an article of this kind.

The loyal and orthodox Hindu prides himself in his country, not in what India is today but in what she has been in her glorious past, for in literature and in profound philosophy India stood at one time far in advance of the nations of the world. They tell us that Western nations copied their learning from India, and it is indeed true that the mighty Empire of the East has made a profound impression in the history of the world and some of the sciences of today, such as medicine and astronomy had their origin in ancient India (Hindustan) long before the glory of the Greek kingdom.

Unfortunately for the welfare of India her political and social organization was such as to make it impossible for the development of any movement that would tend to the betterment of the country. Politically there were constant wars and feuds. Socially, while the country through her extreme conservatism was able to hold her own through centuries, yet what was intended for the protection of the classes and of the nation is now proving her downfall, unless they accept the proffered help through the Savior of the world. Such social structures as the caste system among the Hindus, exaggerated respect for the Brahmans, child marriage, enforced widowhood and the low regard for women are opposed to real progress in any line. And what shall we say of the morals and religion of a people whose gods are the very incarnations of vice and immorality and whose highest teaching of the Supreme is that "Almighty can not sin," and of man that of final non-existence and absorption into Brahm.

India's present may be dated from the time the Proclamation was made at Delhi declaring Victoria Empress of India. A new influence began to be felt throughout the Empire and civilization as interpreted in terms of Western thought and ideas was introduced. A large number of British officers were scattered throughout the country and the horizon of the Indian peoples was greatly enlarged. England has done, and is doing, a wonderful thing in ruling a complex people such as are found in India for it must be borne in mind that the more than 300 millions represent a great variety of different types of races including their many customs and languages. And though England declared her neutrality in matters of religion yet the fact that she is a Christian nation and sends officers to India who are in most cases professed Christians, it was inevitable that the gradual tendency should be in favor of Christian civilization.

Some of the most notable measures taken by the British Government in India were directed against inhuman though popular Hindu religious practices and it is now forever prohibited for a Hindu widow to throw herself on the burning funeral pyre of her husband. Nor is it lawful for a pious Hindu in a religious frenzy to cast himself before the moving car of Jaggarnath and be crushed to death by means of its ponderous wheels.

The missionaries are largely responsible for the introduction of better ways, and though mission work has been carried on for a much longer period we may date mission work in India from the time she became a possession of the British Empire. The Hindus and Mohammedans and Buddhists and Parsees each have a religion of their own, but neither is adapted to the people even from a moral point of view and tends to degrade the people more and more completely. The religious are unbrotherly and unevangelical and extremely selfish. The introduction of a God of love in sharp contrast to their wrathful demons has wrought a remarkable change among the people of India and this fact is a very prominent one in helping us to form our opinion as to what the future may bring forth. The knowledge of the Christ who is the Savior of the world and the sympathizer of human souls is transforming lives and upheaving all society.

The Indian people themselves do not realize the extent they have been influenced by Christianity. The example of Christ manifested in human sympathy and spirit of helpfulness on the part of the missionaries during times of famine, small pox, cholera, plague, has so won its way into the hearts of the people that before they are aware of it they speak of Christ and Christianity in terms of highest praise and admiration. The establishment of mission institutions and churches has made it possible for an increasing number of Indians to be taken into consultation with regards to momentous movements in connection with the progress of Christianity, and a large number have won the distinction of leadership in the affairs of the Church which has greatly pleased the non-Christians generally because Christianity is providing avenues through which they may give expression to their thoughts and sentiments. For centuries the people of India were content to being led, but they are beginning to understand that they also may have a place in moulding the thought of the nation and of the world.

The introduction of Christianity in India has resulted in two things. It has influenced many to become Christians and it has influenced a much larger number to assume a friendly attitude towards Christ and Christianity to the extent that not only are there numbers who are "secret believers," but it is reorganizing society generally. The more orthodox Hindus and Mohammedans are becoming more active in their own religions, perceiving the hold Christianity is getting on the country. Many societies have come into existence which have borrowed much from Christianity. There are young Men's Hindu Associations and Young Men's Mohammedan Associations. Caste observance is not so strong in many places, especially among the educated, and there is a strong opposition on the part of the more bold to child marriage or plural marriages.

Christianity has enabled them to see that a good many of the customs and practices which they have been holding sacred are slowly but surely sapping the manhood and womanhood, and they wish to be freed from this bondage as soon as possible. Missionaries are largely responsible for the creation of this healthy sentiment. The people are beginning to take an apologetic attitude towards their own religious systems which bespeaks a promising future in favor of Christianity provided the Christian Church in our home land meets this responsible situation with wisdom and dispatch. The people are beginning to develop a spirit of enterprise, a characteristic greatly lacking heretofore. As they doubt their own religion they will do one of two things. They will investigate another religion with a view of adopting it as their own or they will drop religion altogether and become infidels and atheists. There is so much infidel literature afloat in India from Western nations that there is very grave danger of the Indians accepting its teaching. Do we realize what a service we may be to the Indian people in this connection? Unless we do our duty conscientiously and faithfully now opportunities that are ours today may forever pass out of reach of the Christian Church.

As out-growths of the work started in India by the foreign missionaries we need to mention the indigenous efforts of the Indian Christians toward establishing an autonomous work, thus becoming entirely independent of the missionary only where they voluntarily think it prudent to take him into consultation. There is a strong tendency towards establishing an Indian Church—a church for all India—not in a national sense but in an inclusive, independent sense. Now if this can be accomplished so that a Church founded on true Gospel lines may be established

where denominational lines will be unknown and where Christ is truly the Head no right thinking Christian would object. From the standpoint of modes of thought and of geographical position few peoples (becoming Christians) would be in a better position to interpret the Scriptures than the people of India, for was not the Gospel first preached in an Eastern country to an Eastern people, by an **Easterner?** But until this be accomplished, if indeed it will ever be accomplished, the missionary societies will continue to interpret the Scriptures according to teachings of their own societies—though federation of Christian missions in India is in the air—and the Mennonite Mission continues to teach the doctrines and principles peculiar to the Mennonite Church because the missionaries believe that our Church doctrines are Bible doctrines in every sense of the word.

Notwithstanding the fact that deep down in the "heart" of India there is grave political unrest, that there is an anti-foreign feeling in India, that there is a reviving of ancient Vedaism, that there appears to be a tendency towards renovating society, generally to offset the progress of Christianity, the encouraging fact remains that Christianity has left its impress on the peoples of India. The people have learned to appreciate and admire the Christ who says, "And I, if I be lifted up I will draw **all** men unto me." Christianity is established in India. India has a large number who know by experience the love and power of Christ, having had experiences that would put to shame many a Christian of our beloved America. Missionaries have rejoiced in opportunities to sit at the feet of their Indian brethren and be taught the deep things of God! There is no more strengthening and encouraging thought in connection with the future religious history of India than this.

In Burmah are instances where the people of certain out of the way places were won to Christ through native Christians, and after building churches and providing funds for supporting a native preacher all unknown to the missionaries, send word to the latter that all arrangements have been made for a pastor for whom they make an appeal, and upon investigation the missionary finds a flourishing congregation of as many as forty applicants for baptism. Is not this an indication of the future of India? The extreme pessimist still has to admit that Christianity is steadily gaining ground and that Hinduism and Mohammedanism both have had a decline during the last decade.

Mohan Roy the founder of the Brahmo Samaj, a society opposed to Christianity, in a passionate address solemnly declared that India will be the brightest star in the diadem of Christ and He shall have it.

The most highly educated of Hindu princes makes these most remarkable statements in testimony to the influence of Christianity in India. Says he, in effect: "What has made Western nations rise to their present high position? It is Christianity. What has induced them to take such unselfish interest in us by sending missionaries among us? It is Christianity. And I tell you my friends that the only thing that will raise India and make of us a people of worth is Christianity whether we believe it or not." This enables you to know what the best non-Christian minds in India think as to the future of India in relation to the religion of Jesus Christ.

The Mennonite Church in India is too young to base future predictions on it, but the very hopeful indications of India in general have their corresponding share in our mission and according to present indications we are safe in making the prediction that within a reasonable time there will be great ingathering of souls in our mission field and it is not too much to expect that in the next twenty years the Mennonite Church in India will number 30,000 Christians.

Goshen, Ind.

JOTTINGS FROM THE HIMALAYAS

L. Ellen Schertz

To come to these beautiful hills, with these snowy ranges reaching toward the sky, with the birds and flowers and trees, and the air as cool and balmy as any temperate zone, to feast for weeks on the beauty of it all when down across the plains the glare of the light and heat seems unendurable is one of God's greatest "good things" to missionaries. It is more than nature that helps one back to health and hope and desire for work again. For in Mussoorie there are about three hundred missionaries every year for six weeks or two months. Some come for study, some come for rest, and all come for new impetus for the work so dear to the heart of every missionary.

Mussoorie is a large hill station scattered over a distance of seven miles or more, but Landour—the very highest part of Mussoorie—is the place famous in all India as the Retreat of missionaries. It is about 7,500 feet high and looking down on one side are the plains with here and there a low mountain range, but on the other side the hills rise 25,000 feet until the peaks seem to be touching the sky. Unfortunately they are more often covered with clouds during May and June, but when there is a glimpse it is all the more appreciated. They are about sixty miles away but the ranges this side of them that point upwards 12,000 feet are bare and rocky. The snow line is at an altitude of 14,000 feet in this part. So if Pike's Peak were among these it would not be very much noticed.

Nature is beautiful but the association with missionaries and friends is even more so. And for those of us living in the jungles who hear perhaps less than half a dozen English sermons in four years it is particularly helpful to be taking in instead of constantly giving out.

I am staying at Rose Bank, a place famous as a Rest Home for missionaries. There are eighteen missionaries here representing eleven different churches. We are helping each other and being helped by a daily talk by some one explaining their work and particularly methods of work.

A few weeks ago the Annual Convention for the Deepening of the Spiritual Life was held in Mussoorie. Some of the strongest men in India were present and God did so definitely speak through them to us. The whole theme was "For Service." Dr. Jaunier gave one particularly striking illustration of helping our brother. He said years ago he was on the highest point of Landour, one evening when he heard one of these mountain people give a call. He knew the way they had of calling across the hills and he listened and by and by a voice away off on another range answered back. And then a sound still farther was heard. And the man on the second hill called out the message to the man beyond, to the man who was probably three days' or at least two days' journey out. And perhaps the call went on.

That is what Jesus Christ is doing. He is calling to us and we are to pass on the message to the man farther down and down and down—down to the very depths. And I knew that some of you were passing on the message too. Even passing it on down to India, and I felt more than ever that I wanted to call out the message of God's love to man. Calling again and again till the voice shall have carried down to the very lowest.

Last night the message came that Miss Boyd of the Christian Mission of Bilaspur, C. P., had passed away. For thirty-three years she had labored there and now without a long waiting time or even long suffering God took her. We wonder who is to take her place, but we know that He who called and kept and used her makes no mistakes. This evening her body will be laid to rest under the waving diodars of the Landour cemetery there to await the morn. It is beautiful to be alseep in these everlasting hills. Yet even this without Jesus would not, could not, be peace.

Rose Bank, Landour,
Mussoorie, U. P., India.

June 14, 1915.

See "OUR BEST OFFER" on editorial page.

MARRIAGE CUSTOMS OF THE JABA TRIBE OF NORTH NIGERIA, WEST AFRICA

F. E. Hein

I am often asked the question, Do the natives of Africa get married or do they live like animals? In answer to this question I will tell you how the Jabas, one of the numerous tribes of North Nigeria, enter into matrimony. They begin very early in life to concern themselves with this subject. Usually the father of a young son will go to a man who has a daughter of perhaps one or two years of age and make a bargain with him for his daughter. The price is usually one or two goats a year or several bushels of grain a year, increasing in number as the girl grows older. When the boy is old enough to hustle for himself he has to take over the payments until the girl is of marriageable age and ever afterwards as long as she lives with him. The girls usually marry when they are from 12 to 16 years old and the young men from 15 to 18 years of age.

Before the girl can get married she must have her body tattooed. This is very painful and she naturally dreads that day to come. They catch her and take her by force to the place where this is done and stretch her out on the ground face downward with a rope tied around each wrist and each ankle to four posts or trees. Then the man comes with a sharp lance and begins to operate on her back, cutting small nicks into the skin all over her back, making various curves and circles and sometimes drawing the picture of a lizard. The blood of course is flowing in small streams down her sides and often she screams in her agony as though she were being butchered. When the back is finished she is turned over to have her chest and abdomen marked in the same way. When the cutting is finished they take some soot from the bottom of cooking utensils or from the inside of the roofs of their houses and mix this with peanut oil and rub it into the cuts made in the skin. And when it is all healed it leaves black raised scars which look quite nice and she is ready for the wedding. But sometimes blood poison sets in and then she gets some very ugly ulcers which when finally healed leave some very undesirable scars.

On the day of the wedding the young man makes a feast for all his friends who come together at his own, or his father's place in the evening. The food for the feast consists chiefly of thick corn mush and a gravy made of various kinds of green leaves, palm oil and a handful of dried caterpillars all fried together. Wild honey is also considered a rare treat on such occasions and native made beer is usually one of the chief attractions at a wedding. To pass the time and for amusement they get what I call a horn band, consisting of about a dozen young men, each one having a horn of some kind of an animal. They form a circle around one or two men with drums and then they begin to blow these horns with all their might while the drummers nearly knock holes in their drums. The more noise the better, is their idea of music. At a distance it does not sound so bad but at close range it is almost deafening.

When all is in full swing a lot of young girls go to the bride's home and throw a big piece of cloth over her head and lead her away to the bridegroom's house where she then sits in front of the door still covered until the crowd disperses and then the bridegroom comes and takes her into his house and she is his wife. They have no ceremony performed by a priest. Should the woman not like her husband she is at liberty to run away and marry another man and there is no law by which she can be compelled to come back, and the man that was so fortunate as to get a wife without having to pay for her from her infancy, is quite willing to take over the yearly payments to her father, or if the father is dead to the next nearest relative.

Most of the African natives practice polygamy, and have a separate hut for each wife with her children, and another hut for himself. The children as a rule belong to their fathers, and when a woman runs away she leaves the children at home. Once I saw a woman running away who left a very young child behind, which would have starved to death without her. So I sent a number of the native boys after her to catch her and bring her to me. When she came near and saw me standing there with a switch in my hand she began to tremble with fright. I gave her a good scolding and a couple of lashes across her back and told her to go home and tend to her household duties and she went home on the run and promised never to run away again. The husband was very thankful for the treatment I gave his wife.

Sometimes the men try to frighten the women into subjection by going into the woods and dressing up in green leaves with a peculiar red hood over their head and a switch in each hand. Thus they come out screaming and beating the earth with their switches. The women are taught to believe that that is an evil spirit and as soon as they hear him yelling they run and hide for fear they should get sight of him and die. He then comes into the town and beats the houses with his switches and threatens to do all sorts of things to them if they should run away. Sometimes he actually does give them a severe thrashing and cuts big gashes into them with a knife so as to make a public example of them and frighten other women so they will not run away. But it does not prevent in all cases for they are cunning enough to plan their elopement so secretly that by the time the husband finds it out they are so far away that he cannot get her back.

Once a native came to a missionary and asked him if he could not give him medicine that would cause his wife to come back to him. The missionary told him that he did not have that kind of medicine but when the man kept on begging for it the missionary said he would give him a good tonic so that he could run fast and catch her, and he was quite satisfied with it.

Ft. Wayne, Ind.

NOTES

Plague a Missionary Opportunity

The people of India are learning by the bitter experience of the years how to deal better with bubonic plague, though it has not lost its terrors. Rev. John Douglas, in writing of the last epidemic in Nagpur, says that thousands of people have been inoculated. There was a time when money inducements had to be offered; now they are coming forward of their own accord. The city of Nagpur is almost deserted, for the people fled at the first approach of danger, and the open country for miles around is covered with booths, and is humming with life.

"Almost every school has been closed, which sets free a considerable body of workers to devote their whole time to preaching. We follow the people into their encampments, and preach to them by the roadsides or wherever a group of listeners can be brought together. They are in a chastened mood, and more serious and thoughtful than at any other time.

"But our best opportunity is found in the open bazaars, where sometimes several thousand people congregate. For the most part the ordinary market-places in the city have been closed, and the bazaars are held on new sites far from the danger of infection. Some of these have proved most convenient for our work, and almost every afternoon our little band of workers takes its stand in the center of a busy throng, who wait and listen to the message we have come to proclaim. Tracts are eagerly sought and read, and many gospel portions have been bought." —Sel.

Some one asked a Scotchman if he was on the way to heaven, and he said, "Why, man, I live there; I am not on the way." That is just it; we ought to live in heaven. While we are walking in this world it is our privilege to have our hearts and affections there.—Dwight L. Moody.

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BIBLE STUDY

THE BAPTISM OF JESUS

The first event in the public ministry of Jesus was His baptism. This event is recorded in the four gospels, but the most extended account of it is given in Matthew. It would appeal particularly to the Jews on account of its association with John the Baptist, who, to his people was one of the greatest of the prophets. There is no evidence that John gained any disfavor from the Jews as a whole, although his reputation suffered on account of his preaching the truth to the self-righteous classes who took offence at his declarations concerning themselves. We have no record that a charge of his being a friend of Jesus was ever brought against him. The testimony of John the Baptist, then, could be used to advantage in supporting the claims of Jesus before the Jews, and hence the extended record of the baptism of Jesus in Matthew's record.

The baptism was very closely associated with the revelation of Jesus to the people. It was the purpose of God to declare His own interests in Jesus through the services of John the Baptist. Matthew, Mark and Luke give the facts connected with the event, but it was left to John to give the purposes of that remarkable series of events. The author, who goes back to the "beginning," to record the work of the Lord touches many a fountain which springs up into spiritual life and reveals the inner nature and purpose of the Father and the Son. He reveals what none of the others record the testimony of John the Baptist that his commission from God was to baptize and to behold upon whom the Spirit would descend and abide. There were two signs to be given. The sign of water baptism and the sign of the Spirit baptism. The first was intended to reveal those who repented of their sins; the second was to reveal the Son of God. Both were sons of God, but each was such in a peculiar sense. The first was a son by reason of adoption through the Abrahamic covenant; the second was the Son by virtue of his eternal generation.

While the character of the relationship of Jesus and the Jews to God differed in fact, there was possible a spiritual affinity with God which was not so different in nature. It was a sonship expressed by faith. It was that faith which Paul makes the basis of sonship which makes the believer a son of God and an heir with Christ, even a joint heir with Him. Yet, in this relationship there is a fact which distinguishes the one class of sons from the Son. The first class must claim their sonship through faith in the mediation of the Son who is such without a mediator. The Son is the Only Begotten of the Father and the sons are begotten through the agency of the Word and Spirit by faith. Whatever may have been similar or different in regard to the sons and the Son of God in their relation to God, that relationship could be expressed in only one way, that of obedience. Obedience becomes the expression of faith, and hence the fulfillment of righteousness.

The three records, Matthew, Luke and John, tell particularly of the Divine parentage of Jesus. John says, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Matthew records—"That which is conceived in her is of the Holy Ghost." Luke designates the character thus—"That holy thing which shall be born of thee shall be called the Son of God." The holiness of Jesus is established by Divine declarations, Heavenly messages, Old Testament types and prophecies, by New Testament evidences and by the testimony of His own life and words. In dealing with the events in the life of Jesus His unique character must be preserved. In His baptism His holiness must be taken into consideration.

The purpose of John's baptism is evident by the use that was made of it. His message was one that effected the hearts of the hearers to repentance. "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father." It was the spirit of repentance which led them to be baptized. It was one of the 'fruits" which repentance brought forth. Other fruits followed as is seen by the question asked by the people. (Luke 3:10-14). Baptism was administered by John as an evidence or proof of the repentance of the people. It was accepted by the people as a token of their repentance from sin and their obedience toward God. As in every other case, the ceremonial rite was nothing in itself. Where the proper spiritual condition existed the ceremonial rite with its peculiar form was used to give public or outward expression to it. Spiritual results are effected by spiritual power. "Turn thou me and I shall be turned" (Jer. 31: 18). "Wash me thoroughly, and cleanse me from my sins" (Psa. 51:2). This is in perfect harmony with the representation of Jesus in the use of the ceremonies of the law when after healing the lepers, He told them to show themselves to the priest and offer for their cleansing. In the light of these truths baptism was an act expressing the obedience of faith.

In the history of the baptism of Jesus which is included in twelve verses in the Gospels, all included, we learn that Jesus came to John, we infer that Jesus requested baptism, and are told that John forbade him, and that Jesus told John, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." This is the only explanation given in the Scriptures as to why Jesus was baptized. Much has been written and spoken on this subject, and perhaps sufficient, but so varied are the expressions of opinion that it is evident that they have been forced from reasons other than those which Jesus gave for His baptism. Jesus' reason is sufficient and must be viewed in the light of His own life and His relation to the mission of John.

The baptism of John is called a baptism of repentance for the remission of sins. The prophecy quoted (Isa. 40:3) says nothing of the ceremony used by John, but gives the character of the message and its effect. The hearts of the people were turned toward the Lord and His kingdom. The ceremonial part of his work was made a seal of the repentance effected. This phase of John's baptism could not apply to Jesus. He was holy and needed no repentance. He was not to prepare for the coming of the Messiah, for He Himself was the King, and the kingdom was His. Neither was it consistent with His special character to be baptized for the sake of identifying Himself as one with the people who neded repentance. He was truly human, but was not of the class of "fallen" humanity. He was made in the "likeness" of sinful flesh but had not sinful flesh. It could not be sinful unless it had committed sin. Adam's flesh was human but was not sinful until he had committed sin. Had the flesh of Jesus been sinful He, like the Aaronic priesthood, would have had to offer for his own sins as well as for ours, and the new High Priest would have differed in no sense from the Levitical one and would have been as ineffective in removing sins once for all. Jesus took upon Him the "seed" of Abraham, but the sins of Abraham had to be "laid" on Him in order that they be removed from Abraham and all his seed in the flesh and in faith. He bore the image of His brethren, He felt the passions of

His brethren, He lived in the humility of the life of the flesh, but no taint of sin affected. His baptism could not in any sense be allied with the thought of repentance, or be associated with sinful flesh.

Jesus was the true Son of God. Those who were Abraham's seed in the flesh were God's sons by adoption, ("Israel is my son") but more truly the sons of God when they served Him in the true spirit. The repentance of the people brought them into this nearer relationship with God. In this respect Jesus and the people who came to the baptism of John could be on more common ground. The proof of sonship is obedience. If any father in Israel had a son who refused to obey him, he was brought before witnesses and if still rebellious he was stoned to death. The obedient were sons. The disobedient were not sons. The repentance of Israel restored the relation between themselves and God. The act of baptism was the proof of the obedience. At that point Jesus and the repentant Jews could be one. Did not the Jews fulfil righteousness in responding to the call of the Messenger and being baptized? It is certain that those, like the Pharisees, who refused to be baptized did not fulfil righteousness. Jesus came to John to be baptized of him. (Matt. 3:13). It was His own choice, and must have been the Father's will. Why should He refuse to keep any commandment that the Father had given to men? He could not repent because He had never sinned; but He could obey and for that especial purpose came He into the world. "Lo, I come to do thy will, O God." The act of Jesus in being baptized justified God in the honoring of God's commandment. It justified John by recognizing that his commandment and mission was from God. It justified Jesus, who, as God's Son, was obedient in all things demanded of men.

Jesus classed Himself among the sons of God. He called men out of the world unto Himself. Those were His friends and relatives who heard the Word of God and kept it. It is true that He was the friend of publicans and sinners, but His fellowship was with the disciples. He did not isolate Himself from sinners, but He fellowshipped with the saints. His going to the baptism of John was a beautiful lesson to the sinners. He led the way for them to obedience. It was an open rebuke to the self righteous. A better man than they was willing to obey God. There may have been a fear in the hearts of the Pharisees and others who would not be baptized that they might be classed as sinners if they did what God called upon sinners to do. If they had never sinned it would have been no disgrace to them to obey God in baptism. The act of obedience need not imply disobedience. A righteous man can do what a sinner **ought** to do without thereby acknowledging himself a sinner. Obedience belongs to Heaven where there is no sin. It also belongs to earth where there is sin. Heaven is not therefore sinful because it is obedient. Jesus was not a sinner, but a son, and yet He learned obedience through the things which He suffered—and was made perfect through that suffering obedience. (Heb. 5:8). What a remarkable lesson to those of today who would refuse baptism, an ordinance which God perpetuated through His Son and the apostles? There are none who can say they have no sin and need no repentance, and there are none who can excuse themselves from baptism when Jesus accepted it as a mark of obedience to His Father. The guilt of sin will rest upon the unrepentant sinner who does not confess his sins and the guilt of disobedience will rest upon the one who refuses to obey as Jesus did. They are the sons of God who obey God, and the conscience can only be right toward God when it has answered Him by the token of baptism. (I Pet. 3:21).

John's baptism was intended to point out the "Son of God" as well as to be a seal upon the repentant ones. (Jno. 1:33, 34.) John and Jesus were co-workers in the matter of fulfilling righteousness. "For thus it becometh **us**"—. They both fulfilled their duty in the act of baptism. They must also fulfil the work of God in the manifestation of the Son. The repenting sons of Abraham were sealed with the water baptism, but the obedient Son was sealed with the Holy Spirit from Heaven, and proclaimed by the voice from Heaven, "Thou art my beloved Son; in thee I am well pleased." Thus they together fulfilled the righteous work of God. It was the beginning of Christ's great mission. Note the difference between the people who repented and Jesus. The people asked John, "What shall we do?" but Jesus, God's Son, was full of the Holy Ghost and was "led" or "driven" into the wilderness to be tempted of the devil. John had recognized Him as the Lamb of God, but now could behold Him as the Son of God. Man must ask, "What is the will of God?" Jesus, the Son walked wholly by the direct inspiration of God's will. The Holy Spirit was not given by measure unto Him. Like a dove it hovered over Him and ever abode with Him. This was fulfilled in His baptism.

Another fulfillment of the righteousness of God to be accomplished in the baptism of John was that of witnessing to the baptism with the Holy Ghost. It was first manifested in Jesus. But, it was Jesus who was to baptize with the Holy Spirit and with fire. In a short time the baptism of John ceased. It was continued in his own day by the Lord and the apostles, and perpetuated by them. On the day of Pentecost, the actual fulfillment of John's prophetic baptism came to pass. The pouring out of the Holy Spirit on that day was the work of Jesus. "I will send you another Comforter." As the water of John's administration was the seal of repentance and faith, so the Holy Spirit in our day is the seal from Heaven to confirm our repentance and our obedience to the will of God. By that Holy Spirit we are acknowledged to be the sons of God. It is our obligation to God to ask Him, "What wilt thou have me to do?" and it is our privilege to walk in the light and power of the Holy Spirit in accomplishing the work which He gives us, even the keeping of the Word. The Holy Spirit who honored the obedience of Jesus in fulfilling the righteousness of God will ever bless the lives of those sons in faith who will walk obediently and loyally and lovingly in the way of the Lord endeavoring in the light of His will to fulfill all righteousness.

The Workers' Column

THE TESTIMONY OF A CHRISTIAN LIFE.—I Jno. 5:9-21

October 10

I. God's Testimony Concerning Personal Assurance.
1. A witness of God to believers.—v. 9.
2. A personal experience of believers.—v. 10.

II. Witness to the Nature of the Life.—vv. 11, 12.
1. It is the eternal life.
2. It is in Christ.
3. It is a result of faith in Christ only.

III. A Testimony of Divine Fellowship.
1. A communion with God.—v. 14.
2. A response from God.—v. 15.

IV. The Activities of the Life Manifested.
1. Love and intercession for men according to the will of God.—vv. 16, 17.
2. Cessation from sin and the power of the wicked one.—vv. 18, 19.
   a. Being born of God.
   b. Separated from the devil.
   c. Separated from the world.
3. Living in the light of God's truth.—v. 20.
4. Loving God above all else.—v. 21.

HEAVENLY SONGS

October 17

I. Songs of Praise.—Rev. 5:9; 14:3; 15:3.

II. Songs of Grace, from the Heart.—Ref. above.
1. They sing of the Lamb.
2. They sing of redemption.

III. Singing with Understanding.
1. Only the redeemed sing.
2. Only those sing who understand.—14:3.
3. The victors over trials sing.—15:2.

IV. Songs Related to Those of the Saints on the Earth.
1. Songs of Moses.—Cf. Ex. 15; Deut. 32, 33; Psa. 90.
2. Songs of the Lamb.—Cf. Rom. 11:33-36; Jude 24, 25; Eph. 1; 3:29, 21.

V. The Redeemed of the Earth Sing in Heaven.
1. Those redeemed out of every kindred, etc.—Rev. 5:9.

2. The 144,000 redeemed from the earth. —Rev. 14:3.
3. The victors over the beast.—Rev. 15: 3.

AN INCENTIVE TO SOBRIETY.—Tit. 2:11-14

October 24

I. Taught by the Grace of God.—vv. 11, 12.
1. Jesus, who brought salvation, revealed by His life the things which should be denied for the sake of salvation.
   a. Deny ungodliness.
   b. Deny worldly lusts.
2. He taught what things accompany salvation.
   a. Living soberly.
   b. Living righteously.
   c. Living Godly.
   d. Look for the appearing of Jesus Christ.

II. Taught by the Example of Christ.
1. To sacrifice self interests for the sake of others.
2. That self sacrifice may save others.

III. Taught by the Sacrifice of Christ that the Following Virtues are Precious in His Sight and in the Sight of God.
1. Freedom from iniquity.
2. Purity of life.
3. Zeal in good works.

IV. Those Who Appreciate the Love of Christ will Pattern after and Seek to Please Him.

SERVICE A SWEET SACRIFICE
Rom. 12:1, 2

October 31

I. Service must be of Gratitude.
1. Remembering the mercy of God.
   Note.—It is after the apostle has given the full explanation of the grace of God, and after he himself has so richly lauded that grace and wisdom of God that he calls believers to serve Him.
2. Service is to be a sacrifice "presented."
3. It is to be of the nature of a burnt offering or peace offering.—(See Lev. 1:3; 3:1, 5.)

II. Service is Offered to God upon the Merits of Christ—Rendered Thankfully.
1. The service of "brethren"—made so upon the merits of Christ.
2. Service by 'mercy"—granted through Christ.
3. Service with 'holy" bodies—purged by the merits of Christ's blood.
4. Service "acceptable" to God—through the mediation of Christ.

III. Service that is Gratifying to the Servant—Rendered Graciously.
1. Resulting from a renewed mind.
2. Inspired by new motives—(not conformed to this world.)

IV. A Service with Present and Pleasant Results—Rendered Joyously.
1. While in the present body—a living sacrifice.
2. Making **proof** of the things that are **good and acceptable** to God.

LITTLE WITNESSES.—Matt. 21:15, 16

November 17

I. The Children in the Temple.—v. 15.
1. They were in the house of God.—v. 13.
2. They were in the place of prayer.
3. They were among the multitudes in the temple.
4. They were in the presence of Jesus.
5. They were in the presence of evil men and the enemies of Jesus.

II. What the Children had Seen.—vv. 12-14.
1. They had seen Jesus.
2. They had seen the blind and lame come to Jesus to be healed.
3. They had seen those healed who came.
4. They had seen the temple cleansed of the wicked merchants.
5. They had seen the multitudes following Jesus.—vv. 9, 10.

III. What the Children Believed.
1. They believed in the goodness and kindness of Jesus.
2. They believed Jesus to be true to the Father in whose house they were.
3. They believed the power of Jesus to be the power of God.
4. They believed the cry of the multitude which followed Jesus.
5. They believed more in Jesus for what they had seen and heard than in the priests and scribes.

IV. The Witness of the Children.
1. Where.
   a. In God's house.
   b. Among God's people.
   c. In company with those who loved and served Jesus.
2. To whom.
   a. To the Lord Jesus.
   b. To the believers.
   c. To those who needed Jesus.
   d. To the enemies of Jesus.
3. How they witnessed.
   a. By their presence with Jesus' followers.
   b. By joining in the worship of Jesus.
   c. By telling out the message which others had told.
   d. By telling out what their own hearts believed.
   e. By proclaiming Jesus the Messiah.

V. The Effect of Their Witness.
1. It angered the enemies of Jesus.
2. It pleased the friends of Jesus.
3. It pleased Jesus because it was the will of God. (See v. 16.)

SEEING MOUNT EVEREST

(Continued from page 291)

less than a foot wide and about two and one half feet high. We also passed through the cantonments where the Territorials stay. They are young men from England who have come out to take the places of the soldiers who were called to the front from India. They are spending the hot months in the hills until they become acclimated. There are also some Germans interned at that place.

We reached Darjeeling at ten o'clock, feeling well repaid for the trip.

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Missionaries Taken for War Agents

The Presbyterian Mission in Western India has found an automobile a valuable adjunct in its touring work, and in the course of a recent four months' trip over 200 villages were reached, and probably 200,000 people preached to.

The workers report that in the villages meetings are better attended than ever, and the eagerness of the people to hear the Gospel message is steadily increasing. In one case, however, the missionaries have failed to secure the usual crowd to listen to their message. In a small village off the main road, the people did not see them coming until the automobile drove into the midst of the bazaar. Some men who knew that a war was in progress and Indian soldiers were going to the front, shouted: "They have come to take you to the war!" The people rose as with one accord and fled to the jungles, and in less than two minutes the missionaries were the sole inhabitants. Not until the chief officer of the town sent some policemen after the fleeing villagers could any be persuaded to return. Even then, not all would come back, but stayed safely at a distance until the missionaries had departed.—Sel.

Missions Among Lepers

There is no more noble work in the world than mission work among the many lepers in the East. The lepers are outcasts from their own people and what missionaries do for them is the only bright spot in their lives. The story of this line of mission work is most pathetic. Dr. John Jackson, secretary of one of the principal missions among lepers in the East, writes as follows in the Sunday School Times: "India has at least 200,000 lepers. Vast numbers of them are hopeless outcasts, regarded as under the very curse of their gods, refused shelter by their own kindred and driven out to die as homeless wanderers. Stricken by a disease that is loathsome, contagious, and incurable, they are surely of all men most miserable.

"A recent letter from Korea says that there are probably 30,000 lepers in that country, of whom the greater majority are homeless outcasts.

"In Tokyo I was informed by the head of the Japanese medical department, that they had official knowledge of at least 40,000 families in Japan in which leprosy was known to exist. Experience has shown that it is safe to multiply the acknowledged numbers by two or three in order to get at the actual total. It will thus be seen that if we confine our view to the great lands of the Orient we are confronted with an appalling mass of hopeless suffering among the lepers of the twentieth century."—Sel.

Wall paper originated in China in the fourth century.

EDUCATIONAL

FREE EDUCATION IN INDIA

A. C. Brunk

The problem of free education for the people of India has been discussed to some extent, but Government has not yet made it an established fact, because most of the people who take advantage of educational institutions are usually from the well-to-do class. By charging a small fee the heaviest tax is laid on the shoulders of those who reap the advantages. India has not yet reached the point where free compulsory education would be possible. However Government has made allowance for some poor people who might wish to educate their children and find it difficult to pay the small school fee. Government has arranged that one out of every ten pupils may be permitted to attend school without paying fees. But you ask, Do you charge fees in our Mission schools the same as they do in Government schools? Schools receiving Government support are required to collect fees if they desire financial aid. In Mission schools where the Mission supplies all the finances we also charge fees because it is the rule of the country and people expect it.

In primary schools the fee is very small being only one anna, or two cents, per month. In the Anglo-Vernacular Middle school the fee is one rupee, or about 33 cents, per month. In the High School it is three rupees per month. In the last two mentioned schools it means considerable saving to be permitted to study free.

Another rule provides that if there is more than one boy from the same family studying in the school only the older one pays full fees, while the younger one half fees. This considerably reduces the expense of educating a large family.

In Mission schools the missionary in charge usually decides who is to be granted a free studentship. This is by no means an easy matter for there are usually about twice as many applicants as free studentships to be granted. Of course among these there are often those who are able to pay the fee. It is a very difficult task to find out who are the worthy poor, and, among the worthy ones, who are the most in need of help. The father often brings his son to the missionary, and when asked what he wants begins by saying that he is a very poor Brahman. This is the hardest class to deal with because he thinks that simply because of the fact that he is a high caste Brahman therefore we, like his fellow countrymen, are bound to favor him. This of course we decline to do, and at once proceed to find out what we can about his financial circumstances. The questioning proceeds as follows:

"In what villages do you live?"

"I live in Dhamtari."

"What is your work?"

"I have no work."

"Well there is plenty of work if you want it."

"But, sir, I am a Brahman and my caste will not permit me to do ordinary work."

"How many members are in your family?"

"There are eight."

"How many sons?"

"Three sons."

"Are the other two older than this one?"

"Yes they are older."

"Are they married?"

"Yes, they are both married."

"What work do they do?"

"One is a toll collector, the other one is a school teacher."

"What wages do they receive?"

"The one gets twelve rupees per month and the other one fifteen."

"Do you own any land?"

"No, we are very poor and only have several small fields."

"How many acres of land have you?"

"I have about thirty acres of land."

"Very well, so you can raise enough grain on your land to keep your family, and besides your sons together get twenty-seven rupees per month, so you can very easily pay one rupee per month as your son's school fee. You are not poor at all when compared with some other people who have asked to have their sons study free. Just today a man brought his son and asked that he might study free. The man is a Brahman and has seven little children to support, and he gets only seven rupees per month. So you see it will be impossible for me to do anything for you."

"But, sir, I am a very poor Brahman, so please make my son free. I will fall at your feet if you will do me this kindness."

So he continued until the missionary left him and went into the bungalow. People in America might resent such probing into private affairs, but in India it is the custom, and in fact it is the only way one can learn the truth, and even the success of this method is sometimes doubtful.

When there are a number who seem equally worthy for free studentship we hold a competitive examination, and those with the highest grades receive the free studentships. Each student given a free studentship is given to understand that if he fails in his annual examination he will be deprived of his studentship. This is done to encourage hard, conscientious work. Will you, my reader, pray for these boys and girls that they may be led to Christ?

Dhamtari, India.

WORLD PEACE

IV

C. Edward Bender

War can never determine justice between nations. Justice always implies the exercise of reason and judgment. War always supersedes reason and judgment and gives the pending question of dispute over to the superiority of physical force for settlement, each contending party appealing to Jehovah for final victory. Murder is intent to kill. War is murder, for the opposing armies in a war intend to kill. The trial by war is always uncertain and most dangerous. A mere accident may turn the whole fortune of war. It is a game of chance. It is like "an ever rolling wheel" armed with keen-edged knives, cutting down everything which it happens to meet.

Who does not recoil with horror from the awful subjection of justice to the trial by war? Who does not tremble with fear at the impious profanation of Jehovah in deeming Him present as an umpire at these murderous contests? Yet this criminal method is sanctioned by international law, openly avowed and expressly established by Christian nations. What a monster scandal to Christian civilization!

Just as God is no respecter of persons He is no respecter of nations. Nations as well as individuals are the creatures of God and therefore, both of them, are equally amenable to the everlasting laws of their Creator. The authority of civil rulers is delegated by God through the

people composing the nation. Each individual is a component part of a nation. The conscience of a nation is not unlike the personality of the individuals composing that nation. Therefore nations in relation to other nations have no inherent right to do what individuals in relation to other individuals dare not do. There is but one moral law of justice for the individual and the nation. Just as the Newtonian law, determining the fall of an apple, prevails everywhere and governs the relation to one another of all the atoms in the universe, so the Christian law of moral justice determining the relation of man to man ought also to govern the relation of nation to nation and every other phase of organized society. This law of moral justice which is operative in the world is the law of the Golden Rule or Intelligent Love, "Do unto others as you would have others do unto you." God established this law and it is the standard of conduct for all nations, rulers and individuals.

The principles of Christ's Sermon on the Mount are the principles embodied in this intelligent law of love, which, when applied to all conditions and needs of the world, make for peace, happiness and prosperity. "To deal justly. to show mercy; to be slow to anger; to renounce revenge; to seek not our own selfish advantages; to agree with our adversaries quickly; to have only kindly and friendly feelings even for those who may hate and persecute, or may misunderstand us—in short, to do to others as we would have others do to us—that is the way to promote peace, and it applies to nations as well as to individuals."

This law of intelligent love also comprehends all the principles embodied in the Decalogue enjoined upon us by the Father of us all. Pray, who has the audacity to restrict the application of this Divine Injunctive Law? What man, president, king, war-lord, etc., is empowered to abridge this universal law? Who dares to presume this great law is not applicable to nations as well as to individuals? Does this law mean that one man shall not kill another, but many men constituting a nation may by organized war murder multitudes and devastate countries? Does this law justify the formulation of a special independent code of moral justice, authorizing nations through the operation of an extensive machinery of war, manipulated by innumerable contrivances, skillful hands, at a stupendous cost, murder in cold blood sister nations? Such an interpretation of this intelligent law of love would be not only consummate absurdity, but extremely presumptuous and most preposterous.

When shall the nations of the earth realize that the true grandeur and greatness of nations consists not in the wielding of hostile weapons, but in the doing of good; not in the extension of territory, accumulation of wealth, industrial or commercial supremacy, increase of population, display of armies and navies, but in the attainment of lofty ideals, in the promotion of the ongoing social processes by the purification and development of human nature, (Human nature cannot be purified and developed. Man needs a new nature from God to keep the old in subjection.—Ed.) in the cultivation of the highest perfection of love and justice, in the expansion of truth and Christian beneficence which would diffuse the greatest good and happiness among all peoples, regulate and safe-guard individuals and international relationships of nations? When shall they learn that the preparation for and the prosecution of war is always a doubtful necessity, that physical force can never determine justice, and that justice can only be obtained by the exercise of reason, judgment and moral agencies? When shall they realize that it is their most sacred duty involving the wisest policy to cultivate the arts of peace continuously and "at all times, in all respects, with all peoples" to be governed by the law of intelligent love—of reasoned co-operation, of rational sympathy, of mutual fellowship? When shall they know that their international disputes and misunderstandings can be rightly determined upon the principles of right and equity by submitting them to an impartial and competent International Peace Court? When shall they know that the establishment of such a permanent court would become the means of avoiding disputes, of preventing popular excitements, or affording an opportunity for deliberation, and of developing a sane international law by establishing a system of universal Christian principles and precedents? (During the "times of the Gentiles" in which we are living now, the nations, Holy Writ tells us, will continue to learn and practice war.—Ed.)

Perhaps not until Moloch is destroyed and Mars dethroned. Perhaps, not until He who binds the sweet influences of the Pleiades and loosens the bands of Orion; Who permits the showers of heaven to fall upon the good and evil; Who holds the destiny of nations in the hollow of His hand; and Who is the Fountain of Mercy and Goodness, the Prince of Peace and the God of Love and Justice is enthroned in the hearts of men and capitals of nations.

But if the Christians, and the Christian nations now engaged in a bloody conflict would do what their teacher and leader, the Prince of Peace, whom they profess to follow all the way through life, teaches and directs them to do we would have universal peace today. It seems we allow Christ to teach and direct us only when it suits our fancy. When His teaching and direction are contrary to our wishes we deliberately push Him aside. Such Christianity is sham and will profit us nothing. I venture the prediction that this sham Christianity is the primary underlying cause of the present European war as well as all other wars.

Does not each one of us know that his own self and the living Christ demands of him righteous and peaceful conduct? Does not each one of us know that there is no true peace for him, no true satisfaction and serenity of soul, except in the consciousness that he is faithfully striving to attain the goal of complete living? Does not each one of us know that all of us are brothers of One Flesh, of One Blood and of One Great Eternal Spirit? (By creation only, not by regeneration. This the writer has in mind.—Ed.) Every Christian does know these facts.

Let us then, put an end, in our New World, to this pernicious philosophy of blood and iron; let us make right and not might our motto; let us make justice and not victory on land or sea our aim; let us make arbitration and not armament our method; and let us seek as our leader toward the goal of international peace, not any god of battle, but the Prince of Peace."

Let it be taught then in every home, church, school, college and university in every land "what is the rational, soberminded, righteous mode of settling international difficulties;" and that "what is reasonable and righteous between man and man should be made reasonable and righteous between nation and nation."

Let us hope for the coming of that age —those ten thousand years—ah, that endless era of peace universal,

"When navies are forgotten
And fleets are useless things;
When the dove shall warm her bosom
Beneath the eagle's wings.

"When memory of battles
At last is strange and old;
When nations have one banner,
And creeds have found one fold.

"When the hand that sprinkles midnight
With its powered drift of suns,
Has hushed this tiny tumult
Of sects and swords and guns.

"When hate's last note of discord
In all God's world shall cease
In the Conquest, which is Service,
In the Victory, which is Peace."

(The end.)

Oakland, Md.

A GLIMPSE OF JAPAN

Mrs. M. C. Lehman

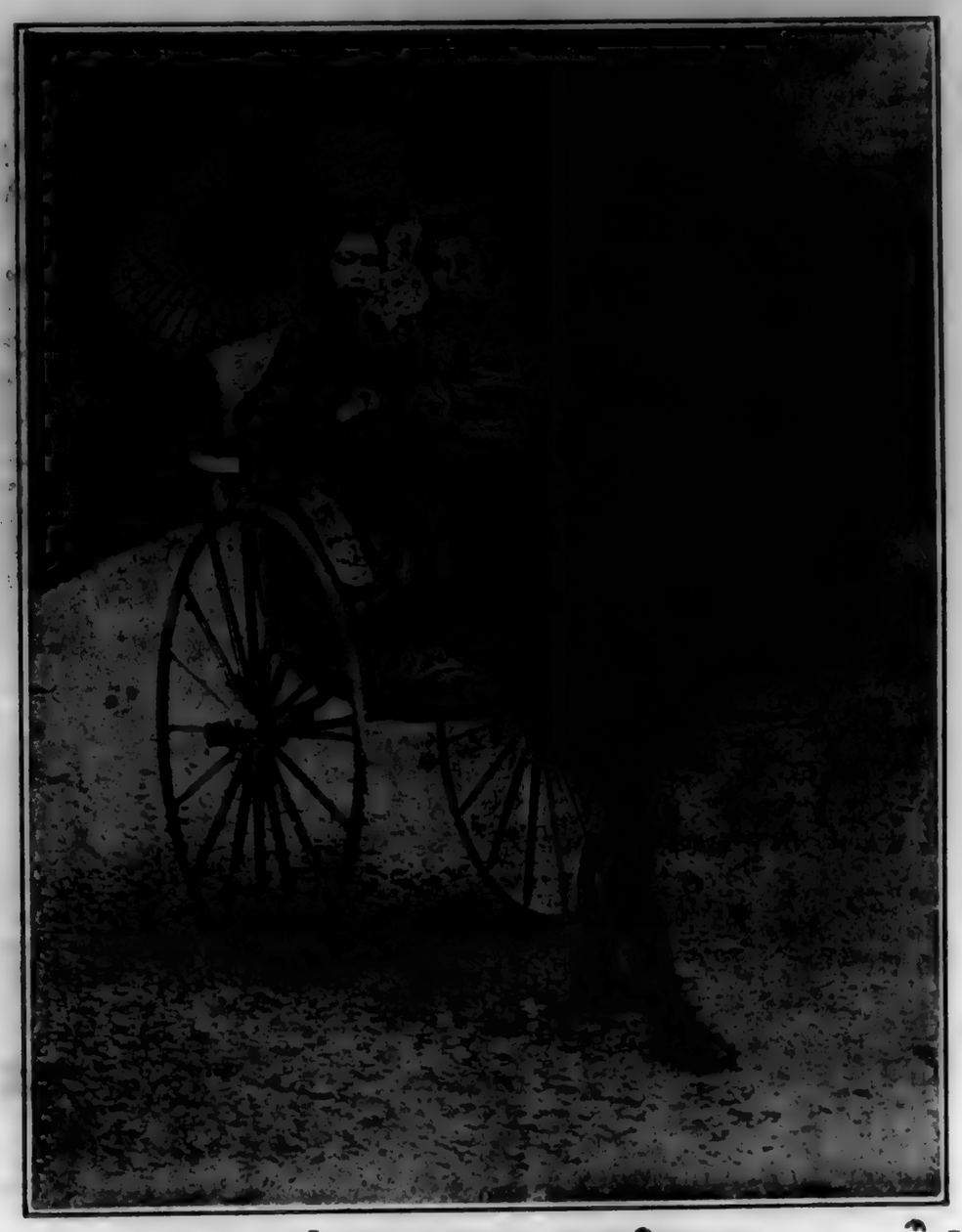
The gong was sounded three times. All passengers from Honolulu on board the steamer, visitors waiting at the wharf and the bridge removed when promptly at 10 P. M., June 11, 1915, the "Nippon Maru" faithfully started on her next run. The schedule said ten days to Yokohama. Looking into the future ten days with no promise to the naked eye to see anything outside the boat but sky and sea seemed a long time, but we were mistaken.

Plans had previously been made to en-

tertain the passengers at different times and ways so as to detract from the monotonous routine of sea voyage life. The sea also was calm, and at times smooth like glass which afforded the traveler an excellent opportunity to relax, to read, write, think and study Japanese character among the crew at his leisure. The wireless press provided all passengers with the current events of the world about every second day. Bryan's resignation, Wilson's note to Germany and her reply, etc., caused much comment and excitement as well as heated discussion at times. Four days out from Honolulu we crossed the 180th meridian which gave us June 16th. Just when, how, why, and where we skipped June 15th was a little problem soon solved by many.

Yokohama being the home port, the Captain, K. Hashimoto, gave a dinner the evening before our arrival at the city. menu was the word "Sayonara!" meaning welcome. Each passenger was supplied with one of these for a souvenir.

Before proceeding with the dinner our attention was attracted by a very neatly addressed envelope resting before the napkin at each place and a "daily" just off the wireless press to the left of each place. In the envelope was an invitation together with explicit directions for reaching the place of Mr. L. Asano, President of the Toyo Kisen Kaisha to tea at his home near Tokyo, at 3 P. M., Wednesday, June 23rd. Also a bow of narrow red and white ribbons representing the colors of the Japanese flag and a pin with the flag were enclosed as souvenirs. Mr. Asano has made it a practice to invite all first class passengers coming from America (not going to America) on steamers of this company; viz., The Toyo Kisen Kaisha, to tea at his home. Since this boat



Riding in a Jinrikisha, or Rickshaw, in Japan

The dining room was decorated with flags representing at least nine countries. The tables were arrayed elegantly, beautifully displaying the shining silver ware, freshly laundried table linen and glass cutlery. Each waiter dressed in white stood at his post welcoming each with a smile as they passed, overjoyed at the thought of meeting loved ones at home tomorrow. This was not true however of the chief officer whose wife died in his absence and would have to come home not finding her there.

The menu was more elaborate than usual. It was printed in gilt letters this time. Just below the post cards attached to dinner menus and at the top of the does not have proper second class accommodations we were sharers of this privilege of being entertained in one of the finest if not the finest home in Japan. The "Daily" said a suspicious looking steamer came into Honolulu flying a neutral flag and it was rumored she was carrying a German submarine. Even though we doubted the truth of the statement yet we were thankful we were not in that vicinity at that time. The Captain also had had a wireless stating that a typhoon had struck Shanghai and was headed due east and we would just get into Yokohama in time to miss it. Again we longed for words to express our gratitude to our heavenly Father who had blessed us so abundantly all the way and protected His own from the many dangers unknown.

The next morning passengers were hustling around packing and making the final landing arrangements so as to be free from all cares when the first peep of land came to sight. Here quite a number of our party left us, the majority of whom were wealthy Japs. We could do none other than rejoice with them when we saw how anxious and happy they were to catch a glimpse of their native land. Pointing to Mt. Fuji and asking a Jap, "Is this your country?" he replied with great pride swinging his arm making a complete circle about himself, 'Yes, yes **dis** is **ALL** my countrie."

The day was beautiful. The mist and fog that hovers o'er this beautiful cone-like shaped mountain of 12,365 feet in height, and as a rule hides the snowy peaks that resemble the petals of a lotus flower, were lifted displaying its grandeur in the sunlight. The officers said we might go that way forty times and never get such a good view of this sacred Mt. Fuji Yama that is dearly loved by all the Japanese. Again we were fortunate. (See cover.—Ed.)

Soon the boat anchored out in the harbor. Immediately after medical inspection she was piloted to the docks where she was tied up three nights and two days wasting no time in loading cargo and unloading such as cotton, iron, oranges, automobiles, etc.

Accordingly we arranged to see a few places of interest in Tokyo before the tea hour at Mr. Asano's Wednesday. Immediately after early breakfast Bro. and Sister Shank, Bro. Lehman, two daughters and myself, left for the railroad station near by and took the first train out to Tokyo about 45 minutes ride from Yokohama. The people, the train, the environment, the atmosphere, the freshly transplanted rice fields, and all told us we were no longer in America, but we had to reflect whether we were not in India. On arrival in Tokyo the Japanese Bureau of Information was visited where every kind of assistance for the day was given gladly and very satisfactorily. Four Rickshaws were engaged (a Rickshaw is a two wheeled covered cart drawn by a native) and detailed orders given the Rickshaw men before leaving because we could not make ourselves understood by them. The price for the day was determined and we were off to the first place on our list; viz., the Imperial University. Examinations were just over and school was not on in full swing but we were shown through several of the buildings. The Imperial University consists of five colleges. There are about thirty-five buildings on the campus. Since it is impossible for them to have a nice lawn at that place, they covered the ground with pebbles from the sea shore giving the campus a clean appearance. The buildings, the work done and everything connected with the University is strictly Japanese. Students could be seen

in a fine large library reading the most modern books dressed in their native costume. Bro. Shank found that their chief interest in the School of Mechanics was war and guns rather than the development of their own resources for the good of their country. Bro. Lehman was trying to find the School of Education. After failing to make himself understood to four or five Japanese students, the Prof. of Science was called who had had all his training in Germany and could not speak a word of English. They conversed in a way and found that the School of Education was in another part of the city.

To get to the next stop, Uyeno Park, we would go through the native part of the city which was an interesting study. Uyeno Park is famous for its avenues of cherry trees. The Industrial Arts Museum is situated here. On entering cloth slippers with rubber around the ankles were slipped over our shoes so we would not scratch the marble floors. That was possibly the most interesting feature of that visit to the little folks. By that time we were ready for luncheon. The Rickshaw men took us to a restaurant where we had lunch under shade trees beside the hotel facing a lake. The Japanese women who served us with delicious fresh fruits of the season, bread and most delicious fish were quite embarrased at first but soon got the right things to the right places and we did the rest.

After lunch we went to the Imperial Palace ground where the Emperor of Japan is at home. There are several buildings each guarded by soldiers. Big stone walls surround the ground which contains about 200 acres. These walls are again guarded by moats giving it a more pretentious appearance than Buckingham Palace in London. There were only a few minutes left for Hebiya Park on our way to Mr. Asano's home. The Jinrikisha men received their wage of about 45 cents each and a small tip for over five hours' work very gratefully and with a graceful Japanese bow left us to be entertained at the President's home. People employed for the occasion welcomed us into this Japanese home, disposed of our wraps, slipped cloth slippers over our shoes and began showing us over the entire house which Mr. Asano built for the express purpose of entertainment. (He and family live in another building several feet away.) Each room is carefully designed and furnished accordingly with curios representing Japanese life. The wood in the building is all joined together without the use of a nail. It could simply be taken apart and erected at another place. On the fourth floor is the Japanese dining room where he often serves his friends on the floor with a Japanese meal. Here at long, narrow tables covered with spotless white linen Mr. Asano's daughters and granddaughters served the guests with green Japanese tea in little Japanese bowls, with Japanese sweets. It is reported that the tea cost $25 per pound. From here we were shown to the drawing room where we met President Asano and wife dressed elegantly in their native costume. While wine, tea, cakes, sandwiches, arrow-root, jelly, ice cream and cigars were being served the President had arranged for other entertainment. (We want to assure our friends that we did not take everything that was set before us.) The hour was at hand for us to take our departure for "home" this time the "Nippon Maru." The only sad feature of the day was that about twenty of our fellow travelers did not get to Mr. Asano's home because of some misunderstanding about trains and caused considerable disappointment all around.

Famous Statue of the Great Buddha, or "Disbutsu," at Kamakura

While in Tokyo we saw the great Buddha or "Diabutsu." The famous statue of Diabutsu is however at Kamakura, 50 minutes train ride from Yokohama. The statue is 49 feet 7 inches high with eyes of gold.

Friday, June 25th, at 10 A. M. our boat left for Kobe. Our party had all planned a railroad journey from Yokohama to Kobe save the writer and little girls, but due to the rain Bro. and Sister Shank decided to take the boat. The steamer furnishes first class railroad tickets to all who desire to take advantage of the opportunity to see the grand scenery along the way. The tickets allow stop overs at any place along the way so Bro. Lehman took a slow train and stopped at three places in order to study Japanese character. Several different men came to him trying to persuade him to take the fast train. When he finally forced his way on to a slow train they made out he, an American, must be crazy that he is not taking a fast train. He left them to their own conclusion and went on studying them at the time. He also enjoyed the novelty of eating with chop sticks. The Japs have the originality to serve the dainties, wholesome, hot meals at railroad stations very cheaply. Two clean new boxes about 6 by 4 by 2 inches set on top of each other serve as lunch box. In the lower is hot plain cooked rice. In the upper are hot fish, meat, potatoes and vegetable garnished with green leaves together with chop stick and a tooth pick in sealed envelope. This is tied with a cheap colored ribbon. On the top is the restaurant's advertisement under which is a fresh paper napkin. All this for 7½ cents, making his total bill for meals on that trip 22½ cents.

This being the monsoon season in Japan, the trip to Kobe was quite rough. Most of the passengers were sea-sick and

many wished they had gone by train. This also was the most dangerous part of the journey between California and Hong Kong because of rocks, etc. Captain Hashimoto, who is considered the best Captain on the Pacific, again showed his faithfulness by watching on the bridge all night and all day till we reached Kobe, taking every precaution possible, having the crew and everything in readiness to stop any moment if necessary.

Saturday P. M. we all arrived safely at Kobe where Bro. Lehman met us reporting a most delightful and profitable trip. One of the interesting scenes at Kobe is Nunobiki falls. The falls are about 100 feet high and about 8 feet wide at the top surrounded by white pine trees and a few other trees like dog-wood, evergreen, bamboo, etc. Near the top are four cascades. The volume of water gushing forth from a hole in that mountain and the pretty tint of the rainbow over it as it boiled over the rocks down the mountain's side made one conscious of the Creator's presence.

Leaving this place of worship in God's out-of-doors we attended services at the Union Church in Kobe. Although we had services every Sunday on the boat yet it was a treat to meet in a regular place of worship with God's people. Sunday P. M. the boat left Kobe for Nagasaki. Here we passed through the far-famed Inland Sea. "There are islands here where the foot of white man has never trod." "The sea has a length of 240 miles and at points the picturesque shores lie so closely near to each other that one can throw a pebble over the deep, running water. Islands and islets rise out of its clear depths; now a barren, rugged rock, launching a bold defiance to the elements; then some beautiful oval with its green terraces, winding walks and shady groves."

Again our faithful captain watched 28 hours on the bridge going through these narrow places. When we reached Nagasaki his face was haggard and worn. We all sympathized with him and at the same time felt grateful for such a captain.

Nagasaki is a coaling town. Here our boat took on 1700 tons of coal. The boat was all closed so as to keep out the coal dust making every state room very close and stuffy. Fortunately it rained all the time there and the coal was too wet to dust yet everything remained closed. Most of the passengers spent the night on deck or in the social hall. The coal was all brought to the steamer in barges and with the help of about 30 people to each barge, the baskets of coal were sent up the ladder from one to the other till it reached the coal bin. About 15 or 20 of these barges filled with coal were on each side of the boat, half of which were all unloading at one time. Can you imagine the scene? These day laborers, men and women, get about 35 cents a day. While they were unloading they had a fire in an iron kettle at the end of the barge heating water for their tea that they would drink with rice rolls when they had time. When they were done one after the other jumped into the water for a bath. When the coaling was done the crew at once began to clean up and open doors and windows. Our boat then left for the next port, Shanghai, China, where we are due tonight.

Coaling a Steamship at Nagasaki, Japan

We have found the Japs a nice, cleanly, prompt, obliging people. We are indebted to the Mission Board for the privilege of going by this line and we are conscious daily of the prayers of the Church at home in our behalf. May you continue to remember us as workers as well as the work, and especially the native church to which we are going.

S. S. Nippon Maru, June 30, 1915.

Urgent Need in Persia

The situation in Urumia, described in the May Review, has grown so much more serious that the American Committee on Persian War Relief is asking for a total of $100,000. Fifteen thousand refugees are still being cared for in Urumia, and Rev. Robert M. Labaree writes concerning them: "All these thousands, who have been saved from massacre in its most horrible forms, have to be fed; three tons of bread daily has been needed to keep them from starvation. But there has been other ministry to perform also. In yards, where 5,000 could scarcely find accommodation, 10,000 have been crowded, and naturally there has been a fearful mortality among them, at times 40 a day. For awhile it was unsafe to leave the premises, and none of these could be buried; but later, when the way was opened, one missionary was kept busy most of the time attending to the burial of the dead. Then there was the still more trying work of looking up captured girls and trying to get them restored to their families, and other work which only one who has been in such circumstances can describe. And from now on there is even more to do. For these people must be sent back and started once more in their plundered homes, many of which have been entirely destroyed." The conditions in Van and Eastern Armenia are also pitiable. Christians are being murdered, and all their property destroyed. Never was there greater need of Christian sympathy and help.—Sel.

Alcohol Banished from Iceland

"Te deum" is being sung in Iceland over the mighty moral victory in the Anti-Drink Campaign through the Prohibition law which was passed in the Althing, or Parliament, on Sept. 10, 1913, and was brought into force on January 1, this year. Now, no intoxicating liquors may be sold in Iceland unless prescribed by a qualified medical man. This great and grand victory has not been won in a day; it has been a battle of 70 years' standing. The year 1842 marked the first stand taken to oppose the evil influences of Bacchus. The ablest scholars, students, and young men of that period were, almost without exception, going to the moles and the bats through the abuse of alcohol. The common people, too, followed hard after their example, and morality had reached an awful pitch. Awakening to the fact that the little nation was going headlong to ruin, a few of the students in Copenhagen University and Reykjavik Higher Grade Latin School joined hands, resolving to abstain from drink and encourage others "to go and do likewise."—Sel.

For 50 cents the Christian Monitor will be sent to new subscribers until the end of 1916.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

The Topic Committee met August 10 to consider the work of our Y. P. M. and to prepare a list of topics for 1916. We were thankful for the letters which came to us from various congregations, setting forth the needs and making suggestions for the work of the committee. The general expression of satisfaction with the topics was much appreciated by the committee. We are glad for the evidence that our congregations are not simply satisfied with present attainments but are looking to make their work still more serviceable to the upbuilding of our young people.

Our topics in this issue are very important ones. We believe our wideawake leaders will endeavor to make the most of the opportunity with these topics. "What is a Christian Life?" is a question that affords an opportunity to enlighten our young people on the vital things of true life.

The proper use of song is too little regarded. Prayerfully let us look into the standards of God's Word, and endeavor by His grace to bring our lives to the standard in our singing.

The Temperance question is a live issue. We are in danger of being sidetracked from the main issue by looking through the eyes of the world. God has a work for us to do, certainly. A work so important as our task in promoting the cause of temperance, will not admit us to trifle our time with world methods of reform. Have we the true anointing of our vision on this important question? (Rev. 3:18).

The true spirit of sacrifice in service is one we can not be too careful to foster. May God grant that the discussions on this topic may be a help to us in finding our true attitude toward service.

The Junior topic is a mission topic. We want to have a concern for the harmonious development of the children. This requires that we give a large place for the spirit of missions. God bless the topic to the development of our boys and girls.

WHAT IS A CHRISTIAN LIFE?

I Jno. 4:15-21.

Topic for October 10

MOTTO

"If any man be in Christ, he is a new creature."

THE STUDY HOUR

I. **The Purpose of the Topic** is to give opportunity to examine into the essential elements of a Christian life. Those who learn to know the difference between genuine and counterfeit money do so by a diligent study of genuine coin. In this study of genuine money the first consideration is whether the stamp is the real stamp of the government. Then what are the characteristics of a government stamp, not only in its general outlines but in the smallest details? Then another consideration might be, What kind of metal does the Government set its seal upon and what are the characteristics of that metal under various tests physically and chemically?

In finding out the elements of a true Christian life we may look at it from a like point of view. Has God set His seal upon it in the gift of the Holy Ghost and what kind of conditions must He find in men and women in order to set that seal upon them? Are we sufficiently familiar with the nature of the Holy Spirit so as to recognize whether the spirit we behold is genuine or imitation?

II. **The Study of the Text.**—I Jno. 4:15-21.

In this passage we find first of all that general and all important condition of the individual's attitude of faith and acceptance of Jesus as the Son of God. Where we find this attitude we also find God's stamp in the person of the Holy Ghost. (v 15).

Love is the most prominent characteristic of the Holy Spirit. Where love dwells we recognize the place as occupied by God Himself. (v. 16).

Some of the tests of true love are fearlessness of judgment, and a right attitude toward our brother. (vv. 17-21).

III. **Outline Study.**

1. What a Christian life is not.
   a. Not a product of man's will.—Jno. 1:13; Col. 2:18.
   b. Not a product of man's wisdom.—I Cor. 3:18.
   c. Not the merit of works.—Eph. 2: 8; Isa. 64:6.
2. What is it?
   a. God's gift.—Rom. 6:23; Jno. 1:12; 3:16.
   b. A product of God's power.—Rom. 1:16.
   c. A product of God's wisdom.—I Cor. 1:21.
   d. The merits of a crucified Son.—I Cor. 1:29, 30.
   e. The result of becoming dead to sin by accepting Christ.—Rom. 6:1-8.
   f. The entrance of a new life.—Rom. 8:1-5.
   g. The life of Jesus repeated in the person of saved men and women. —II Cor. 4:10, 11; I Jno. 4:17; Gal. 2:20.
3. How we know it.
   a. The test of faith.—Jno. 5:24.
   b, The test of repentance.—II Cor. 7:9-11.
   c. The test of obedience.—I Jno. 2:3-6.
   d. The test of loyalty.—I Jno. 2:15; Rom. 12:1, 2; II Cor. 6:17, 18.
   e. The test of fruitbearing.—Gal. 5: 22, 23.

PERSONAL THOUGHT

Like Jesus in the world. What a glorious blessing! Who would be so ungrateful as to reject the privilege of living a Christian life?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Life.**
2. The Fruitful Branch.

For Young People.—
1. "Christ in you the hope of glory."
2. The Passing away of Old Things.
3. How We Know the Genuine.
4. God's Mark.

For Older People.—
1. What Manner of Love We Have Bestowed Upon Us!
2. Entering into Life—How?
3. The Elements of a Christian Life.

SUGGESTED READING

1. "Regeneration" in "Bible Doctrine," PP. 248-257.

SEED THOUGHTS

Each sinner transformed into a saint is a new token of a redeeming power among men. That token declares to observers, not that there is a king in heaven, not that there is a "Father of Lights," but that there is a Savior. And this is the testimony that the world especially needs. —Wm. Arthur.

Great talents are not, before God, a substitute for love for Himself; the possession of a profound intellect does not free any man from obligations resting on the heart for purity and holiness; a reputation for attainments in science does not settle the question whether he is righteous before his Maker; refined manners are not, in the sight of God, a substitute for the graces of the Spirit; God does not justify man on the ground of human learning; attainments in chemistry, anatomy, geology, botany, astronomy, or skill in sculpture and painting—these do not prepare a man to die.—Albert Barnes.

"O happy life! life hid with Christ in God!
So making me
At home and by the wayside and abroad,
Alone with Thee.
—Elizabeth Payson Prentiss.

THE PLACE OF SONG IN WORSHIP

Jas. 5:13; Col. 3:16

Topic for October 17

MOTTO

"Sing unto the Lord."

THE STUDY HOUR

I. **Our Topic.**—We are all created as worshipers. God intended us to be worshipers of Himself, that thereby we might enjoy the goodness and glory with Him.

There is a language of the soul that gives its expression in sounds. Sounds clothed in the form of words are but a part of **real language;** as may be noted in the effect of the same words spoken in different accents or tones. Tones of love are more gentle and smooth than tones of anger or tones without passion. Every person has a music in his voice which gives expression to the character whether he realizes it or not. The more worshipful the character is, the more the voice is pitched unconsciously in expression of the same.

Song is the formation of words to harmonious sounds which express, by meaning and by melody, the emotions found within men's hearts. It will be evident that song can and does occupy a large place in worship, at least in all expression of worship. There is a music in every song; but not all music is song. Song requires words as well as music. There is music without words; but few words without music of some kind.

There are different types of singers. Those who have cultivated the ear for the love of harmonious sounds may not enjoy it from the same point of view as one who has developed sounds to suit his love of worship and devotion toward the Creator. The first is shocked if a single note is out of place, while the other is pained if a false sentiment is expressed. One emphasizes finely wrought harmonies, while the other fits harmonies to suit heart devotion and adoration for his Creator. Harmonies are not to be despised, neither should heart sentiment be ignored. Harmony is useless without sentiment while sentiment may be glorious without musical harmony, except as known and understood of God.

II. **Our Text.**

Jas. 5:13.—This text gives a contrast of conditions that call for expression toward the Creator. The first is, in affliction, the voice of prayer, and the second is, in merriment, the voice of psalms. Both might be a song, but song of a different expression. Both are worship to God but worship under different conditions.

Col. 3:16.—In this text the edification element of song is emphasized as well as the heart condition of the singer. It is not enough that we sing a song, but that we edify those who hear by the nature of the song we sing. Our own hearts must go out toward the Creator if we would enjoy His favor in our singing.

III. **Outline Study.**

1. Real worship to the Lord.—Psa. 105: 2; Eph. 5:19.
2. Expression of heart conditions.—Psa. 137:1-4; Col. 3:16; Prov. 25: 20; Acts 16:25.
3. Songs of intelligent meaning to the hearers.—I Cor. 14:7-15; Col. 3:16.
4. Not mere sensual enjoyment without godly conduct.—Ezek. 33:2; Amos 6:1-6.

PERSONAL THOUGHT

Let us sing unto the **Lord, for the edification** of men in **sincerity** of heart.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Sing.**
2. Select a Song for Study Suited to the Children.

For Others.

1. Define Worship and Song.
2. Illustrate the Place of Song in Worship by Examples from Scripture.
3. Select Songs Appropriate for Various Occasions of Worship:
   a. Rejoicing.
   b. Sorrow.
   c. Praise.
   d. Thanksgiving.
   e. Adoration.
4. Meditate upon the Songs Selected and Spend Some Time in Singing Them Devotionally.

SEED THOUGHTS

Music is the language of celestial melody.—H. Giles.

Music is the language of praise; and one of the most essential preparations for eternity is delight in praising God.—Chalmers.

Worship in spirit and in truth by means of the outward expression of song means more than simply enjoying to sing. It means that the whole heart is poured out to God from its inner essential life, in contemplation of His goodness and power, and in expectation of responsive delights and blessing.

HOW PROMOTE THE CAUSE OF TEMPERANCE?—Titus 2

Topic for October 24

MOTTO

"The fruit of the Spirit is . . . . temperance."

THE STUDY HOUR

I. **The Topic.** Taking it for granted that we recognize the meaning of temperance in its broadest and scriptural sense as being a proper control of self in all departments of being we are prepared to look at the way in which this condition may be brought about in the most lives. Whether we apply the temperance question to the appetites of the physical body or to the passions or desires of man's spirit the way of bringing about the desired end does not differ.

As we look at the methods men pursue we may well consider, what progress they will have attained when they succeed along their present course of action.

For years the educational system has required instruction along the line of the effects of stimulants and narcotics in the shape of alcohol, tobacco, tea, coffee, and other commonly used articles. With this crusade of education, has followed a crusade of legislation in the endeavor to wipe out the use of alcoholic drinks by regulating and forbidding their sale. The struggle is a bitter one and the apparent success is encouraging. The hog is being hustled and cornered. But when we have him fenced in, will we not still have a hog ready to break out at the first creep hole? And while we have the drink hog shut in, what shall it avail if we have given him access to the habits and passions that sustain his nature in working havoc along numerous other lines? Intemperance is as big or bigger than ever. How shall we save ourselves from him?

II. **The Text, Titus 2.**—This chapter sets forth the standard of life for all Christian people from the oldest to the youngest along the line of conduct of flesh and spirit. The instruction along these lines serves as a standard showing that those who practice such a standard "adorn the doctrine" (that is, they are models of its truth.)

But the vital answer as to how to promote this standard is found in the latter part of the chapter (vv. 11-15) where it plainly shows how the grace of God brings a present salvation from ungodliness and worldly lusts and establishes the life in the right standards.

Christ's appearing, and not a reformed world, is the outlook, with a peculiar people separated unto good works as the hope of our endeavor by the preaching of the Gospel of redemption from all iniquity.

III. **Outline Study.**

1. Christ's view of the old corrupt nature and how to reform it.—Matt. 9:16, 17; Jno. 3:3; 8:31-36; 15:4-7.
2. The inspired apostle's view of the thorough reform in men's life, needed to help them.—Eph. 4:22-24; Rom. 8:2-4; Gal. 6:15; II Cor. 5:17.
3. Dead works are of no avail.—Heb. 9:14; 6:1; Gal. 3:21; Jno. 7:7.
4. The preaching of law intended only to reveal men's need of life.—Gal. 3:24.
5. Teaching and education along temperance lines serve a good end if we answer the question of Rom. 7:24 in the words of Rom. 7:25.

PERSONAL THOUGHT

I am the Lord's servant to labor at His command in the promotion of every good work. That I may discern a good work in God's sight from a socalled good work in man's sight, I need spiritual understanding.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Work.**
2. The Lord is My Helper in Temptation.

For Young People.—

1. Promoting Temperance in My Own Life.
2. Knowing Evil and Gaining Victory Over It.
3. Removing the Traps in Scriptural Ways.
4. The Christian's Aim in Promoting Temperance.

For Older People.—

1. Real Progress in Temperance.
2. The Power of The Temperate Life.
3. Rescue the Perishing.

SEED THOUGHTS

It is a better work to bring a man to the source of victory over sin, than to only remove a few of the glaring temptations while the life is yet enslaved to many minor vices.

In our zeal in removing the traps that enslave our manhood and womanhood, we want to keep in the place where God's Spirit can work in us in harmony with

the Gospel message. We have too great a work before us to step aside, to push with political surface work.

SACRIFICE IN SERVICE.—Phil. 2:17-30

Topic for October 31

MOTTO

"I will very gladly spend and be spent."

THE STUDY HOUR

I. **Our Topic Defined.** The word sacrifice carries the idea of a sacred offering to God or some object of worship. It is often used popularly of the giving up of something, without hope of its return for the benefit of someone else. In one sense it is impossible to sacrifice to the Lord's service without reward; but in the motives of the one who suffers for His service the things lost are given up freely without grudging, not thinking of getting pay for what has been done. Our Savior taught that we should lend, "hoping for nothing again" (Luke 6:35). Yet in the sight of God such motives are worthy of great reward and puts us in the class of God's children who Himself is "kind to the unthankful and the evil" who could not possibly repay Him if they would. In sacrifice, the predominant thought is to benefit or bless another regardless of personal consideration. That is no real sacrifice which gives up something with the motive of receiving equal or greater returns. That is no real service that contains no sacrifice because it has lost all that makes it a joy in the burden of reckoning for wages or in the bondage of fear because of the one served.

II. **The Text, Phil. 2:17-30,** contains the example of a life of sacrifice in service. We note the joy of Paul was the welfare of the Philippian Church for whom he would gladly be made an offering if it meant the helping of their faith.

In like manner he commends Timothy to them because he does not "seek his own" (vv. 20, 21).

Epaphroditus exemplified a sacrificial service in not regarding his life in order to further the needs of the Gospel messengers (vv. 25-30).

III. **Outline Study.**

1. Sacrifice of our bodies.—Rom. 12:1.
   a. As instruments of righteousness.—Rom. 6:13.
   b. As servants to others.—Eph. 4:28.
   c. In furthering the Gospel message. II Cor. 11:23-28.
2. Sacrifice of property.
   a. For the sake of being on the Lord's side.—Heb. 10:33, 34.
   b. For the service of the needy.—I Jno. 3:17; Acts 4:34, 35; II Cor. 8:1-4.
   c. For the furtherance of the Gospel. —II Jno. 5-8.
3. Sacrifice of personal comforts.
   a. Home ties and blessings.—Matt. 19:29.
   b. Positions of honor.—Heb. 11:24-26; Phil. 2:5-8; 3:4-8.
   c. A life of ease.—II Tim. 2:4; II Cor. 8:9.

PERSONAL THOUGHT

To spend ourselves in behalf of others and in devotion to our Master is greater joy than to spend all in our own pleasure.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Sacrifice.**
2. Doing Without that Others may be Happy.

For Young People.—
1. The Significance of Sacrifice.
2. Selfish Motives in Sacrifice.
3. A Service of Love Will Sacrifice.
4. What May be Sacrificed?

For Older People.—
1. Jesus, Our Example of Sacrificing Service.
2. The Joy of Self-sacrifice in Service.

SEED THOUGHTS

He who is counting the earnings of his sacrifice loses the real joy that comes from a true service of love. But he who is full of compassion toward the object of service, or feels love toward the one served will forget the personal benefit in the intensity of devotion.

HOW CAN CHILDREN BE MISSIONARIES?—Jno. 6:8-13; II Kings 5:1-4

Topic for November 7

MOTTO

"Who hath despised the day of small things?"

THE STUDY HOUR

I. **The Purpose of Our Topic** is to awaken in children an interest in missionary service and to help them to see that they may just as truly engage in such work as grown people. Missionaries are not in service for their own end, but because of One who has given them their task to perform. The same God who gives the grown person a special place to fill in Christian service, has just as definite work for the smallest child in its sphere of action. Children can be made to realize the needs of others and are inclined to be responsive in performing their duty however small it may seem. It is not the greatness of the messenger that counts as it is the greatness of the One whom we serve in delivering His message.

II. **How a Lad Helped** (Jno. 6:8-13). There was a great crowd who had followed Jesus. They wondered at the wonderful way that He healed the sick, and they wanted to hear Him talk. But while they followed, they became hungry. They had no provisions along with them. But there was one little boy who carried a few loaves of bread in his sack. He also had two little fishes. He might have thought about going to one side all by himself and eating the bread. What use would there be to begin giving any to others? It would be gone in a few minutes, and there were thousands who would still be hungry. But Jesus planned to make use of the little boy's bread and fishes in a way that He could feed everybody. The people all sat down in rows. Jesus took the bread and the fishes and gave thanks to the Father above. He divided the bread and fishes to the disciples. They went out and divided it to the people so that everybody got all they wanted. Jesus had made it grow in their hands so that everybody had enough. How much better it was of the little boy to let Jesus bless the bread than to eat it himself while the thousands were hungry!

III. **How a Little Girl Helped** (II Kings 5:1-4). There was a little girl all alone among strangers in a strange land. She had been carried away by cruel soldiers and sold as a slave. But she pitied her master because he was afflicted with leprosy and did not know how to get well. None of these strangers knew about the great God whom this little girl served. She had a chance to tell them some very good news that would be a great help to her master. She told her mistress of the prophet in Israel who served this great God and would heal her master if he could go to him. They believed the little girl's message and went to Israel to find the prophet. Her master was healed and learned to worship the true God. How little a word by a little maid could bring a great joy to the people who heard! A very little message about Jesus may help some poor lost soul find the way to heaven. Who will be ready to tell such good news to others?

PERSONAL THOUGHT

I can do something to help, although I am but a child.

SUGGESTIVE ASSIGNMENTS

1. Have the children study the two stories of the lesson text. Let some of the children prepare written matter on some phase of the two stories to be read at the meeting.
2. For a scripture to be committed to memory let the children select a verse from one of the two stories.
3. Have an older one prepare a talk on the ways in which children can be missionaries today. Let such ways be developed:
   1. Telling others of our meetings.
   2. Singing Gospel songs.
   3. Helping others in trouble.
   4. Giving of our money, etc., etc.
   5. Telling others what Jesus has done for them.

Luke's Gospel for Head-Hunters

About 185,000 of our fellow-citizens of the Philippines are the Igorrotes, who are at once the most remarkable rice-terrace builders among savages, and on occasion are relentless head-hunters, the gruesome spoils being often the proof of devoted lovers.

Miss Waterman, of the Episcopal Mission, has described the difficulties encountered in her translation of Luke's Gospel, which follows Mark, the first book printed in their language—in 1908. Figurative expressions like "the key of knowledge," "devour widow's houses," "the son of peace," "wisdom is justified of her children," etc., proved hard linguistic problems. Miss Waterman feels that, even though faulty, those parts of the Gospel most needed in teaching will be understood and carry the right message to the hearer. A prayer often offered for the Igorrote people runs: "Give us tongues to speak and give them ears to hear, the message of redeeming love;" and the missionaries confidently believe that both petitions will be heard.—Sunday School Times.

See "OUR BEST OFFER" on editorial page.

THE SUNDAY SCHOOL

MISSIONS IN THE SUNDAY SCHOOL

For three reasons we think that specific missionary instruction should find a place in every Sunday school. It is fundamental; it is timely; it is practicable.

I

Missionary instruction is fundamental in the life of progress of the Sunday school.

First of all, the very name of the Sunday school demands it. The Sunday school is essentially a missionary agency.

The Sunday school text book cannot be taught without it. Time and again the missionary idea appears in the Old Testament while the New is saturated with it from beginning to end. No one can truly teach the Bible without imparting missionary instruction.

The Sunday school pupil cannot be roundly developed without it. He may store Bible facts in his mind and be conversant upon Bible doctrines, but what matters all of this unless there is also implanted the desire to communicate it to others. The symmetrical development of our Sunday school scholars demands missionary instruction.

The Sunday school organization is imperfect without it. The Sunday school becomes inefficient if it is organized around itself rather than around the missionary idea.

The teacher is incompetent who does not give it place. He may be well informed, apt to teach, fond of the class, interested in the school, and all that; but if be has not the missionary spirit, he will fall short of the best work.

The Sunday school aim is inferior that does not include it. We must not merely obey the word, "Go home to thy friends," but also heed the command, "Lift up your eyes and look on the fields." The Sunday school aim must stretch from our doorstep to the confines of the world. It must be missionary.

The Sunday school output is defective without it. To know a book or two of scripture is not enough; it must be applied to our modern life and translated into individual character. It must be interfused with the missionary spirit. The output of the Sunday school is dead weight unless it be fired with missionary zeal.

II

Missionary instruction in the Sunday school is timely. It furnishes not only the richest field, but the field at it most productive period.

It is the time of all times when the missionary appeal comes with strongest force and greatest effect. The heroism of the hard worker on the far-away frontiers makes an especial impress upon the rising generation who are gathered in our Sunday schools.

It is the time to bring nigh and translate the age-long truth of God into modern life. These up-to-date acts of the apostles corroborate and substantiate in the youthful mind the story of Paul and his comrades.

It is the best time to develop the missionary spirit, which is, first of all, the receiving spirit; and then the sending spirit, and then the spirit of being sent, the spirit of love and prayer for the lost world, the spirit of conquest through Jesus Christ.

It is the time to train workers who shall go forth in our own land, and perhaps in other lands, to tell the glad tidings of great joy.

It is the time to enlist missionary recruits. For out of our Sunday schools come not only our ministers and other Christian workers at home, but also our missionaries who go "far hence unto the Gentiles."

III

If missionary instruction is essential to the Sunday school idea and if it is timely from the viewpoint of mission work, then surely it should be practicable in every Sunday school. There is certainly a place for it, as a wide experience and observation declare.

Perhaps its practicability may be best emphasized in several suggestions. So we say:

Elect officers and teachers who believe in missions, for an anti-mission teacher would be a hindrance.

See that our Sunday school workers are informed on the various phases of mission work. The mission study courses are exceedingly helpful just here.

Give missionary emphasis to the regular lessons. Nearly every lesson has some bearing upon missions.

Magnify the special lessons on missions that appear from time to time. Not one of them should be ignored.

Have an occasional speech on missions before the Sunday school. Five minutes of red-hot mission talk may influence some lives to consecration upon the altar of God in heathen lands.

Encourage all members of the school in taking mission magazines and books.

Secure and distribute mission tracts. If done wisely and with discrimination, this is casting bread upon the waters which will return not many days hence.

Have the school to memorize some of the great missionary verses of the Bible.

Memorize also and sing frequently some of the great missionary hymns.

Take collections from time to time for missionary objects.

Read before the school letters from missionaries, addressed to the school directly, or clipped from some of the papers.

Flavor the public prayers with the petition that some members of the school may be called into the ministry and as missionaries of the cross.

A missionary Sunday school with missionary instruction in its curriculum and its heart aflame with missionary zeal—who can compute its value or measure its influence?—Bible Recorder.

THAT SUPERINTENDENT OF OURS —AS WE SEE HIM

He wears a smile and has a word of cheer for all.

He is by nature courteous, gentle and considerate.

He is always ahead of time, but never in a hurry.

He is ever ready to welcome all who come before the opening hour and knows the real art of handshaking.

He observes the condition of the schoolroom, and has everything clean, orderly, bright, and the room well ventilated.

He has learned how to secure the hearty co-operation of his co-workers.

He knows when and what to approve when suggested by others.

He has a keen eye to detect what folks are capable of doing and a happy way of using them at the right time and place.

He pushes others to the front and encourages them to serve and inspires them to do their best.

He seeks to discover workers and then develops them.

He is not afraid to send his workers to institutes and conventions for fear they will gather fresh information and inspiration and keep him on the trot.

He uses the most approved methods throughout every department of his school and there is nothing too good to try.

He keeps up the interest in school work and places a premium upon efficiency.

He is enthusiastic and thorough and seeks to encourage these traits in others.

He never allows things to lag, he leads, as he should.

His morning program has been thoroughly prepared and he knows exactly what he is going to do and say.

He injects newness and freshness and spirit into everything he does.

He begins on the minute, runs on schedule time and enters the terminal point on the second, with his work well finished as he had planned it. A master of the situation.

He has everyone to sing and has song books for all.

He knows the value of the Bible in the school and makes good use of it, having all to read. He is a delightful reader himself and his school enjoys the reading period.

He has no difficulty in securing attention or keeping order. His presence on the platform secures these.

He watches and scrutinizes the class books and knows the record and standing of each pupil. He is sometimes disappointed.

He drops in occasionally and gets in personal touch with the family. Though a busy man he regards this privilege as worth while. He has the interest and welfare of each member at heart. He sometimes discovers things he did not know before.

He seeks to be a friend and helper to all and without ostentation.

He stands four-square in his loyalty and devotion to his own church and denomination and is an example to all.

He is in earnest as a soul-winner and is never content without seeing evidence of a constant turning to and growing up into Jesus Christ, the Master whom he serves.

His influence for good is widening and deepening and permeating for he is personally acquainted with every member of his school and calls each by name.

He is quiet, humble, trustful, prayerful, soulful and joyful!

Do you know him?—Sel.

LIFE

'The period of life is brief
'Tis the red in a red rose leaf;
'Tis the gold of a sunset sky,
'Tis the flight of a bird on high;
But we may fill that space
With such infinite grace
That the red shall tinge all time,
And the gold through the ages shine,
And the bird fly swift and straight
To the portal of God's own gate.

—Anon.

Some Be's for Teen Age Teachers:
Be Alert and Progressive.
Be Interested and Interesting.
Be Sympathetic and Intelligently so.
Be Optimistic.
Be Consecrated. —The Awakener.

For 50 cents the Christian Monitor will be sent to new subscribers until the end of 1916.

POINTS FOR ELEMENTARY WORKERS

The Primary Superintendent or teacher needs—

1. A place where she can have the children by themselves.
2. Some arrangement by which their wraps may be removed.
3. The children by themselves during the whole session, in the case where the "place" is a room. Where it is just a "corner" this may be impossible.
4. Comfortable chairs for them to sit in.
5. Fresh air for them to breathe.
6. A few good pictures for them to look at. Even a corner may be made beautiful.
7. The best helps to prepare her for her work, and to use in the presentation of it.
8. A blackboard to use in teaching.

The primary superintendent or teacher should plan—

1. **A well rounded program.** This should consist of worship, fellowship, instruction and expression.

Where there is a room available the program may be made most attractive by the use of songs, scripture, prayers and all sorts of little services, in connection with the welcoming of new pupils, the taking of the regular offering, the observance of birthdays, etc., etc., in addition to the regular instruction of the day.

Where a corner is used the teacher should have in addition to the lesson, some little service of worship which will appeal to the children. She may have the responsive scripture verses, the prayer, the birthday blessing and once in a while "whisper song," even though she is just in a corner.

2. **A thoroughly prepared lesson.** A lesson for little children is not thoroughly prepared when the teacher is compelled to be confined to her quarterly or teacher's book. We may just as well face this truth first as last. With older pupils we think it is a bad plan to be dependent upon anything of this kind, but with little children it is absolutely impossible to do the best work in this way. Let the lesson be ever so simple, it must be in story form and that story must have been made so much a part of the teacher that she can tell it and not read it.

3. **To have an acquaintance with the pupil during the week.** She should go into his home, into his day school and make opportunities to study him when he is at play, at work and under every possible condition. She should know each child.

4. **To spend some time in self culture.** No one can do successful work in day school who is at a standstill as a student and this is just as true in Sunday school work. The primary teacher should take advantage of everything that will make for her improvement, in nature, in listening to good music, and uplifting lectures, in looking at fine pictures and also in reading good books. All good books are helpful but we are thinking just now especially of those which will increase her knowledge of the child, the Bible and the methods of teaching. So many helpful things are being placed upon the market today, and at such very reasonable prices that there is really no excuse for a teacher to be behind the times.

5. **To keep in very close touch with the heartlife of the pupils** especially those boys and girls in the Junior Department. The great, wonderful thing is happening to these boys and girls at this stage of their development—they are awakening to a sense of responsibility to give themselves to the Father about whom they have been studying. Possibly it may be the great privilege of the Sunday school teacher to point the way, but at any rate, it may be her joy to share with the parents in the home this blessed opportunity which is, first of all, theirs.—Ohio S. S. Worker.

A TEACHER'S CREED

Some one has written the following beautiful suggestive teacher's creed, and we gladly pass it on. It might be adopted in season as the teacher's New Year's creed. The endorsement of such a statement of belief will be a stimulus to better work. If a person cannot subscribe to it, he probably is out of place before a class of pupils.

I believe in boys and girls with all my heart, mind and strength, and their right to the very best there is in me. And because I believe this:

1. I will be honest, earnest, faithful, and true to them, and to the work which has been committed to me to do.
2. I will not disappoint them, if I can possibly help it, in absenting myself from them at class time.
3. I will never lose my temper and say things to hurt them or cause them to lose their respect for me.
4. I will hold up the Bible always and everywhere as the true Word of God, His message to men, and worthy to be studied and treasured in the heart.
5. I will prove my sincerity as a teacher by preparing myself for every recitation, so that I can impart to my pupils the truths taught in the lesson.
6. I will be sincere, but not sanctimonious; cheerful, but not frivolous; patient with the failings of others, and yet not apologizing for evil in any form.
7. I will do my best to know the heartlife of every one in my class, to the end that I may meet him on his own ground and so direct his thoughts in that channel which will best be calculated to win him to Jesus Christ; for this shall be my supreme aim—the salvation of souls.

Believing that I shall not be able to do this of myself, no matter how diligently I may study the Book, I will seek the help and guidance of the Holy Spirit and lay my soul open to every divine leading.—The Otterbein Teacher.

FARM AND HOME

MY SON—JOHN ALLEN

What His Mother Tried to Do With Him —Where I Came In

I have had seven years' instruction in how to make a boy a vital factor in home life; in getting a grip on him so that in the later years he might not slip away into the things that are unclean.

This instruction has come in part through his mother, in part from the youngster himself, in part from frequent sincere appeal of myself to my own common sense.

I am the father of a number of children and I have found in studying myself and other parents, whom I know, that we woefully lack common sense in approaching the ordinary child problems. We make mountains out of molehills; we dodge the big things and scream at the little ones. A social or a business problem draws on us for the use of our finest senses, but the application of these same senses to the shrinking child of our own blood seems to be a most difficult thing to do.

Johnny is a very boy-boy, if I may use the expression. He was about eleven pounds in weight when born, he was nursed at his mother's breast, and as he passed from the first baby world of dumbness in to that of perception he squalled, kicked, had colic and other things, just about as any ordinarily healthy child should.

During this period when we were preparing ourselves for the future work of controlling and directing him the mother said to me one evening:

"We have always been very natural in caring for his sister, let us try to be even more natural in caring for him. A baby boy has his mannish side. Can't we appeal to that? He has ages of man impulses in his brain and blood and we must catch them on the start and give them the right direction."

She is a very thoughtful woman, this mother. She did not believe that this baby had merely the influence of her blood and my blood upon it. Her reading, her study, her observation had taught her that the undeveloped child is a mass of impressions and experiences of thousands and millions who have preceded it. These she felt must be detected by the parent and then be worked for the best and not the worst side of the child's nature.

This way of approaching a child had never appealed to me before, but I gave it much thought and came to the conclusion that the mother was right. So we formulated some simple rules of action in regard to the boy which we have quite successfully followed so far. They were not rigid rules for rigidity cannot be applied to any child. A child's mood and atmosphere is not stable like that of a normal adult; it varies from day to day during the growing period and rules must be shifted to sanely accommodate it.

These are some of the things we have done:

Our own personal differences of opinion have always been kept out of the children's life. They understand so far as they know that father and mother agree. John cannot appeal to me over mother's head nor to her over my head. She sustains me and I sustain her. The authority is a unit. If we disagree as we naturally do at times that is settled privately. An effect of this upon John has been to convince him that if his parents did not quarrel he need not.

Like every other normal boy John has wanted to strike and use his arms and fists. I made him a punching bag but it was quite apparent he wished company in the use of that bag. Therefore, I resumed the punching-bag exercises I had not taken for years, and the mother took up several simple forms of gymnastics that could be practiced in his company. This gave him athletic companionship and the spirit to strive to emulate what we did. It also bred in him the feeling which I overheard him express one day to a boy companion:

"My pa's my pal and my ma's my chum."

We have wished him to feel that way but such a feeling cannot be put in a child's mind by talk. It must come through actions.

The mother said early in his training: "We will not say to him that he must do this and that, but we will ask him to do this and that—lead rather than command."

Some opinions of my own did not agree with this but I held my peace and tried her plan. There have been particular times when it was necessary to peremptorily order John to do things but they have been the exception. Leading him has proved a greater success than I thought it would. The average child's will, because it is unreasoning, is very strong. Sensible coaxing will do more than a drastic display of authority.

His mother also said: "I think a boy must have sensibilities, likes and dislikes, things he holds sacred and things he holds common, much as we grown-ups do. Suppose we act with due respect for John's natural emotions and try to weed out the unnatural ones?"

In the swirl of my business cares I had grown to the opinion (perhaps thinking of my office boys) that a boy was only a lusty animal. I looked at the mother a little skeptically, but being always willing to speculate, agreed to try her views. I was much surprised to discover that the boy had a set of emotions quite similar to my own, and that having respect for certain of his feelings, bred respect in him for our own.

We did not try to force on him in school the things he inherently disliked. His teachers were invited to our home, and we discussed with them the weak and the strong sides of the boy, and as parents and teacher, discovered the special aptitudes of the boy, he was encouraged to develop them, while the things his mind absolutely revolted against were dropped by degrees.

We asked him to attend church and other religious services, but we made it plain that one or both of us would always go with him and take as active a part as he did in the exercises. He was quite willing to study the Bible when he found that we would study it with him. As the Bible is an everyday book in our home, he regards it as such in his daily life.

He has a great many little confidences each day that he must make with some one. His mother receives the first batch and I get what is left when I come home at night. We treat these just as sacredly as though they came from a dear friend. What he does not wish told we do not tell, and he finds his little private opinions (of which a boy has many) jealously guarded.

Securing these confidences from him, we are able quickly to detect the petty and mean things certain to creep in and to take diplomatic steps to weed them out.

In brief this is what we have been doing with this boy who is neither the best nor brightest boy in the world, but who is very human and lovable. As far as he has gone under this course of equal companionship with his father and mother, he has shown that manliness is uppermost in his nature, and that being encouraged to be clean in all he does he finds that the easiest, most natural way to live. He is not only my son, but my friend; his mother's son and his mother's lover.—Sel.

See "OUR BEST OFFER" on editorial page.

CURRENT EVENTS

The United States has requested the Austro-Hungarian government to recall Mr. Dumba, its ambassador to this country. This action was decided upon after Ambassador Dumba had visited the State Department to explain his activity in an effort to cripple American industries by urging Austrians and Hungarians in this country to refuse to work in any factories that are producing war materials of any kind for the Allies. The activity and plans of the Ambassador were revealed through the arrest in England of an American correspondent bearing an American passport, upon whose person were found some papers which he was to give to certain Austrian officials. These papers, it is said, contained some plans and information relative to the matter of calling upon all Austrians and Hungarians to refuse to work in any factory producing war materials. When this information was communicated to the United States government it caused surprise. Mr. Dumba made a personal explanation to Secretary Lansing, justifying his course by stating that he was acting according to the instructions of his government. He further intimated that an order would be issued to all Austrians and Hungarians in America, whether naturalized or not, to cease work in any industry that is in any way helping the cause of the enemies of Austria. Germany some time ago issued a similar order but very little comment was made about it at the time. The following paragraph is taken from the message sent to the Austrian government in which are set forth the charges against the ambassador:

"By reason of the admitted purpose and intent of Mr. Dumba to conspire to cripple legitimate industries of the people of the United States and to interrupt her legitimate trade, and by reason of the flagrant violation of diplomatic propriety in employing an American citizen, protected by an American passport, as a secret bearer of official dispatches through the lines of the enemy of Austria-Hungary, the president directs us to inform your excellency that Mr. Dumba is no longer acceptable to the government of the United States as the ambassador of his imperial majesty at Washington."

Some of the German representatives here are also involved. The correspondent also had communications with him from German representatives in America. Captain Papen, military attache of Ambassador Bernstorff, has committed the most flagrant violations of diplomatic propriety and while the United States may not request his removal it is very likely that he will be assigned to other duties by his government which would cause the least embarrassment to either government.

The United States has shown a firm hand in establishing order on the Island of Haiti. Conditions on the little island became intolerable and several war vessels were dispatched to the scene of trouble, some marines landed and matters taken in hand by our government. The terms submitted to the new president and his Council for approval provided for the following as summarized in the press:

"1. A Haitian receivership of customs shall be established, under American control, which shall include an American Administrator-General of Customs and an American collector in charge of the customs-house at each port.

"2. A native Haitian rural and civic constabulary is to be established under the command of American officers.

"3. Through its customs-control the United States shall govern absolutely all expenditures of public moneys to the extent necessary to prevent speculation and safeguard the interests of the American people.

"4. Haiti shall cede on portion of her territory to any nation but the United States.

"5. All revolutionary forces are to be disarmed.

"6. The convention, or agreement, is to run for a period of ten years."

The protectorate it will be noticed largely affects the finances of the country. This is a protectorate similar to the one established in Santo Domingo which has produced good results. Most of the revolutions in Haiti were stirred up by avaricious men who sought only personal financial profit and not because they sought the civic and economic welfare of the island. The purpose of the United States is expressed as follows in the words of Secretary of State Lansing:

"We have only one purpose—that is, to help the Haitian people and prevent them from being exploited by irresponsible revolutionists. These are not properly revolutions; they are unorganized enterprises which invoke no question of principle, and they are ruining the country. While they are in progress people are starving in the streets of Port au Prince because they can not secure the supplies of food which abound in the country. Things have been going from bad to worse, and something must be done. The United States Government has no purpose of aggression and is entirely disinterested in promoting this protectorate."

President Wilson it is claimed by some won a great diplomatic victory when Germany consented to modify her submarine warfare to meet our demands. In reply to our note of July 21 on the Lusitania Germany said that "liners will not be sunk by our submarines without warning and without safety of the lives of non-combatants, provided that the liners do not try to escape or offer resistance." This statement was made soon after the sinking of the Arabic, but was decided upon, Germany says, prior to the sinking of the Arabic. The recent sinking of the Hesperian complicates matters again. At this writing Germany has not yet given an official explanation of the incident. It seems clear that Germany desires to retain the friendship of the United States and wants to avoid the severance of diplomatic relations. President Wilson on the other hand is laboring earnestly to avert a break with Germany and maintain a neutral stand despite the efforts of some who are urging warlike methods of dealing with Germany. The negotiations with England relative to interference with neutral commerce are progressing. England in a note of July 31 expressed a willingness to "make reasonable concessions to American interests." One editorial writer is of the opinion that the diplomacy of President Wilson is "gradually bringing the British Government to an acceptance of the principle that sea-control does not mean sea-dictatorship, and that the neutral merchant has some rights which must be respected by every belligerent." It is very likely that much of the goods bought from Germany and Austria by American merchants and which is paid for and now lying in warehouses in Rotterdam will be released by England and allowed to go to its destination.

Li Yuen Heng, Vice-President of China, has resigned. This resignation, it is generally believed, is to pave the way for the establishment of a monarchial government. For several years China has had a republican form of government, at least in name. For some time there have been rumors that the President is paving the way for the establishment of a monarchy.

Shall America remain American and be a separate nation, or shall it simply be a camping place in which each nationality may foster its own ideals, retain its own traditions, customs, and languages? It is only natural that each nationality coming to America should desire to preserve the language and manner of life of their homeland. For this reason no doubt we find citizens of the same country congregating together. Even in some communities schools are maintained in which the mother tongue is taught. We read that the National German-American Alliance announced its intention to organize leagues in every state "for the promotion of laws establishing the right to education in German, and safeguarding such instruction." Even more than this is planned: "The formation of classes of children outside the schools for instruction in German songs and poetry and in the language is to be undertaken at once. The collecting of material about deeds of the German pioneers and the part they have played in our history is to be systematically organized and encouraged; and German libraries are to be enlarged or founded. . . . . Our German public school teachers are to be shown how to teach history from the German point of view, and, of course, the teaching of German is to be a part of all public-school courses hereafter, as well as instruction in German history and deutsche Kultur." Both the Bohemians and Scandinavians in some parts of America are supporting schools of their own and seeking to maintain their ideals and traditions. If every nation represented in America would pursue the same course and not yield to American ideals, but insist on having their own predominate and bring with them their racial and national animosities extant in the mother country, we would soon have a second Europe and Asia in America. America is a melting pot out of which there must of necessity spring a new nation, distinct from the numerous elements that are thrown into it.

The German invasion of Russia which began the latter part of last April and has been in progress ever since is still sweeping onward. Within the last month a number of cities and strong fortresses have been captured and the Russians forced to retreat. Several times the main force of the Russian army was threatened with capture by an extensive enveloping movement by the Germans and Austrians, but by what is considered as masterly retreats escaped with their main armies and munitions of war. The failure of the Russians is generally attributed to a lack of ammunition and guns. Yet the Germans claim to have found in one fortress 1,200 cannon, 150 machine guns and incredible stores of food and ammunition. Just what is in the mind of those engaged in this most colossal military campaign in the history of the world is not definitely known. There are those who think that Germany is aiming to crush Russia, but Russia does not yet consider herself defeated, but announces that within a short time she will have 2,000,000 more men under arms and ready to assume the offensive in the spring. There are those who think Russian armies are retreating and destroying crops and everything that might be of value to the enemy in order to gain time, and to lure the enemy farther from his base and thus add to the horrors of a campaign in a barren, frigid and snow swept country this winter. Others think that Germany is going to make an effort to capture Petrograd, the Russian capital, while others are of the opinion that Odessa, the great grain port in southern Russia, is their objective. By capturing this port they would be in a position to be of greater assistance to Turkey. While great battles have been fought and the Germans and Austrians have won some notable victories, it is clear that the campaign against Russia has not yet been decided, and it is yet a question as to which side will be the ultimate victor.

The armies on the western front, in France and Belgium, seem to be marking time this summer. Local attacks and counter attacks are made in which a little territory is sometimes gained, and quite frequently lost again, but the battle line is virtually the same as it was last spring. During the last three or four weeks there have been more extensive and terrific artillery duels and some efforts made on both sides to pierce the lines of the enemy, but there has no large offensive movement been launched by either side although it has been reported several times that France and England expect to commence a "big drive" soon. On the western battle line both sides are strongly entrenched and it will cost a tremendous amount of ammunition and a great sacrifice of life for either side to make an advance and gain a decisive victory. On the southern front the Italians are reported to be making steady progress against the Austrians. Some desperate fighting has taken place on the Gallipoli peninsula in an effort to force the Dardanelles. The loss of life on both sides is said to be tremendous. The Turks feel confident that they will be able to repulse the attacks of the enemy and prevent the strait being forced. The Allies are said to be making preparations to make an attack on a larger scale than hitherto in an effort to gain their goal. To force the Dardanelles and thus give Russia an access to the seas would be of great help to her in getting supplies and would be of great value in its moral effect upon the victors.

The joint appeal of the United States and the six Latin-American countries to Mexico that she should speedily settle her difficulties has not yet brought definite results. These countries are still working together in an effort to bring about a settlement in Mexico. All the factions in Mexico except the one headed by Carranza have expressed a willingness to send delegates to a conference with these countries in an effort to adjust matters. Carranza, however, insists on being recognized and bases his claims on the fact that he has virtually gained the military supremacy in Mexico. For several weeks outlaw bands of Mexicans crossed the border into Texas and made raids. A number of Mexicans were killed in battles with our soldiers and citizens of Texas. Among them was Gen. Oroszo once a prominent figure in Mexican affairs. A number of American citizens were also slain and wounded. It was thought by some that Carranza was back of this movement thinking that possibly by stirring up serious trouble with the United States he could unite the Mexican factions under his leadership.

The sacrifice of life in modern warfare is appalling. The New York Independent compiled a list of the cost of lives of the first twelve months of fighting in Europe from official statistics and estimates of different relief organizations. According to these figures the Allies lost 1,503,000 in killed, 3,355,000 in wounded, and 1,302,000 in prisoners and missing, or a total of 6,160,000. Germany and her allies lost 905,000 in killed, 1,800,000 in wounded, and 500,000 in prisoners and missing, or a total of 3,205,000. A large number of the wounded again return to the ranks. The cost of the first year of the war is variously estimated from $15,000,000,000 to $20,000,000,000. England is now spending about $15,000,000 a day on the war, so is France, while the other powers are spending immense sums. The cost of the war in the destruction of property, life, commerce and industry can hardly be calculated. An awful toll exacted by Greed and Selfishness!

German Zeppelins are making repeated raids on London. The censorship is so strict that the actual results of these raids are not known. During the night of September 8 a raid was made in which it is reported that twenty persons were killed and more than eighty wounded. The property damage is not given, although the Germans claim that the damage was considerable. From the meagre dispatches received, and the nature of their contents it is generally inferred that this recent attack was upon the heart of the city and that considerable damage was done. The huge airships time their departure from their base so as to reach London late at night. These attacks are frequent and the city of London is taking every precaution possible to baffle the enemy and repulse the attacks.

The trans-Atlantic liner, Hesperian, was fatally crippled on the evening of September 4, by what is generally believed to

(Concluded on page 319)

MISCELLANEOUS

REVOLT OF YOUNG MORMONISM

A crisis from within is said to be facing the Mormon Church. The knocking heard at the door is made by the hands of the youth of Mormonism, but instead of coming as usurpers they come as questioners and judges. We are told by Prof. Edgar James Banks that at the last commencement of the University of Utah, a Mormon student, chosen to represent his class upon the graduation platform, spoke on the subject of "Needed Reform." "He attacked the conservatism of the State and the Mormon attitude toward things in general." The regents are said to have gasped, and to have realized that "the old order of things had passed away, and that at last freedom of thought had entered the Mormon world." The faith of the younger element is shaken, so the writer explains, by the discovery that one of the sacred books is spurious. The knowledge of this fact was unwittingly revealed by the elders themselves in giving to Bishop Spalding, of Utah, copies of the "Book of Abraham" to be inspected by Egyptian scholars. This book, according to the words of its preface, claims to be a translation by Joseph Smith "of some ancient records that have fallen into our hands from the catacombs of Egypt; the writings of Abraham while he was in Egypt, called the Book of Abraham, written down by his own hand upon papyrus." In "The Christian Herald" (New York), Professor Banks, who is himself an archeologist, and has explored and studied the ancient remains of the East, writes:

"Accompanying 'The Book of Abraham' are several illustrations of the Egyptian documents which Smith pretended to have translated, and which he claims were written by Abraham. They are genuine ancient Egyptian documents, as any scholar familiar with the Egyptian characters may see at a glance. Smith seems to have obtained the documents from a sea captain. The hieroglyphic inscription is very short, but Smith's translation of it covers thirty pages of printed matter. At the time Smith's translation was made no man could prove that it was not correct, for the hieroglyphs could not then be read; but now they are as easily read by scholare as the page of an English book.

"Some two years ago Bishop Spalding, of Utah, persuaded the Mormon leaders that it would be well if Egyptian scholars might be permitted to see the inscriptions, the supposed translation of which is the 'Book of Abraham.' The leaders of the Mormons, convinced beyond a doubt that Smith's inspired translation was correct, willingly supplied Bishop Spalding with copies of them, and these copies were submitted to several Egyptian scholars for translation. It seemed to the Mormons that the scholars must verify Smith's translation, and thus the world would be convinced of the truth of the book, and all mankind would turn to Mormonism.

"But the Mormon elders made a fatal mistake. A glance at the inscriptions convinced the scholars that Smith's translation was purely imaginary. The inscriptions are not upon papyrus, but upon small clay objects, which the ancient Egyptians placed as cushions beneath the heads of the mummies. They make no mention of Abraham in Egypt; they are merely short prayers to the Egyptian sun-god. These clay cushions are among the most common of Egyptian antiquities; they may be seen in nearly every museum, or purchased in Cairo by any traveler for a trifling sum. So, instead of verifying Smith's translation, the scholars presented to the world scientific and absolute proof that Joseph Smith was not inspired to translate the inscriptions, that his alleged translation was purely imaginary, and that the 'Book of Abraham' was not a translation of the inscriptions at all."

The knowledge of such facts is working like leaven, we read, in the minds of young Mormonism. The Board of Regents of the University of Utah, avers Professor Banks, is "predominatingly Mormon," and is "making desperate efforts to check the growth of progress."

"Alarmed at the progressive spirit which was creeping into the university, the first step taken by the Board of Regents to combat it was to expel four of the Gentile professors, and to demote two others who seemed to be most responsible for this new freedom of thought. They are men whose names would be a credit to the list of the faculty of any university, and their colleagues were amazed at their expulsion. The faculty of a university is the best judge of the value of its members, and has the interests of the institution at heart far more than a board of regents, composed chiefly of politicians and capitalists, and the faculty requested the Board of Regents to explain why the professors had been expelled. The board flatly refused to give an explanation. A committee, consisting chiefly of the alumni of the university, was then appointed by the faculty to investigate the matter. The board refused to recognize the committee or to permit an investigation, asserting that they had not lost confidence in their own judgment and integrity, and that the board must establish its supremacy at whatever cost.

"Then fourteen of the professors of the faculty resigned. Among them were some of the oldest and most valuable men. The sympathy of the students was entirely with the faculty. They rebelled, and they, too, demanded an explanation as to why their instructors had been dismissed. At first their demands were ignored; but they were so persistent that the Board of Regents was compelled to issue a public statement to quiet the students. In it a cause for the dismissal of the professors is given, but it is not the real cause. It is as weak a statement as any one would care to see, and the students openly ridiculed it. The statement lies before me as I write. President Kingsbury, speaking for the regents, makes the following excuses for dismissing the professors:

"'I am convinced that Dr. Knowlton has worked against the administration of the university. Dr. Knowlton has also spoken very disrespectfully of the Board of Regents.

"'I am convinced that Professor Wise has spoken in a depreciatory way about the university before his classes, and that he has also spoken in a very uncomplimentary way about the administration.'"

The Board of Regents, it is alleged, are attempting to replace the fourteen professors who have resigned with Mormons of the old type and "thus to check the growth of the freedom of thought." But—

"The regents, however, maintain that neither politics nor religion has ever influenced them in any way in making appointments to the faculty. The claim is absurd, and in making it the regents deceive none but themselves. The one open fact, which any one may clearly see, is that the University of Utah has outgrown Mormonism, and the regents are making a great final effort, regardless of principle or cost, to retain it for their Church.

"Lately I have been delivering a series of lectures under the auspices of one of the departments of the University of Utah. None of the conservative Mormons attended the lectures, but the more liberal men were present. At the close of one of the lectures a bright Mormon student accompanied me to the club where I was stopping. He asked about Joseph Smith's translation of the Egyptian inscriptions, for he remembered the discussion of two years ago. He is now a Mormon only in name. A Mormon gentleman, as cultured a man as I have ever met, and whose

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father and mother were among the followers of Brigham Young, showed me about the Temple grounds. He was ashamed of his religion. He blushed whenever reference was made to it. When I asked him about the sources of the sacred Mormon books, he answered, 'I do not know,' and turned away his head. And he represents the younger generation of Mormons."

Another instance is given of perils attacking the authenticity of that book of faith whose writings are said to be inscribed on leaves of gold:

"Some time ago, the State of Utah appropriated a sum of money to promote the study of American archeology. A museum was established at the university, and at the head of it was placed one of the foremost scholars in the field of American archeology, a man of rare culture and attainments, one of the gentlest and greatest men I have ever met. At first the regents were enthusiastic in their support of the museum, for they believed that the research work among the caves and mounds and cliff-dwellings of the early Indians would yield proof that the 'Book of Mormon' was a real history of the American Indians, and that the Indians are one of the lost tribes of Israel, as the 'Book of Mormon' represents them to be. But when it was shown that the 'Book of Abraham' was merely an imaginary translation of Egyptian hieroglyphs, they realized that investigation in the field of American archeology would surely prove that the 'Book of Mormon' had an equally questionable origin. Then they lost interest in the museum, and now they even regret that there is a museum."—Literary Digest.

See "OUR BEST OFFER" on editorial page.

MISSOURI AND KANSAS

Missouri and Kansas are next door neighbors. Missouri has saloons, while Kansas has been without saloons for thirty years. Missouri has a population of 3,300,000; Kansas about half that number. Missouri's total assessed property is $1,650,000,000. In Kansas the assessed property is $2,750,000,000. Missouri has a number of cities of more than five thousand inhabitants without paved streets. There is not a city in Kansas of more than fifteen hundred which does not have paved streets and an electric light plant. A few years ago, during the panic, Missouri did not send a dollar to the eastern banks, while Kansas sent $50,000,000. There is one motor car in Missouri for every one hundred farmers, and one for every five in Kansas. Missouri pays for labor an average of a little less than $8 a week. Kansas pays an average of $14 a week. Proportionately Kansas pays twice as much for education as Missouri. In the last twenty years Missouri spent $1,600,000,000 for liquor. During the same period Kansas spent $50,000,000.

These figures were prepared by the Hon. C. W. Trickett, special attorney-general for the state of Kansas.—Sel.

IT COULDN'T BE DONE—SO HE DID IT

Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That "Maybe it couldn't," but he would be one
Who wouldn't say so till he tried.

So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "O, you'll never do that;
At least, no one ever has done it."
But he rook off his coat, and he took off his hat,
And the first thing we knew he'd begun it;

With the lift of his chin, and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it can not be done;
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that wait to assail you

But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

—Selected.

CURRENT EVENTS

(Continued from page 317)

have been a German torpedo. This liner was enroute from Liverpool to Montreal with about 650 persons on board. Without warning the explosion occurred. More than twenty lives were lost. The ship remained afloat until the next morning when it sank near the scene of the explosion. 3,545 sacks of neutral mail went down with the liner.

About 5,000 Italian reservists are returning to Italy each week to enter the war. This exodus of Italians has reached such proportions, it is said, as to cause great shifts in the Eastern labor market. This and the higher wages paid in ammunition factories is taking thousands of Italians from the railroads. Hundreds are to be found in line at the Italian consulate in New York city for their sailing tickets.

Investigation has shown that thirteen families own one-fifteenth of the assessed land in the borough of Manhattan, a part of New York city. There are 560,000 families in Manhattan and the assessed valuation of the property held by these thirteen families is over $205,000,000. These thirteen families are said to also own considerable real estate in the other boroughs of the city.

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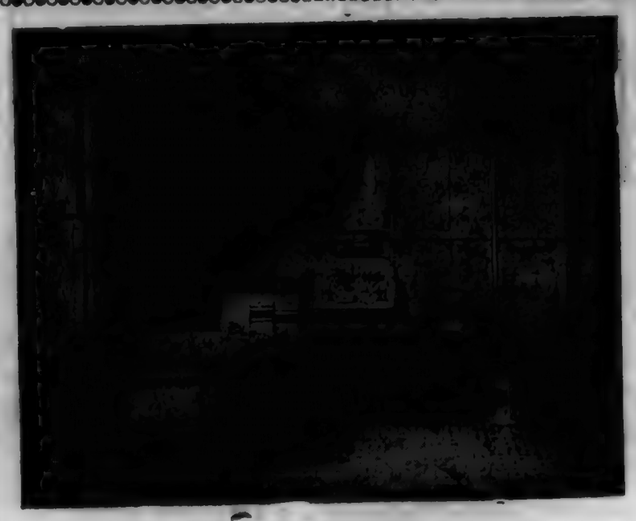

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Christ is tempted. He beginneth to preach. **ST. MATTHEW, 4, 5.**

13 ¶ Then cometh Jē'sus [r] from Găl'i-lee to Jôr'dan unto John, to be baptized of him.
14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.
16 And [t] Jē'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw [u] the

A. D. 26.

CHAP. 3.
[r] ch. 2. 22.
[s] Dan. 9. 24.
[t] Mark 1. 10.
[u] Isa. 11. 2. Luke 3. 22. John 1. 32.
[v] John 12. 28.
[w] Ps. 2. 7. Isa. 42. 1. Luke 9. 35.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by [v] Ē-sā'ias the prophet, saying,
15 The [w] land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;
16 The [x] people which sat in darkness saw great light; and to them which sat in the region and shadow

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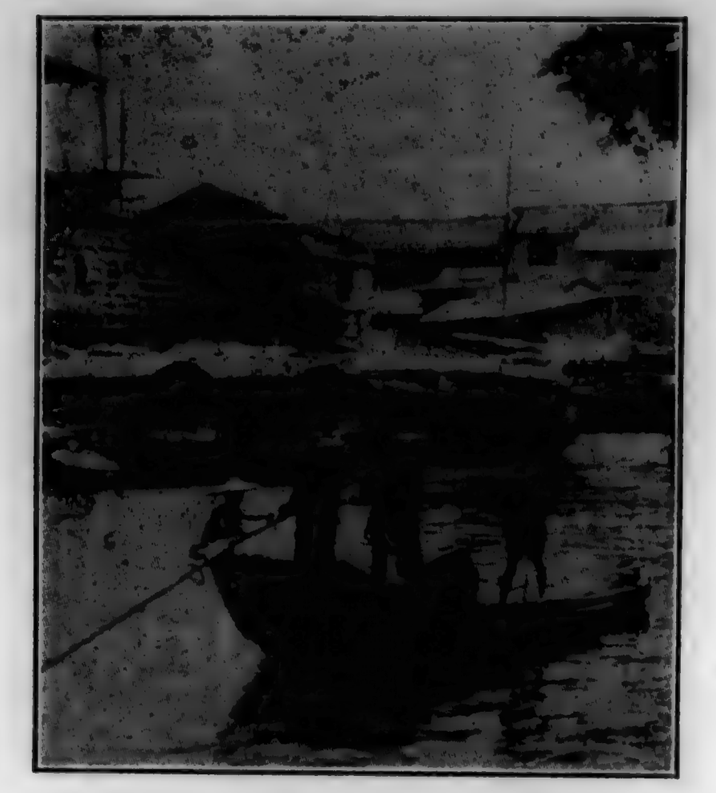

A Typical Chinese River Scene

(See page 337)

SELECT READING

THANKSGVING DAY BACK HOME

There are places all about us
  Where pleasure may be had;
And plenty of good people,
  To help us to be glad;
But speaking of enjoyment,
  There's nothing to compare
With an invite to the old home,
  As Thanksgiving Day draws near.

Can you hear the hearty welcome,
  As the greetings pass around;
The "Glad to see you, children,"
  And "Glad you all came home?"
Makes the heart grow youthful!
  Feels like the days of yore;—
Like when we all were children;
  And memory lives it o'er.

If turkey was expensive,
  And beef "way up in air,"
Then mother would bake chicken,
  Like that of what you hear.
With dressing of brown gravy!
  And potato light as air!
And cranberry sauce! And dressing!
  And pumpkin pie! Do you hear?

Then, when the feast was ready,
  And seated was the crowd,
In quietness all waited,
  With heads in reverence bowed,
While father voiced God's mercies
  To Him and His alway,
Through His abundant goodness,
  To this Thanksgiving Day.

What cared we though home
  Was small, or mansion fair!
The fellowship of home ties
  With naught else could compare.
This taught us to be thankful—
  And not forget to give
The gratitude of loving hearts
  To God, while here we live.

"Going home to spend Thanksgiving"
  For us, will soon be o'er;
And the invite will be changed,
  To the home on other shore.
Then we, as hosts, must welcome
  Our children, as they come,
To spend with us like seasons,
  Around our own hearthstone.

O yes, there's joy in living
  And having things complete;
Where everything is "modern,"
  And clearly "up to date."
But give us back the home life,
  Our fathers loved so dear,
And the good, old-fashioned welcome
  As they said, "Glad you're here!"

—Charles Pickford.

"The premier of Newfoundland announced on April 22 that he will introduce to the legislature a bill providing for submitting to the people next November the question of prohibition."

SOME FACTS ABOUT CRIME

Crimes against the person, such as assault and homicide, are more frequent in warm climates than in cold, and crimes against property are relatively more frequent in cold climates. Crimes against the person are more frequent in the summer, and those against property more frequent in the winter. The devil of irritability is abroad in the summer time, and the devil of hunger in the winter time.

Out of every six criminals, five are male. Take the male criminals, and the vast majority of them are unmarried or divorced. Having no ballast, they are tossed about by every wind of passion.

Crime begets crime. The ranks are recruited from the lower classes and from the thickly settled wards in the great cities. Here are the dark alleys and the glaring contrasts of very rich and very poor. Here is the hard struggle for bread, and here even charity fosters crime. Indiscriminate giving to street beggars is an invitation for more to join them. An Italian was arrested in a city for vagrancy. Investigation showed that he had put out the eyes of two of his children that they might excite the sympathy of the unthinking.

Poor countries are not found to be relatively the most criminal. But when the introduction of machinery decreases the demand for hand labor, crimes against property are found to increase. At these times there is fostered a feeling that those deprived of the fruit of their own hands are receiving injustice and they strike rebellious blows. Those who from street corners and press are teaching that it is impossible for an honest policy to amass a large fortune are master tutors in the school of crime.

About sixty per cent. of our American criminals are unskilled laborers. This is added argument for two ideas that are now growing upon the minds and hearts of our peoplie. It would cry aloud for compulsory education and would make an increasing share of that education industrial.

Bribery and corruption in politics tend to dull the conscience to crime. When legislators and city councils are bought and the institutions of justice are made to thwart the interests they were organized to conserve, the vicious are made to boil, and their lust can know no bounds.

Association and suggestion are two mighty influences in the factory whose raw material is the boy, and whose finished product is the criminal man. Gangs of boys are led by hardened men. Yellow newspapers and sensational dailies, flaunting crime in bold headlines, pour into hungry soil their seed for a harvest black with blood and tears. The reports of the prize fight find echo in every alley and back yard: The stories of lynchings and horrors make bullies and brutalize those who are eager to become their victims.

The ratio of criminals among our foreign population is very large. This condition finds its exaggeration in the isolation of the negro in our midst. He lacks skill and his services are not in demand. He hates work and falls into crime easily.

Crime cannot be cured by crime. Brutality begets brutality and in a large measure mob law annuls all law. Those naturally weak are to be taught less by precept than by example. Those who from the upper classes join in with lynching parties are opening the door for crime and violence.

Intemperance is a serious cause of crime. Alcohol disturbs the normal action of the brain and weakens the will. It unbridles anger and lust. This thirst leads men to saloon association where the conversation is anti-social. Here is the assembly of gamblers, thieves and prostitutes, all laying nefarious plots and waiting to sell their votes for boodle. Crime, pauperism, and drunkenness go hand in hand, leaving behind shattered altars and broken hearts where once were love and home.—Sel.

HELPING HAND

C. Hutt

The hand that shakes a smile on you,
  Shakes with a hand sublime;
The hand that shakes a frown on you,
  Is a hand I would decline.

The hand that reaches out with love,
  Is on a mission grand;
It shows to others what we are,
  And where we take a stand.

The hand that lifts a lonely one,
  Brings love and life and hope
To weary ones, to saddened ones,
  And gives them strength to cope.

Let each one with a helping hand
  Be a help, a staff, a rod;
And may we think of Him above,
  Our loving, helping God.

Massillon, O.

New York City's bonded debt is now $1,307,020,221, over $200,000,000 greater than the national debt.

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CHARACTER STUDIES FROM LITERATURE

III The Prisoner of Chillon

J. W. Shank

During the middle ages life imprisonment for the most trifling accusations and under the hardest of conditions was of frequent occurrence. Very seldom did the victim live to tell the story of his terrible suffering, but occasionally a man of unusual vitality would survive in spite of the physical and mental torture to which he was subjected.

Byron, the English poet, who spent most of his literary life in foreign lands, was deeply affected by any forms of human suffering observed in his travels. Once he visited Chillon, an ancient castle, where he saw the deep underground dungeons. Thus he describes it:

"There are seven pillars of Gothic mould,
In Chillon's dungeons deep and old;
There are seven columns, massy and gray,
Dim with a dull imprisoned ray,
A sunbeam which hath lost its way,
And through the crevice and the cleft
Of the thick wall is fallen and left."

The story of this prisoner was told to Byron and partly from fact but partly from imagination the poet gives the story of the old prisoner in poetic form. He aims to portray the character of this man as it was affected by years of suffering. He lets the old man tell his own story.

"My hair is gray, but not with years;
Nor grew it white
In a single night,
As men's have grown with sudden fears;
My limbs are bowed though not with toil,
But rusted with a vile repose,
For they have been a dungeon's spoil,

. . . . . .

But this was for my father's faith
I suffered chains and courted death:

. . . . . .

For years—I cannot count them o'er;
I lost their long and heavy score
When my last brother drooped and died,
And I lay living by his side.
They chained us to a column stone,
And we were three—yet each alone;
We could not move a single pace,
We could not see each other's face."

In such characteristic language the old man tells about the kind of life he and his brothers were used to before their imprisonment—a wild free life in the mountains, in touch with the very heart of Nature. Then he indicates the difference in his two brothers, the one being "strong in frame, and of a mood which against the world in war had stood, and perished in the foremost rank with joy—but not in chains to pine;" the younger being beautiful as day, and "in his natural spirit gay, with tears for naught but others' ills." He then relates how the elder died early because the bondage was so unendurable to his wild nature and then that the younger lingered long in weakness but slowly wasting away. The old man's own words at this point are indeed pathetic:

"He faded, and so calm and meek,
So softly worn, so sweetly weak,
So tearless, yet so tender—kind,
And grieved for those he left behind;

. . . . . .

And not a word of murmur—not
A groan o'er his untimely lot!

. . . . . .

And then the sighs he would suppress
Of fainting nature's feebleness,
More slowly drawn, grew less and less.
I listened, but I could not hear—
I called, for I was wild with fear;
I knew 'twas hopeless, but my dread
Would not be thus admonished;
I called, and thought I heard a sound—
I burst my chain with one strong bound,
And rushed to him."

Then the old man describes his feelings after he realizes that the youngest brother has died. He seemed to lose his power of thought, his mind becoming a blank. He no longer took account of time; he could not die; he had no hope; he seemed only to be groping in a tomb. He had no memory of how long this condition lasted. It was the song of a bird outside the prison that caused the awakening again to reason. The keepers of the prison had grown kind allowing him to have the freedom of the dungeon. He could walk around within, always avoiding the graves of his two brothers, but never thinking of trying to escape. Finally a strange desire to get one glimpse of the outside world came to him. He made a footing in the wall and climbed up to a small window through whose bars he could see "The mountains and their thousand years of snow—their wide long lake below and the blue Rhine in fullest flow—heard the torrents leap and gush—saw the white-walled distant town, and whiter sails go skimming down —a small green isle—scarce broader than the dungeon floor—in it three tall trees, and o'er it blew the mountain breeze."
He then describes his descent to the dungeon floor and the feeling of depression which comes after the view of the outside world. However, the old life in the prison had become natural to him. He simply lived on taking no note of time or anything else. Finally, men came to free him and thus he describes the experience:

"I asked not why, I recked not where;
It was at length the same to me,
Fettered or to fetterless be,
I learned to love despair.
And thus, when they appeared at last,
These heavy walls to me had grown
A hermitage—and all my own!
And half I felt as they were come
To tear me from a second home:
With spiders I had friendship made,
And watched them in their sullen trade,
Had seen the mice by moonlight play,
And why should I feel less than they?

. . . . . .

In quiet we had learned to dwell—
My very chains and I grew friends,
So much a long communion tends
To make us what we are—even I
Regained my freedom with a sigh.'

In telling this story Byron has shown a subtle knowledge of human phychology. The early endurance of the prisoner was due to the fact that he had settled his heart to endure for the sake of his younger brother. His later endurance was made possible by a loss of mental balance or by a condition of mental apathy. His restoration to his old intelligence was made possible by the impression that crept in from the outside world, the bird's song, the sight of the trees, mountains and waters. His suffering had continued so long that it became to him as pleasure.

No other English poet has shown in his writings so much of the spirit of freedom as Byron. This poem strongly contrasts the life of freedom with that of bondage. Byron's sympathy with one like the old prisoner was strong and sincere. His own character was more like that of the elder brother who could not live under bondage. It should not be imagined that this story is beyond the point of possibility. Many such cases of torture and endurance are on record. This is a notable example of the kind of endurance that is possible among human beings. The thing that makes this most beautiful is that it was a torture endured for the sake of religious faith.

La Junta, Colo.

EDITORIALS

A FALSE PHILOSOPHY:—It is no small matter that those who have been teaching that there shall yet be war between the great world powers have been found to be in the right. The Bible, they claim, is clear and explicit in its teaching that nations will engage in carnal warfare throughout the present dispensation regardless of the possible future progress and achievements of our present civilization. They have no faith in the modern peace movements, not because they do not desire and long for a state of universal peace, but because they find no grounds in Scripture for their ultimate success.

The voice of the man-made-universal-peace advocates has been considerably silenced and their activities materially lessened within the last fifteen months. Their beautiful aircastle was suddenly ruthlessly shattered, leaving them dumbfounded. Just prior to the outbreak of the present war they were loud in their acclamations that we were on the very threshold of universal peace. One of their leading advocates, we are told, was touring Europe lecturing on this fascinating subject and showing the Europeans how that wars are no longer possible. Before he could complete his tour he was compelled to flee to escape the storm of war which so suddenly broke and is now so fiercely raging there.

No modern thinker, these peace advocates argued, can be blind to the tremendous civilizing forces that are surely making for universal peace and that will compel civilized nations to resort to arbitration for the settlement of their differences. Diplomacy is to replace the sword. To prove this assertion they pointed to the numerous peace treaties that were enacted, the increasing number of difficulties settled by arbitration and the work of the numerous peace congresses. An appeal to reason in a national crisis would surely be sufficient to curb the passions of men; the economic loss, the disruption of commerce and the destruction and disorganization of industry as the result of war would be a sufficient incentive for statesmen to avert war; the laboring man, upon whom falls the burden and brunt of war the most heavily, would no longer respond to the martial call of his Government, they argued. Men followed this line of reasoning and found comfort therein in face of the fact that at the same time the nations of Europe were making feverish preparations for war. While these prophets were relegating war into oblivion the general conviction prevailed among those conversant with European politics that an European conflict was inevitable. With one breath some of these prophets declared war to be a thing of the past, and with the next breath that an European war could not be avoided. Oh the consistency of unaided human reason!

He who did not support and laud these numerous peace movements was considered out of date, a pessimist, not worthy of a hearing because too much out of joint with modern thought, and one to be left by the wayside by the onward and ever upward progress of our glorious, twentieth century, Christian civilization.

It is extremely difficult for a man to discard a philosophy he has so carefully wrought out and which, if realized, would be in accord with human progress and of great blessing to humanity. It is hard for those who place their faith in human progress and build their hopes upon human goodness to bring to fruition their theory. It requires a rude and cruel shock to awaken some of this class to a realization of the fact that their hopes are not based upon a solid foundation. The sudden opening of the European war, the ferocity of the struggle, the vitriolic hatreds manifested, and which are fostered and nurtured by statesmen and leaders of thought on both sides, and all the other numerous evidences of the total depravity of unregenerated civilized man has been a cruel blow to the man-made-peace prophets.

Some of these advocates have reconstructed their philosophy of life, others are making some modifications, while still others are tenaciously clinging to their philosophy professing to find comfort in the thought that surely this will be the last war between civilized nations. To arrive at this conclusion they reason something like this: In this war man will see its awfulness so that in the future the memory of its horrors will be sufficient to prevent war, and that consequently while this war is an evil it nevertheless is a necessary step in the upward march of civilization—the price we have to pay for the advancement of culture and refinement; or the present war will so exhaust the nations that a future war is impossible. If the horrors of the wars of history of which we have record, have not been sufficient to prevent the present conflict where can we find a premise from which we can logically conclude that the present war will produce this effect? Exhaustion may bring temporary but not permanent peace. A member of one of the Governments of the warring nations recently said that his government is already making provision for the next war. This is but the attempt of unaided human reason, that believes in the inherent goodness and self-sufficiency of humanity, to bolster up an impracticable philosophy that has no foundation in the facts of history nor Divine revelation. Men in the exaltation of their own wisdom refuse to accept God's revelation of the character of unregenerate humanity—utterly depraved and on the down grade—and refuse to accept the wisdom of God, are consequently blinded to the purposes of God for the nations.

It is gratifying to note that at least some of these peace prophets are seeing the futility of man-made-peace. Others have not yet discarded their pet theory but have been made to realize that modern civilization and culture have not yet attained the high level they had supposed. Lyman Abbot.

a prominent peace advocate, in a recent address before the Navy League said:

"I am sorry to say that recent events have shown myself and a great many others that the era of the appeal to reason is a great deal further off than we thought. I thought that the time was near when an appeal to reason in controversies between nations would be sufficient. I thought that national consciences would be sufficient to settle all questions and that we would have a world supreme court. But the era of peace is further off than we thought."

We do not believe that man-made-universal-peace will ever become a reality in this sinful world. So long as man is at enmity with the Creator so long will he be at enmity with his fellowman, and consequently man-made-universal-peace for this earth, which "lieth in wickedness," can never become a reality. Peace without the Peace-Giver is impossible. It is the believer's duty to work in line with God's revealed will, to work with the Spirit that the peace of God may possess the souls of individuals, and not give his time and energy to world movements that are concerned chiefly with temporal ends, which seek to save a world system already doomed to destruction. The believer's highest duty is to seek to save from this system such as he can by bringing them the Gospel of Christ, and not try to save the system upon which God has already passed judgment.

THANKSGIVING:—Another Thanksgiving season is upon us. On Thanksgiving Day we are supposed to take time to count the material blessings we as a nation and as individuals have received from God's bountiful hand. That our nation has been prospered materially more than many others every one will admit. The various crops have been bountiful, some of them record breakers. May it be that because America responded liberally to the call of need in Europe during the past year that God has so bountifully blessed us with good harvests, more than we need, intending that we should be still more generous in giving of our great abundance for the relief of a still greater need in Europe this year? When there is such an appalling need and suffering in the war stricken countries of Europe it is evident that God has not given us this large harvest to consume ourselves. We believe that the bitter and desolate wail of the millions of widows and orphans has reached His ears and that He is making provisions for them. God grant that America may not fail Him in His purpose. "The Lord loveth a cheerful giver."

When we compare the peace and prosperity of the United States with that of many other countries we have abundant reason to be truly thankful. We are at peace with all the nations, even though it may have been somewhat difficult during the past year to live peaceably with all of them, nevertheless the Ship of State has been so piloted as to escape the threatening and dangerous rocks of carnal warfare. So long as the present war continues there are dangers to be faced. That these may be safely passed those at the helm of the Ship of State need the prayers of all God-fearing people. We are grateful for a President who loves peace and who has a resolute purpose to avoid becoming embroiled in the conflagration now raging in Europe. God grant that he may be enabled to spare this country the horrors of war!

Let us take time to count our many blessings, thank God for the many bounties and cheerfully share with others less fortunate than we. The needs across the waters where so many countries have been ravaged by the demon War will be greater than a year ago. May America freely and cheerfully open her storehouse and give bountifully and generously for the relief of the suffering ones— the innocent and helpless victims of the war!

DR. MONTESSORI:—Several years ago an Italian lady educator, Dr. Montessori, while in America created considerable interest in her system of child education. Her theories were discussed pro and con by educators in the classroom and in the press. After considerable effort we have succeeded in securing an article setting forth the principles and methods of Dr. Montessori. The first part of this article appears in the Educational department of this number. Teachers and mothers of small children will read this article with interest as it contains many suggestions that may be of help in dealing with their little charges. Possibly we may not all agree with Dr. Montessori in every point nevertheless we may profit by some of the suggestions and secure considerable food for thought. We solicit an extensive and careful reading of this article.

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CHRISTIAN LIFE

LEADERSHIP IN SINGING

A. S. Ebersole

In the article, "The place of Song in Public Worship," which appeared in the last number of the Christian Monitor, I tried to show the importance of maintaining a high standard of congregational singing in our religious services. I stated that at least five things can and ought to be accomplished through this agency. I also stated four reasons for our own present standard of singing among our congregations generally. The last of these was the lack of efficient leadership. This in many ways I consider our most urgent present need. While the congregation must be held responsible in part at least, for the realization of the aim of their singing, the success or failure of it **finally** depends almost if not entirely upon the chorister. In most cases our ministers and other leaders of religious meetings seem too willing to disavow any obligations whatever to the musical part of their service, so that it has come to the point where the chorister must stand alone as the leader of the thought and the feeling of the people in singing as does the minister in preaching.

What then should be the qualifications of a chorister, and what methods may be employ to bring about the desired results?

QUALIFICATIONS

First, he should be a Christian. It is true that any good man having the respect and confidence of the people can in part be a successful chorister, but if he is to accomplish his mission fully he must be much more than simply a good man, or a good singing school teacher, he must be "a devout and spiritual man." Some one has well said that the people will not likely go further than they are led. And if the chorister is a mere singing school master, teaching his people the tunes and insisting on their singing them from a purely mechanical point of view as regards time, etc., there will be very little devoutness or spirituality in the service. The importance of musical technic must not be minimized, but in hymn singing let it serve its real purpose—an aid to a more perfect expression of religious thought and feeling.

Second, the chorister should possess the art of leadership. To lead in congregational singing is not so easy as many people imagine. It is certainly more than to simply stand up before the congregation and give the correct pitch and sing the tune with them. "The proper relations must be established between the leader and the congregation before the best results can be reached. The instinct for organization in an assembly of people is a mighty one. If the proper leader appears they rally about him with gladness and sing with enthusiasm; if the leader appointed is a failure, they become demoralized. Once the congregation feels that the leader is himself uncertain as to the tune, that he has no definite conception of its spirit, rhythm, or tempo, that he has not the master fulness which compels their cheerful obedience, the best results are already impossible. If, on the other hand, the leader by his known character and ability, or by his manner and spirit before the congregation has won the confidence and good will of the people, so that they will cheerfully yield to his direction, the battle is half won. To establish this relation, the precentor (chorister) must have resolution and courage. He must have his work well in hand, know exactly what he wishes to accomplish and how to accomplish it. He must have the magnetism that attracts and controls."—Lorenz.

Third, he must know his music. I do not mean here that he must know all the technical points in music and be able to sing any tune at sight. There are numerous choristers who know comparatively little about the technical part of music, and yet they are good leaders. It is essential that a chorister should know the rudiments of music and be able to sing hymn tunes with little difficulty. But I mean more especially that he should know his hymnal, or song book so well that he can readily turn to suitable selections for every occasion.

Fourth, he should know what selections are appropriate for each individual circumstance. Finally, to obtain the best possible results a chorister must possess a positive appreciation of the purpose and the power of song. Without this appreciation he will accomplish very little even though he has a good musical education, technically speaking, and is a devout Christian.

METHODS

The first question that usually confronts the chorister who takes his office seriously is, What shall I select? This question is not easily answered directly, but at least a few guiding principles can be given. He should always acquaint himself with the nature of the service in which he is to sing early enough to enable him to make suggestive selections before the service begins. He should know his audience. He sould seek from the start to establish the proper mood. Music is atmospheric, and so the chorister should make such selections that will tend to create an atmosphere of worship, of prayer, of praise and thanksgiving, or of loving service, as the case may require. He should aim at unity in the service. The song is a co-ordinate part of every service in which it is properly used and should therefore be presented in such way that it will make its largest possible contribution. Songs should be selected with **similar** rather than the **precise** theme of the sermon, or of the subject for general discussion, especially so in the opening exercises. The aim should be to establish the proper mood, as stated above, rather than to discuss the text directly in song. For instance, if the subject to be discussed is Faith. Let the songs be such that will call attention to the greatness and goodness of God—what He has done for His people and how His words, His promises are always sure; anything that will create a receptive attitude for the one truth of the hour. And after the discussion, select something that will "clinch" the subject, rather than tend to a further discussion of it.

Care should be taken to select such songs that the people can and will sing. The chorister must keep constantly in mind that he has the average singer to provide for. Some tunes are too difficult for congregational singing, unless special drill is given, and the place for this is not in time of worship. He should aim to encourage rather than to discourage the individual singer. It may not be out of place to sing particular songs quite occasionally simply because they are favorites of some members of the congregation.

When selecting several songs to be sung in succession it is very essential that "keys" of feeling be recognized. Let each song follow the preceding one logically. In other words, see that the mood of the second number does not diametrically oppose that of the first, etc. On the other hand let it be the means of more firmly establishing that mood, or if a change is desired, let it be of a nature that all can follow easily and naturally. Numerous illustrations could be given here, but space does not permit.

Having made the desired selections the second question naturally follows: How can this song be made most effective here and now? In making the particular selections he has taken into consideration the nature of the service and the needs of his audience. This is essential. The next essential thing is that he be "full of the song" himself. He cannot possibly help, much less lead his people to feel the message in the song for them, until it has first gripped his very soul. But now that he has caught the spirit let it be his sole aim to express it to the audience in such a way that a hearty, spontaneous response will be the immediate result. Assured that they have caught the spirit, let him seek by all means to establish it, to make the impression a lasting one. This is most easily done by really **leading** in **all** the stanzas as in the first. It is quite a common thing to find the audience "dragging" or singing more carelessly after the first or second stanza, and here is where many choristers fail. Instead of insisting upon the same general style as that in which the first part of the song was sung, they gradually fall in line with the general tendency to lower the tempo and to sing less spontaneously, or less enthusiastically. I do not mean to say here that the chorister should insist upon fast singing. This is as often wrong and positively harmful as is slow singing. The essential thing is to know the tempo, the rate of speed, that will best express the thought of the song, and having given this tempo, he should insist upon **constant** singing. In this instance, however, let him be careful not to become over enthusiastic. No leader can hope to be able to control an audience who has lost control of himself. Some choristers are given to over demonstrativeness. They become too "fussy" in their effort to get results. It is perhaps needless to say that this invariably attracts the attention of the audience, but does not help the song devotionally, and in most cases the attention is drawn to the hard work the chorister is making of his job, and not to any phase of the song whatever. It is better to use extravagant motions of any sort very sparingly. A calm positiveness will bring the desired results much quicker and the effect will be much more lasting. A few words of comment on the song, and the spirit in which it should be sung will often prove a help. But, here again care must be taken that the comment is such that will really help. Too much talk, here as elsewhere, is positively harmful; and scolding the people for faulty singing should be left to some one other than the chorister.

In connection with the problem of effect, such further questions as the following are often asked: Is it necessary that the chorister stand while leading in singing? Is it a good thing to give the key audibly? Is beating time essential to good singing? Is it right to omit some of the stanzas of a song? Etc. Answering briefly, I should say that where the audience is small good results are often obtained with the chorister seated, but in large congregations it is much better to have him stand, facing the people. Since we do not have an instrument to play the usual prelude to the songs, it may be in order to give the key note audibly so that all can join in the singing from the very start, but this is so easily over-done that the practice is more often a hindrance than a help. Beating time all through the ordinary church song is useless, and in most cases it detracts from the good effect of the song. It may be used to advantage occasionally in securing unity where that is wanting, but beyond this point it is out of place. The message of many songs is quite complete, so far as its use in a particular service is concerned, without the use of all the stanzas given. Any part, therefore, may be omitted that does not mar the message of the song to the people who sing it.

Much more could be said on this subject of leadership, but the above are at least among the most essential elements in the work of a chorister. There are some questions involved in his work that cannot be answered by theoretical discussion. What I have given here is intended to be suggestive. I trust the suggestions may be helpful. Each chorister must learn through experience and the use of his own judgment, just what methods are best to finally adopt in his particular work.

Let me say, in conclusion, to any who may feel that they do not and cannot hope to measure up to the standard which I have suggested, don't be discouraged. Take your office seriously, be sincere, use the talent you have to the best of your ability, lay hold on every opportunity for improvement, take a positive, but cheerful attitude towards your people and your efforts for the Master will be wonderfully blessed. None of us is perfect. We need to learn from one another, and most of all from Him, who alone can know what things we need most in all our work.

Goshen, Ind.

THANKSGIVING

I said, "I will give thanks unto the Lord." Then like a peep with a candle into an empty barrel, I saw my own heart a startling void. I could sing and smile and work, I could pray and give and weep, but I could not give thanks unto the Lord. The "I received" would always seem to weigh more than the "Thou hast given."

I counted the mercies over one by one, until lost in the maze of their plentitude. I said to my heart: "Heart of mine, the appliances are all invented, and every wheel and spring fits into its own little place; now give, give, give thanks." But the result was like the voice of a consumptive, or the pale, cold face of the dead. I thought of God. It was national Thanksgiving Day, and I said: "He is all good, and He is good unto all. Each little providence is jeweled with His goodness." I heard the Thanksgiving anthems, I heeded the words of the preacher's message. I greeted my friends with joy and remembered my enemies with kindness, but thanksgiving—real, deep, heartfelt thanksgiving—it eluded my grasp. I could not attain it.

Then I mused: "Shall trouble come, shall God send losses and bereavements to break the fallow nature up and cause the seeds of grace to sprout and grow?" A voice of holy sweetness whispered, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Then those three phrases chanted up and down the pathway of my soul, "the will of God," "in Christ Jesus," "concerning you." I heard their music until I could no more forbear to cry, "O, God, thy will be done!" Now found I why my deep concern had been. The Holy Spirit had so patiently been pressing the key of gratitude into my hand that He had kept my attention to the precious theme, and when I cried, "Thy will be done," He entered, O, precious wonder, He entered in, and He filled my life. Then the dear response came flooding all my being. The heart stood giant while the words seemed really dwarf. Then I said, reverently, exultantly, "Bless the Lord, O my soul, and all that is within me, bless his holy name."—Henry Ostrom.

THANKSGIVING HOSPITALITY

On no feature of the approaching Thanksgiving festival do our thoughts dwell with more satisfaction than on the family reunion to be enjoyed. If the day served no other purpose than to strengthen family ties and glorify the home, its observances would be justified. Around the laden board and in the afternoon following thousands of family groups in America will come closer together than the thronging affairs of ordinary days permit.

At such times the lot of the homeless man or woman is particularly dismal. The hall bedroom and the boarding house table lose what meager attraction they ever had. The youth alone in a great city or traveling afar from familiar scenes feels as never before that life without "folks," real people to know and love him, is a poverty-stricken thing indeed. Occasionally one gets glimpses into the loneliness that walks our city streets, retiring at night to cramped and hired quarters, and the vision is a really moving one.

Why not include in your invitations this year some unattached young man, some lonely young woman who would otherwise pass a cheerless day? Give the homeless a taste of home. Let them feel the joy of a genuine human welcome. How otherwise can you give and receive more pleasure?—Frank B. McAllister.

MISSIONS

EDITORIAL COMMENTS

Reports from Europe state that since the beginning of the war there has been a great revival of religion in many of the belligerent nations. Especially is this said to be true of Germany and France. Churches are now crowded with worshipers. This revived interest is noticed among both Protestant and Catholic churches. One firm in France has sold one thousand Bibles to priests.

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There is a dearth of workers and means at present to carry on the mission activities already established by the Church. The donations to our General Mission Board have not been up to normal for several months according to the statement of our treasurer. Workers to effectively man our stations are not coming forth in sufficient numbers. Why this dearth of workers and means? Is the Church indifferent? Are we retreating? That the Church is not doing what she can and ought is evident. The field is white to harvest now. Conditions are such in heathen lands that make the call especially urgent. The hearts of the people are receptive and their call for missionaries are becoming more numerous and urgent. But the Church somehow is deaf to these calls for help. What could we do if we were really in earnest! The Disciples Church expects soon to send out 1,000 workers. Could we not send out fifty? The Seventh Day Adventists organized sixty years ago, now have missionaries in practically every country in the world. In 1913 they sent out 157 missionaries. They give over $14 per member for mission work. We claim to be preaching the "whole Gospel" but are evidently satisfied with the little we are doing. The Mohammedan does more to propagate his religion than the average Christian. If every professing Christian would be as eager to make known his faith as the Mohammedan is to win others a wonderful revival would sweep over the earth in a short time. We have the resources at our command such as no other religion has, let us draw upon them and dedicate our all to the great task committed to the Church by the Master.

* * *

A missionary conference to consider the problems of Latin America is to meet at Panama next February. This conference is a direct outcome of the World's Missionary Conference held at Edinburgh in 1910, at which conference the Latin-American field was not considered. Two missionaries at this conference from Latin-America started the movement for this coming conference. Eight commissions are now at work on a thorough study of all the important problems related to mission work in the republics of South America and other Latin-American countries. On these commissions are 218 members and their reports will likely furnish the most thorough, instructive and correct statement of conditions and problems of this field ever published. After the conference at Panama it is planned to hold sectional conferences at such centers as Buenos Aires, Rio de Janeiro, Lima, Santiago, Mexico City, and Havana. This Conference no doubt will mean much for this neglected but needy field. A study of these reports will be instructive and of great interest to the one interested in this particular field.

* * *

For centuries the Armenians have suffered oppression at the hands of the Turk. The Turk no doubt would have annihilated the Armenian people long ago if he would not have been held in check by the civilized powers of the world. Since Turkey and the leading powers of Europe are engaged in the war Turkey evidently considers this an opportune time to carry out her policy of extermination. She has served notice to the world that she does not want any interference with her "Armenian policy." However, conditions are such that the United States has instructed its ambassador, Mr. Morgenthau, to instruct the Turkish government that a continuance of the massacre of Armenians would be looked upon with disfavor by our government. An extract from a letter from a British resident of Constantinople, which appeared in the Missionary Review of the World, says:

"Zeitum has ceased to exist as an Armenian town. The inhabitants have been scattered, the city occupied by the Turks, and the very name changed. The same is true, to a large extent, of Hadjin. The Armenians of the regions of Erzerum, Bitlis, and Erzingan have, under torture, been converted to Islam. Mardin reports 1895 (the year of the infamous massacre) conditions as prevailing there. The tale is awful to the last degree. . . . The inhabitants of cities like Zeitun and Hadjin are driven out like cattle, and made to march long distances under the burning sun, hungry and thirsty. More than a thousand families from Hadjin recently arrived in Aleppo in the last degree of misery, and the purpose is to send them much farther."

A special correspondent in Turkey writes: "The atrocities being committed there surpass anything that has ever preceded, even in the days of Abdul Hamid II." "The massacres are carefully planned and executed, and include the most revolting torture, murder, and a cruel method of deportation that separates families and sends large numbers of victims to inevitable death. There are even rumors that Enver Pasha is responsible for the program, and that a massacre of Christians is even planned in Constantinople."

Some steps should be taken at once to stop this horrible slaughter of men, women and children. At the present rate of progress made by the Turks it will only be a short time until the Armenians on Turkish soil will be exterminated. They are a sorely persecuted people deserving our sympathy, prayer and assistance.

THE CHURCH AND HER CITY MISSIONARY ACTIVITIES

X The City Mission an Asset of the Church

Daniel Kauffman

We are asked to say two things about the city mission: (1) It belongs to the Church. (2) It is a very valuable belonging.

1. The city mission does not merely **belong** to the Church. If it is what it ought to be, it is **a part of** the Church. As members we both belong to and constitute the Church. The different church enterprises, such as Sunday schools, devotional meetings, evangelistic efforts, mission work, etc., etc., etc., should not only be subject to the Church, but they are part and parcel of the Church, constituting different departments of service and part of the same organization.

2. As to its being valuable, that depends upon a number of things: (1) its location, (2) its workers, (3) its opportunities, (4) its support by the Church, (5) its loyalty to the highest interests of the Church. Both of these points will be expanded to greater length.

Whether we should expend most of our time and means upon city or country mission work depends wholly upon our op-

portunities. Whenever and wherever an open door confronts us we should walk through it—provided, of course, the evidence is clear that it is the Lord who has opened it. Our commission is to "preach the gospel to every creature," regardless of where such creatures are located, and our consecrated intelligences should be used to the full in planning for ways and means whereby our work may be extended to the greatest possible number of creatures and in the most effective way. "As we have therefore opportunity, let us do good."

Missions are recruiting and preserving stations, light-houses through which means the light of heaven is made to shine into the dark corners of earth. They are the outposts of the Church, extending the work of the Gospel into places that could not be reached effectively without them. The country mission has the advantage over the city mission in that, as a rule, the population is more permanently located and the people of a more substantial class than that usually met with in city mission work. City missions have the advantage over the country mission in that they have access to a greater number of people, many of whom are "down and out" and more accessible than those who feel their need of nothing. That church is wise which keeps its ear open to the "Macdonian cry," from whatever source it comes and which keeps its recruiting stations in condition for effective relief work and aggressive promulgation of the Gospel of Christ.

The city mission, when properly supported and managed, is a very valuable asset of the Church, for the following reasons:

1. It puts the Church in touch with people that could be reached in no other way.

2. It awakens on the part of the membership a sympathetic feeling that is very necessary for the spiritual growth of the membership.

3. It places upon the Church a burden which teaches her the lesson of sacrifice.

4. It develops a class of preachers and other workers whose messages are strengthening to the Church.

5. The number of souls saved at our mission stations will add to the size of the Church of Christ in eternity.

6. It is a practical demonstration of the fact that we take Christ at His word when He says, "Preach the gospel to every creature."

Recognizing the city mission as one of its assets, the Church is but using good, consecrated business sense in making the most of this asset. The successful farmer aims to keep his land, stock, and business enterprises in the best possible shape. The successful business man sees to it that every department of his business yields a handsome income. Why should it be tnat "the children of this world are in their generation wiser than the children of light?" The Lord expects great things of the Church. The power of heaven is at her disposal. The Church, to measure up to this divine expectation, must see to it that every enterprise pays for the Lord. The city mission is no exception. Let those in charge of our city missions be made to feel two things: (1) That they have the solid, sympathetic, prayerful backing and support of the Church in every enterprise that counts for the Lord; (2) that God and the Church expect of them loyal, faithful service, devoted wholly to the glory of God, the strengthening of the Church, the rescue and well being of human souls. It is well that we give one another assurances along this line—and the very best assurance we can give is that of works. "Be ye warmed and filled," is a most beneficent benediction; but to warm and to fill is practical proof of the worth of this benediction. With this practical proof in evidence along all lines which makes the work of our missions effective, let us work on, pray on, looking to God for results.

Scottdale, Pa.

THE CROSS AND THE CRESCENT IN TURKEY

VIII The People in Turkey—Armenians

Nora M. Lambert

No country in the world, perhaps, contains a population so differing in character as that of Turkey. At the present time we find in Asiatic and European Turkey, living side by side, a dozen different races—Kurds, Circassians and Albanians, Greeks, Armenians, Bulgarians and many others, all subjected to the Ottoman Turks, or Osmonlis, as they call themselves. Representatives of these races may be seen in Constantinople and all the other seaports and large cities, and even in the villages in the interior two and three nationalities are often found. Strange to say although these people have been associated with each other so long, they have kept their national characteristics, customs and manner of dress. Of all these nationalities our mission work has brought us in contact with the Turks, Greeks and Armenians, but especially with the latter.

The mythological period of Armenian history dates back as early as the building of the Tower of Babel. In Genesis 10 we read of the generations of Noah's sons. One of the sons of Japhet was Gomer and Gomer's one son was Torgarmah, who is the father of Haig, the mythological founder of Armenian history. (Ezek. 27:14; 38: 6). As was the case in the history of other nations, the descendants of Haig were nomad tribes living mainly by herding sheep and hunting in the fertile country between the Tigris and Euphrates. The people were called Haik and their country Haiastan. Haig's sons gradually moved north and finally settled in the vicinity of Van where they founded villages. One of the prominent characters who succeeded Haig was Cham, and through him the foreigners began to call the people Armenians and their country Armenia.

History declares that the Armenian nation belongs to the Indo-European-Iranian stock, whose first residence was central and western Asia. One of the noted historians records the migration of the forefathers of the Armenians from Thrace (the modern province of Adrianople) to Asia Minor in the beginning of the seventh century B. C., and their settlement at the foot of Mount Ararat. Armenia was a large and flourishing kingdom before the days of Roman supremacy in western Asia, but at the present time it is divided between Russia, Persia, and Turkey. It became the battleground during the wars between the Romans and the populations of western Asia, and when these wars left it waste and desolate it fell into lawlessness.

It was during the reign of the Armenian King, Abkar, that Christ came into the world. Abkar was afflicted with leprosy, tradition tells us, and as he had heard of Christ's power to heal all manner of diseases he sent messengers for Him to come to his capital, Edessa, (Ourfa) and heal him. Jesus answered that as His work on earth was nearly ended it was impossible for Him to come but after His ascension two of His apostles would come to Armenia. Thaddeus and Bartholomew went and healed the king, and preached the Gospel to the Armenians. In spite of great opposition Christianity began to spread rapidly. By the middle of the first century Christianity became their national religion. It is to be remembered that the first people to accept Christianity as their national religion were the Armenians.

Two hundred years after the Armenians had accepted the Christian faith it was over-run by pagan Persians who endeavored to exterminate the Christian population. The Armenians were the last bulwark of Christianity left in the East and by the close of the fourteenth century Armenian nationality seems to have been wiped out. Like the Jews the Armenians are scattered through many lands. Originally a brave and warlike people they have been distinguished for their peaceable submission to any government under which they live. Like the Jews, also, their religion is what binds them together.

It is generally accepted that the Armenians have been in a different position from all the other Christian races in Turkey. While the Greek, Bulgarian and Servians could look for help to their mother country the Armenians had no Armenian State to which they could turn for protection. Unfortunately this unwarlike race has

for its neighbors the savage Kurds and Turks.

The name "Armenia" must neither be printed nor spoken. It is supposed to be

Nersese Danielian, the Armenian priest in Hadjin

wiped out of existence and forgotten so far as the Turk is concerned.

The Armenian national Church is the Gregorian. In doctrine and manner of worship it differs little from the Greek Church. The Orthodox Greek Church of Russia acknowledges the Czar as its spiritual and temporal head, while the Armenian Church is governed by its patriarch.

Although they are still recognized as a Christian nation, outside of distinguishing them from the Mohammedans, it means very little to many of them. Through persecution and oppression there has been a change in the spoken language and as a result the Bible has become a dead book. It has been read in the church services constantly, yet even the priests often do not understand what the Scriptures mean. Christian doctrine has been kept alive by oral teaching. They blindly accepted the Bible as the Word of God. Although this nation has suffered great persecution during the past centuries with wonderful patience it has clung to its old belief and form of worship.

In the year 1824 the American missionaries began their work among them. It was at first begun for the purpose of introducing the Bible in their spoken language. The missionaries first went to Smyrna and Constantinople. Protestantism has expanded until at the present time there are many Mission stations and schools, and quite a number of Protestant churches whose pulpits are filled by capable consecrated Armenian pastors.

The Armenians are the oldest civilized agricultural nation, having a history of four thousand years. They are aggressive by nature, but due to the oppression and affliction from the hands of the tyrannical Turk, their progress in civilization and education has been greatly hindered. The most primitive methods of agriculture are still in use.

The typical Armenian has dark hair and eyes. Black hair and eyes are admired by them as much as by all the other peoples of the Orient. One has a wrong conception, however, when you think of this as a necessary characteristic, for many have brown hair and brown or gray eyes, and not a few have golden hair and blue eyes. When living under similar circumstances most of them have complexions as fair as the people of our land.

The Armenians are a peace-loving people, affectionate and much attached to their homes and families. Their nature is very religious and the customs, traditions and teachings of religion have great influence over their lives. They have preserved their nationality, their religion, their faith and civilization, though of a lower degree than that of the West, it is higher than that of their conquerors. One of authority has said, "Their intellectual capacity is remarkable, as is shown both by their literature and their singular dexterity in business. Still, although the long centuries of oppression have exerted a withering influence on their native strength and character, they have been steady and strong in facing that influence."

The Armenians are considered to be the most intellectual of all the different races that inhabit Turkey.—They far outstrip their Mohammedan rulers in desire for a liberal education and ability to attain to genuine scholarship. This nation has produced good scholars. These facts taken together with the general high scholarship among her students and the eager desire prevalent among the people for a liberal education show that the race intellectually compares favorably with the most enlightened nations of the world.

Several of our orphan boys are now attending universities in this land. One graduated from the Theological Seminary in Oberlin a year ago. In order to avoid being taken as a soldier about five years ago, this young man came to America to prepare himself for Christian service among his people in his own land. He borrowed some money from one of our circle in order to make the trip. He assisted carpenters and masons during the summer vacation to pay his expenses. In spite of the disadvantage of having all his studies in English—a foreign language for him—he won a $50 prize the first year for having received the highest grades in his class.

Among our acquaintances are young men who have graduated from Harvard, Yale, and other schools in America. Some are now filling prominent positions in these Colleges, while others are pastors of American churches. One young man who has been an instructor in Yale for a number of years has been recognized by a prominent New York paper as one of the ten leading scientists of America.

The women are equally intelligent if given the same opportunity. A few years ago there were three Armenian girls among those that graduated with honors from the New York High schools.

The Armenian family name is always conspicuous because of ending in "ian" meaning "son." Some of the most common family names are Topalian (son of the lame man), Ekmekjian (son of the baker), and Keshishian (son of the priest). The Christian names are often historical or Biblical. Some of them are: Tavid (David), Abraham (Abraham), Kevork (George), and Mare (Mary), Yexepet (Elizabeth), Guzel (beautiful) and Semigule (sky-rose).

The Armenians have become objects of suspicion to the Sultan and for the last six centuries a massacre of Armenians has taken place on an average of one every fifteen years. This is the result of jealousy and Mohammedan fanaticism. In the words of a British diplomat, "It seems the intention of the Turk is to exterminate the Armenians." So well are the massacres planned that almost no one outside of the Armenians are killed, except a few who perished through accident.

Gladstone in one of his speeches in behalf of Armenians branded Abdul Hamid

Menas Effendi Mutafian, our Armenian steward in Hadjin, and his family, who were expelled from their home a few months ago and are held as prisoners in Aleppo

II as, "The Great Assassin," while French writers called him, 'The Red Sultan." Murder by wholesale and tortures too terrible to mention have taken place repeatedly, but from the best authority of Au-

gust 30 we quote the following: "According to late advices, the atrocities now committed in Turkey surpass anything even seen in the palmiest days of Abdul Hamid, the arch assassin. They include tortures by wholesale and a method of deportation that separates families and sends large numbers of the victims to inevitable death. . . . . Infants are strangled by their mothers who are forbidden to lag behind the caravan of death. Those too ill are left alone by the roadside to die. One German woman following a caravan picked up fifteen children in one day thus left by their parents, who were unable to carry them. This method of extermination, aimed at elimination of the Christian races in Turkey, is going on from Smyrna to Persia and from the Black Sea to the Mediterranean."

A short time ago we received a letter from an American Board missionary stating that Menas Effendi Mutafian, our Armenian steward in Hadjin, and his family together with many others were expelled from their homes and taken to Aleppo where they were being held as prisoners. At the present time they may be included with the thousands that are reported to have been massacred.

There has never been a time but that it has been possible for an Armenian to save his life if he would only deny Jesus and accept Mohammed. This, however, is almost never done. Many who know nothing about an experimental knowledge of the Christian religion choose death rather than to deny the name of Christ.

I trust that our hearts may be filled with a feeling of sympathy for our brethren and sisters in the land of the "Star and Crescent," who are not less worthy but LESS FORTUNATE than we.

A prominent statesman of Germany once said, "Judging by the external phenomena, it is seen that the Armenians have been chosen leaders for the expansion and propagation of civilization in the East, by a Divine Superintendence." God has surely kept them for a purpose. In many cases the testimony of the Armenian martyrs have made a deep impression upon the cruel Turk.

The Armenians need our sympathy and help. In the words of Gladstone: "To serve Armenia is to serve civilization."

(To be continued)

Elkhart, Ind.

THE HOME CHURCH AND FOREIGN MISSIONS

XVI Missionaries at Home on Furlough

It was not so long ago that when a missionary left for a foreign field he did not expect to return to the home land, or if he did, not until after many years of service. One missionary of a certain Board has not been home in thirty years, and another took only one furlough in sixty-nine years. Even now there are missionaries who do not take their regular furloughs, but "Missionary Societies are practically agreed that missionaries should take occasional furloughs in the home land. The idea of unbroken service no longer prevails. **It has been learned that from an economic standpoint a vacation is good business.** While many Societies (or Boards) provide for an annual holiday in the mission field, all are agreed that a longer and more complete change at stated periods is essential."

What reasons are there for granting furloughs? What are the benefits to be derived from a furlough? Is it not a waste of money to bring the missionaries home occasionally? These and other questions rise in the minds of some whenever they hear of missionaries returning to the home land. The Commission investigating the question of furloughs gives the following nine reasons for granting them:

"1. The physical necessity for a complete escape from the burdening, grinding, and even depressing character of the work.

"2. Change of climate from that experienced in the mission field, which is often debilitating and enervating.

"3. Medical treatment, dentistry, and general physical and nerve repair.

"4. Mental stimulus and inspiration to be gained by contact with the best that is offered in great intellectual centers.

"5. Spiritual renewal to be secured by association and co-operation for a period in the spiritual life and work of the home Church.

"6. Family reasons.

"7. Imparting a new missionary stimulus to the pastors and the Church at home by bringing them into the Societies (or boards) in deputation and campaign work in aid of special efforts.

"9. Informing the officers of the Board of the conditions of the work in the field and the creating of a closer mutual personal acquaintance between the Society and the missionaries."

An examination of these reasons will bring to light the fact that six of them relate to the missionary himself, while only three to what he may accomplish at home in direct aid of the work on the field. It must be kept in mind, however, that the personal benefits derived from a furlough by the missionary have a vital bearing upon his equipment and effectiveness as a missionary. The matter of furloughs is principally a **"question of economy and efficiency.** The principle is well recognized that it is wiser to retain in the service for many years a missionary of well-known strength and effectiveness, than to compel him or even allow him to use up his physical, intellectual, and spiritual powers in a briefer period, replacing with a new and untried worker."

The length of the period of service on the field before a furlough is granted is necessarily determined by the climate and local conditions. In a healthful climate a longer term can be served than in an enervating tropical climate. For these and other reasons the length of service has not been definitely fixed by the Societies. The length of service varies considerably.

During the last half century many changes have taken place in some of the large mission countries which make the surroundings of the missionary more tolerable. The provision of places of retreat where the missionaries may retire during the hot season for rest and recuperation, more sanitary and better equipped homes, better facilities for travel, more access to the outside world and more frequent contact with people of their own race as travelers or residents, all these are an aid in the preservation of the strength and efficiency of the missionaries.

Relative to the length of the furlough there is lack of agreement among the Societies. Many Societies, however, seem to think that one year is the normal furlough after a **normal period of service.** Some Societies allow one year at home plus the time taken in making the journey from and to the field, which will make a furlough of about fourteen months. Others grant a furlough of eighteen months. It seems no fixed rule can be laid down as the length is largely determined by the requirements of the individual case and local conditions.

"Primarily the missionary is at home to put himself into the fittest condition possible for another term of service abroad. It seems to the Commission that this purpose of a furlough should not be lost sight of by the Societies. At the same time we cannot fail to see that the home Church is also in crying need of the missionaries. This need must in a measure be met. The problem then is so to use the knowledge, ability, and spiritual power of the missionary that the very service to which he is put shall prove stimulating and inspiring to both parties. **The mistake is frequently made of sending a missionary back to his field more in need of a furlough than when he left it.** When excessive campaign and deputation work is demanded of the missionary at home, it would be no more than fair to add to the length of his furlough a period sufficient to permit him fully to recuperate his depleted vitality and powers. Many Societies are careful to do this, and more are learning the importance of it. Unless this is done, so far as the value of the furlough to the missionary is concerned, it may be worse than none at all."

The most valued asset of a Mission Board is its force of missionaries. A strong and efficient body of workers will

mean a strong and efficient work, while a weak force will mean an inferior work regardless of the funds available for the work. This being true it is economy to appoint able and devoted men and women to this work and then take proper care of them, both on the field and while they are at home. The missionary force as a rule is small enough, and there is considerable difficulty in securing recruits, consequently the welfare and efficiency of the workers should be carefully and studiously guarded.

The demands upon the time and energy of the missionary at home are usually many, and quite frequently it happens that the drain upon his strength in meeting these demands is such as to counteract the benefits derived from a change of climate and environment, and consequently he does not derive any personal benefit in so far as the recuperation of his powers is concerned. Societies are beginning to realize the urgent need of having the missionaries on furlough carefully and wisely directed. **In campaign work the missionary should be under the direction of some one appointed by the Board whose duty is to arrange for any visits among the churches and make his engagements and all necessary arrangements.** It is agreed that the making of such plans should not be left to the missionary himself. To be under the direction of the Board would be more economical, relieve the missionary of unnecessary cares, and be of greater benefit to the Church. In most cases the missionary has been in the field for a long time and consequently is not familiar with the state of mind of his audiences, and has little idea what phases of the work in the foreign field will hold their attention and create permanent interest. **If he is under the direction of one familiar with the conditions in the home churches he can receive much helpful advice and counsel that will help him to present the work more effectively and helpfully to his audiences.** The missionary needs instruction along these lines to be of greatest service to the home Church and render the greatest aid possible to the work in which he is laboring.

If wisely directed the missionary on furlough can often be used effectively in enlisting new recruits for the foreign field. Some Societies make it a point to get their missionaries in touch with prospective missionaries in order to present the needs and opportunities of this work as no other can.

The value of a furlough depends largely upon the wisdom used by the Mission Board in directing the activities of the missionary while at home so that he may recuperate and gain a surplus of physical, mental and spiritual power for another period of service, and also bring the strongest possible stimulus to the home churches. It is a serious mistake to have a missionary spend the last weeks of his stay in the homeland in campaign work going from church to church and thus drain his vitality and strength. If they do not return stronger in every way than when they came home their furlough has not been of the greatest benefit to them, to the Church and the work on the field.

(To be continued)

THE "JIHAD" RAMPANT IN PERSIA

Perhaps nothing will better show the spirit in which the war is being waged in Persia than the recent massacre of Christians in Salmas. Certainly nothing more clearly reveals the consequences of injecting religious prejudices and hatreds into the conflict which is making such havoc of the world. The suffering and bloodshed on the plains of France and Poland, where Christian is fighting Christian, are sickening; but the horrors there are somewhat mitigated by some acknowledgment of Christian ideals. But when Moslem is arrayed against Christian, and a "jihad" or holy war is proclaimed by the followers of Mohammed, all the elementary passions in man burst forth without check in savage fury.

Salmas, where I write, is only one little spot in the world of Islam, and the force involved in the conflict are inconsiderable and almost negligible as compared with the multitudes engaged in blood-letting elsewhere. But small as the numbers are, one can see what would happen if the "Jihad" should become general throughout Moslem countries. Then wherever Mohammedan and Christian communities touched one another the same awfulness of hate and cruelty would be seen on an indefinitely larger scale.

Salamas is a plain to the north of Urumia in the extreme northwestern corner of Persia, where is to be found a Christian population of about twelve thousand Armenians and Syrians, surrounded by a very much larger number of Moslems. Three months ago, when the Russian army withdrew from this region, the greater number of Christians, realizing what would happen at the advance of the Turks and Kurds, fled across the Aras river into Russian territory. A small portion of them alone remained, secreted in the homes of friendly Moslems, and scattered among the Mohammedan villages of the plain.

All that was left in the homes of the fleeing Christians was plundered, not only by the invading Kurds, but even more by the inhabitants of the district, and the larger part of the booty is now hidden in the different Moslem villages. The governor of this district, who is himself a Mohammedan, told me that he was sure that 90 per cent. of the Moslems here were implicated in this wholesale robbery. The Christians were the most prosperous people of the community; so their houses were well furnished with all the comforts of an Eastern home, and their stables were filled with the best of cattle. They naturally were envied by their poorer Moslem neighbors, who welcomed the popular doctrine that in the time of a "jihad" the property as well as the lives of Christians is lawful prey to Mohammedans.

But property is a small consideration at such times. It was from death—from death in its most horrible forms, that the people fled. How well founded were their fears may be seen in recent events in the very town in which I am writing. For weeks the few who remained behind kept concealed in their various hiding-places, most of them in this town of Dilman. They were secreted by Moslem friends, even against the pressure of the Turkish officials, who with fiendish determination sought them out. As soon as it became known where the Christians were hidden, all the males, to the number of about 750, were seized and gathered at central points, from which they were taken to nearby villages, bound together in twos and threes, and there were massacred with all the cruelty that human deviltry could invent. Eyes were torn out, members severed one by one, and parts of the body flayed. Then all were hacked to pieces, their bodies thrown into wells or stretched in rows under walls which were pulled down upon them. The bodies of little boys as well as of old men were found a few days later among the dead, all bearing marks of the awful tortures they had endured. The massacre was carried out with deliberateness and cruelty worthy of a savage; but the man who planned it all was a Turkish official who had studied in the Roman Catholic College at Beirut, Syria. He was the son of a Junior Vali of Van, who in the time of the massacres there had shown himself well disposed toward Christians.

The most revolting features of the "jihad" remain to be told. The women and girls whose fathers, brothers and husbands, had been thus butchered, escaped an awful fate by the timely arrival of the Russian army the day after the terrible deed was perpetrated. But women elsewhere were not so fortunate. Take, for example, the case of the large and prosperous village of Gulpashan, near Urumia. After the men of the village had been taken out and shot in cold blood, the women were given over to the brutish will of their captors. Not a female, from the old women of seventy years down to the little girls from seven to ten, escaped the savage lust of the fiends in human form. None were spared; a fact that proves the crime was not the result of blind passion only, but a deliberate purpose to dishonor all Christian women.

Alas, such acts call forth similar acts of retribution on the part of those who are called Christian, but who know not

the gentleness and love of Christ. There is here a band of Armenian volunteers numbering about 1,000 to 1,500 who are one arm of the Russian army. Smarting over the massacres perpetrated on their people in Turkey in past years and still more over recent crimes, these men are burning to repay in like coin.

Who can preach the theory that war is a benefit to humanity, that it develops the virile elements in men, and saves us from the self-indulgence that peace brings? War **in fact** means only the calling forth of all that is hateful and fiendish in man; and in no sort of conflict are these qualities developed in more lurid fashion than in the miscalled "holy wars" of the East.—R. M. Labaree.

BOOK REVIEW

ANN OF AVA

On Wednesday morning, February 19, 1812, a little after sunrise, the Caravan spread her sails, left the little harbor of Salem, Mass., and headed straight for the open sea. On board of her were four young people, two young men with their brides, who with an indomitable purpose went forth on a great mission. Despite discouragements on the part of friends they went forth with resolute hearts and determination that won the admiration of all of their friends. The following June the party landed in Calcutta. There opposition came thick and fast. Finally after surmounting almost insurmountable difficulties two of the party, Adoniram Judson and his wife, Ann, reached Burma which was to be the scene of their future labors. Here against great odds and difficulties, under extreme danger at times they labored patiently and persistently for a number of years. When war was declared against England the young husband was seized and thrown into prison. For about two years he was a prisoner during which his and the young wife's sufferings were almost indescribable. His devoted wife, Ann, during all this time ministered unto him as best she could, and labored unceasingly for his release. The account of the sufferings of these two young people and their devotion one to another and to the Cause they represented is thrillng and touching. It was her unceasing devotion and sacrifice in behalf of her husband at this time that caused her to become known as the "Heroine of Ava." The release of the young husband and their future trials and labors are interestingly described in this book.

The book is written especially for young people, for those in the "teen" age, but any one interested in the life of those who sacrificed for the welfare of fellowman will read this book with intense interest. It makes a deep impression on those who read it. It stirs the heart to a deeper consecration and moves one to make a greater sacrifice for the Cause of the Master. This book should be in the hands of young people, and especially Christian young people. It should have a place in the library of every home. The book contains 245 pages. Price, postpaid, 60c. May be secured from the Mennonite Publishing House, Scottdale, Pa.

NOTES

Mexico Wide Open to the Gospel

A Christian worker in Mexico voices the general opinion of missionary experts when he says that present unsettled conditions have created among the people an unprecedented desire for the Gospel of Christ.

It may surprise some to know that in a great part of Mexico there is comparative peace. Even in districts where fighting is going on, conditions are the same as those found in any war-stricken country. They are not to be compared with the unrest and devastation in the war zones of Europe.

"There is not a state of anarchy in Mexico," writes the missionary. "Bandits do not roam about the country plundering and murdering. The great crisis that Mexico faces today is one of finances. Mexican money is practically worthless today, making is impossible for merchants to import articles. Nevertheless, people continue to carry on their various trades. The worst conditions are to be found in cities. In the small towns and country districts, work goes on almost the same as usual."

Dr. John W. Butler, of Mexico City, has made the statement that this is the golden opportunity for Christian work in Mexico. The religious interest manifested has never before been equaled. Missionaries are doing a larger work than ever and Protestant mission schools have more students than they can possibly handle.

The feeling against Protestants that strongly prevailed for so many years, is now fading away, since Mexicans are coming to realize that Christ is a vital power to those who trust Him.

Several officers in the various Mexican armies are young men who have attended mission schools, and naturally have created a favorable sentiment toward the missionaries. Mexico needs Christ. More than this, Mexico is beginning to realize her need of Christ.—Sel.

The Situation in West Persia

Dr. William A. Shedd of Urumia, writes that between January 2d, when the Russian army left Urumia, and the date of their return on May 24th, the loss of life in the Christian population there was about 1,000 persons killed and 4,000 who died of disease. He has records of about 3,600 burials in the city of Urumia and at the Presbyterian College compound, while other deaths are known to have taken place. The total Christian population in Urumia on January 1st was some 5,600 families living in the city and villages of the plain, and 800 to 1,000 families who had fled there from the mountains, from the regions of Tergawar, Mergawar, Nochia, Marbishu, and Gawar, partly in Persia and partly in Turkey. On the basis of five souls to a family, the number of souls was 32,000 to 33,000. When the Russians left, there was a large exodus of Christians, and the number remaining was probably about 25,000, so that the loss in life in less than five months was about one-fifth of the total number. Of the 6,500 families, not over 1,000 families escaped without being totally robbed of all their possessions, and many of these were partially robbed. The result is that the bulk of the surviving population has lost everything except real estate. Not a thousand houses are left with doors and windows, and half or more of them have had the roof-timbers removed. The property loss of the mission is as much as $10,000, partly incurred in the attack in October. The property loss to the Christian population is estimated variously, the lowest estimate being $2,500,000, while others estimate it at ten times that amount. In order to make a complete estimate of the losses of the past year one should add large losses of property of Moslems and the loss of probably some hundreds of lives. By actual record, considerably over one hundred Christian girls and women became Moslem during this period, in the large majority of cases because of fear and violence. Hundreds of women and girls were violated.—Sel.

Prohibition in Canada

By about 15,000 majority the Canadian province of Alberta has voted that the sale of liquor shall be prohibited throughout that domain after July 1, 1916. Under the law all liquors handled for medicinal, scientific, and sacramental purposes after July 1st will be handled by dispensaries under control of the government. Residents of the province may import liquor from other jurisdictions. Alberta's decision will have a profound effect in Manitoba, where a referendum is to be taken soon on prohibition. The nine provinces of the Dominion are now abreast of the United States in the fight on the liquor curse. In Prince Edward Island a procince-wide prohibitory law is in effect, and in Nova Scotia a prohibition law applies to the entire province except the city of Halifax. In New Brunswick, Quebec, and Ontario local option laws have forbidden the sale of liquor in more than half of the towns. In Saskatchewan the private liquor trade was abolished beginning last July 1st, but a government dispensary system was authorized. A provincial license law alone governs liquor sales in British Columbia, while in the Northwest Territories sale of liquor is regulated by the law of the Dominion.—Sel.

BIBLE STUDY

THE SEALING OF THE TRIBES—Rev. 7

Events of prophecy are so closely connected with the tribes of Israel that it sometimes seems as if all prophecy was intended for Israel. We Gentiles have a happy faculty of taking every promise in the Bible and making it our own. If the natural or literal interpretation does not seem to apply we spiritualize, and when times and events do not harmonize we are inclined to lump them together and say that they refer spiritually to our present age and condition or else they will come into fulfillment in eternity.

The Word of God is very explicit and also very broad in all of its truths. There is scracely a truth that will not apply to all men in all ages. In fact, every truth will be truth at all times. Spiritual truths are eternal. The truths of salvation which we now enjoy were the enjoyment of Abraham. The heavenly city which we hope to enjoy was the delight of the Patriarch. But with him it was a spiritual delight and also with us. Yet we look for that city with the same faith that he did. But if that city is the Bride of Christ, and the Church is the Bride, have we not a fulfillment of the promise at present? Was there not always a dwelling place for God in the hearts of His people, and hence a bride and a city of the Lord? This is an illustration of the spiritual fulfillment of prophecy. We can in this manner assume the promises of Abraham, Isaac and Jacob. We may claim every promise made to Israel. We may make ourselves the centre of all of God's purposes.

Again, if we see that there are some promises or prophecies related to our own age or class or condition which we hope to see fulfilled in a more real sense, let us believe also that there are other ages and peoples who look for the literal fulfillment of some special promises made to them. We can not literally enter into the promises made to the Jews. We belong especially to an age which has great limitations—the age of the Gentiles.

It is not the purpose to dwell on the prophecies made by the Lord concerning the restoration of Israel after a time of dispersion. Those who are familiar with the subject know the extent of such prophecies; those who are not should make a serious study of the prophecies in Romans 9-11. This epistle to the Gentiles has much to say concerning the superior advantages and promises of the Jews. The Gentiles were never intended to supplant the Jew in the purposes of God. They are a help to win that nation back into favor with the God of their fathers. In this present effort it is sufficient to cite but one passage, Rom. 11:12: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness." The answer to this question is partially given in verse 15: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."

There is an intimation made by the Apostle that the casting off of the Jews would mean a great blessing to the world. We have seen that fulfilled. In their formality and superstition they had not blessed the world. The blessing of the Lord was taken from them and given to the Gentiles with the results as seen in the wonderful progress of the Gospel and the unquestioned advancement of the world under its blessings. During these ages the Jew has been lost sight of most of the time. If any attention was given to those erring brethren of the Lord it was largely for the purpose of persecution and obstruction. They have been diminished. On every hand they have been wasted and punished and put to death. Even in this present time they are plundered and pillaged and persecuted, dispersed and driven and killed. The wail of the Jew, if listened to with the same interest as is the wail of other wasted nations, would be heard above all others and would strike with terror into the hearts of all who love their brother, Jesus. Yet, this is what has befallen Israel and what resulted in giving such great benefit to the nations who are not of Abraham's seed. But, all that the Gentiles possess has come to them through the people Israel. If such great blessings have come to us through a fallen Israel what may be the great extent of blessings resulting from the faithfulness of such a people? They hold within their possession a Divine power by promise which will revolutionize the world when once they are in the spiritual condition to allow God to use them as He will. That condition will only be brought about by their accepting the Savior whom they rejected. There will be a time when the days of the Gentile supremacy will be at an end. That day will be marked by the falling away of faith in the Gentiles and their being cut off as were the unbelieving Israelites, and the gathering in of the Jews who become believers in Christ. (Rom. 11:21-25).

The text cited in the book of the Revelation is especially interesting because it reveals the condition of things at the time when Israel's 144,000 are gathered and sealed for the Lord. The names of the tribes shows a reorganization of Israel. The fact that some names are omitted that were included in previous lists would indicate that only a remnant of Israel is here gathered and sealed. Another fact is seen here—the name of the Lamb used in the praises to God—indicates a restoration to God of those in Israel who have accepted the Lamb. Such are they who have the seal of God upon their foreheads.

The judgments which are about to fall upon the world of the ungodly at the breaking of the seventh seal will not fall upon those of Israel who are sealed. They have believed on the Lamb. They have passed from judgment into life. They are the property of God and He stands surety for them. God delights in those who love Him and who do His will. The will of God is that men should believe on Him whom He has sent. Such is undoubtedly the spiritual condition of the Jews who are sealed. They have come into their real inheritance and are ready to become the blessing to the world that the Lord had intended them to be and which He had promised the world that they should be. We should not forget that the world has been promised a great blessing through Abraham. It still awaits the great fulfillment of the promise. We have it to a great extent in Christ, but are awaiting that which will come through His great nation.

The nations of the earth are expecting great things from Israel. Notice the acclaim arising from the multitudes of the redeemed from among all nattions, and kindreds and people and tongues. (v. 9.) No other reason is assigned for these praises but the fact that the praises follow the sealing of the twelve tribes of God's people. This great multitude has passed from earth into the presence of the Lord and the Lamb. They are able to see things more nearly in the light of Heaven, and their hearts are stirred with exulting praises of salvation because Israel has returned unto the Lord. They are again able to stand in favor with Him. Notice that the Gentiles have passed from the earth and enjoy the heavenly service of the Lord. (v. -15.) Israel remains a witness for the Lord upon the earth and con-

tinues such, an unbroken band of true witnesses, still sealed with the Father's name, having continued unhurt during the sounding of the seven trumpets and their awful judgments, and are seen standing with the Lord on Mount Zion. (Ch. 14.)

The Gentile believers are not alone in their praise of the Lord for the restoration of Israel into His favor. It is usually the case that angels proclaim the praises of the Lord and men sanction them. In this case it is men who praise the Lord and angels say, "men." In matters concerning redemption God has made revelations to men that "Angels desired to look into" (I Pet. 1:12). Since it is true that the sealed ones will be able to sing a new song which no one can learn but the 144,000, it seems possible that other redeemed ones may be able to understand that which angels who are not redeemed (not having fallen) are not able to understand. But, such angels will be able to respond to any praises which are rendered unto the Lord for they know that He is worthy. The redeemed ones cry, "Salvation to our God . . . . and unto the Lamb." Angels say, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." Men praise the salvation of God and angels praise the wisdom and glory of God. But in the restoration of Israel there is both salvation and wisdom. Read the closing verses of Romans 11, in which the Apostle especially mentions the restoration of Israel and then extols the great wisdom and knowledge of God. He combines in his praise the thought of salvation and wisdom and they in connection with the theme of Israel's restoration. It seems to be closely related in fact and spirit with the theme under consideration.

It is evident from this text that Heaven and earth will be moved to praise and rejoicing when that day shall come when the blessing of God will again rest upon His people to whom He confirmed the promise by an oath. When that day shall come we may not know. It is as yet not present. Some of the people of Israel are today sealed by the Holy Spirit as are all other believers. They come into the promises the same as Gentile believers. They form a remnant as did Paul and others of the Jews in his day. It remains the duty of all believers to bring the light of the Gospel to those at present despised people. But, until the Gentile Church shall turn to them with the love and mercy of Christ in their hearts and shows to them the tender sympathy of the Savior who wept over their city they will not be enticed to return to Him. They must see Him whom they have pierced, they must believe on Him whom they have crucified. Let the Church believe in the blessings in Israel, and they shall hasten to bring the blessing to Israel.

The entire London police force consists of 19,000 men.

The Workers' Column

A SPECIAL PRIVILEGE OF SAINTS
I Tim. 5:9, 10

November 14

I. A Christian Recommendation.—v. 9.
1. Required for Christian service.
2. Proving the worth of those who receive the assistance of the Church.

II. Christian Qualities.
1. Purity of home life—wife of **one** husband.
2. An honorable relative.
3. A true and worthy citizen—well reported of.
4. Hospitable to all men—lodged strangers.
5. Faithful to believers.
6. Merciful—relieved tne afflicted.
7. Devoted to Christian service—followed every good work.

III. A Special Relationship between Believers.
1. The commandment of it.—Jno. 13:14, 15.
2. Perpetuated.—I Tim. 5:10.
3. The expression used only in relation to believers or saints.
4. Even if the language were figurative, the fact that it is used only in connection with the relation of saints suggests an understanding of the use and meaning of feet-washing as existing among the believers.

THANKSGIVING.—Psa. 136.

November 21

I. The Recognition of God.—v. 1.
1. His goodness.
2. His mercy.

II. The Spirit of Worship in Thanksgiving.—vv. 2, 3.
1. The exaltation of God.
   a. His character.
      (1) He is above all gods.
      (2) He is a God of eternal mercy.
      (3) By these qualities He is contrasted with other deities.
   b. He is **Lord** of all **lords.**
2. The exaltation of His power.
   a. As seen in nature.—vv. 4-9.
   b. Shown in spiritual demonstrations. —vv. 10-14.
   c. Advancing the interests of His people.—vv. 17-20.
   d. Enriching those who are dependent upon Him.—vv. 21-24.
   e. Providing peculiar benefits to all His creatures.—vv. 25, 26.
3. The recognition of God and the spiritual world as the source of all gifts to men.

THE MAKING OF A NEIGHBOR
Gal. 1

November 28

I. His Name.—v. 1.
II. His Recommendation.—v. 1.
III. What He Once Was.
1. His qualifications.—vv. 13, 14.
   a. Excelled in a certain form of religion.
   b. He was a religious zealot.
   c. Was a leader in religious doctrine and life.
   d. Followed with earnestness the traditions of his fathers.
2. His relations to his neighbors.
   a. He persecuted and wasted the Church.
      (1) At his own church door
      (2) In the neighboring lands.
   b. His neighbors were afraid of him.

IV. How He Became a Real Neighbor.
1. God showed him a real neighbor—His own Son.—v. 16.
2. He was taught a true and neighborly religion.—vv. 16, 17.

V. The Effect of a New Life Within.
1. He came with a different spirit to those whom he had wronged.—v. 17.
2. He became friendly to those whom he had persecuted.—v. 18.
3. The neighboring countries became his fields of labor.—v. 21.
4. His former neighbors who had feared him were delighted in him.—vv. 23, 24.

INDIVIDUAL TRIALS OF FAITH
Jno. 21:19-22

December 5

I. A Leader for an Example.—Peter.

II. A Severe Trial Foretold.
1. Something totally different in nature to what he was accustomed to in the past life.
2. A captivity—girded by another.
3. A suffering—whither thou wouldst not.
4. A crucifixion—stretch forth thy hands.

III. His Individual Trial Emphasized.
1. He inquired concerning others.
2. The Lord told nothing concerning others.
3. Peter to be concerned only about his own duty.—"What is that to thee?"

IV. The Christian's Duty and Comfort.— Follow the Lord, for He knows both the trial and the one who is tried.

Saved from Fire

Rev. J. A. Eakin, of Petchaburi, Siam, writes: "Yesterday, just after we returned from church, a fire broke out in a shop in the market over against the other side of the river. All buildings were as dry as tinder, and a strong breeze was blowing. In a few hours most of the city was in ashes. The only property belonging to the mission that was touched by the flames was a small street-chapel.

"Only one of our Christian families lost his home. Three times in that afternoon a sudden change of the wind was the means of saving the property of Christians. One instance of this was the home of one of our Christian teachers, whose relatives are all strongly opposed to our religion. On two sides the fire burned right up to his house and left it unharmed.

"Another instance is the street chapel at Pratoo Muang. A brick building near by, and a bamboo kitchen within eight feet of the wall of the chapel burned, but did not leave the mark of flame upon it. The fire made a clean sweep of all the market on both sides of the street right up to the chapel. It is a most impressive object-lesson to unbelievers."—Sel.

EDUCATIONAL

THE MONTESSORI SYSTEM OF EDUCATION AND ITS RELATION TO OBEDIENCE

I

Mrs. I. R. Detweiler

What thoughtful parent has not been crushed at the haphazard way in which we are thrown into responsibility of parenthood **unprepared.** "To be responsible to God, to society, and to the soul in question for the health, happiness, moral growth and usefulness of a human soul, what reflective parent among the whole army of us has not had moments of heart-sick terror at the realization of what he has been set to do?"

But parents as a whole are blind to duty. We do not think enough. The crime of the mosquito was not discovered by people of malarial districts, but in a **laboratory,** where also was discovered the necessity of scalding babies' milk bottles. Co-operation of mothers has decreased the death-rate of babies beyond anything ever dreamed of a generation ago. Babies can now be treated as intelligently as stock-breeders treat their animals.

Of equal or greater importance is the treatment of children's minds; for, through the mind the heart is reached, and we want them to have both strong bodies and strong minds, so that they may do the best possible service in the world.

How Develop the Bright Child

"We have methods for the dull child, and systems for the deficient, but God help the bright child," said an old educator. The present day educators admit the disadvantage of keeping a child strictly in his own grade, even though he be excellent in every subject studied, save one, and thus become passive and stunted in mental development, no solution of the problem has been offered.

Though the system of Dr. Montessori was discovered by others before its completion, its principles are being received and used with much interest.

As a result of Mrs. Dorothy Canfield Fisher's visit to Rome in the winter of 1911-1912 we have some very interesting facts given concerning this wonderful Italian lady's work. It shows, remarkably, the constructive effort of a woman, as well as womanly sympathy and intuition.

Doctor Montessori had a purely medical interest in the brains of mentally deficient children. She "discovered" certain laws about the intellectual tendencies and activities of children in general. She came from her study and observation of deficient children with a firm belief in facts scientifically proved. She re-discovered the fact that we have known before: Every child is different from every other; and also found that he constantly changes, and thus differs from himself from day to day.

Following this comes the second fact: The impulse to learn **must** come from a child's own mind. The only way to educate is to have **each child teach himself.** And the third fact in her conviction is: Children are so made that, **given proper conditions,** they prefer educating themselves to any other occupation. "Most supervision is meddling."

In the "Casa dei Bamini" (Children's Home) visited by Mrs. Fisher, were twenty-five children aged three to six years. A low, cheerful hum greeted her on entrance. One child was lying on the floor kicking up his heels; others were so busy that they did not even glance up at the visitors.

When Dr. Montessori became conscious of visitors, she quietly came to them; the children went on as before, while her back was turned with no cause for distrust of them.

When a lively march was struck on the piano, older children, without any word of command, began to march; little ones fell in line and dropped out according to their desire.

Little tots of four and five years were setting a low table for the children's luncheon. No haste, but natural joy there while Mrs. Fisher felt impatient and wanted them to hurry on. All ready, children managed their napkins except one who came to Dr. Montessori. She put it on herself slowly, so he could see how, and handed it back. He failed two or three times then **succeeded.** "But his **soup** is cold!" Mrs. Fisher said. "But I'm not his nurse-maid, I'm his teacher," said Dr. Montessori. "Warm soup is good, but . . . isn't his moral health as important as his physical?"

Children have Responsibility.—They have no set routine each day, but follow the feelings of the children. Big children (of 5 and 6 years) help little ones put away their wraps, then they have their morning toilet, and sweep with small brooms and dust pans, dust every corner, then perhaps singing, having an exercise in manners, several relating stories while others go to some game or their apparatus.

None are forced.—One little girl (having a wild-animal terror) too fearful to remove her wraps was left to sit with them on for three whole days; then shyly taking a buttoning frame and looking about to see whether she was noticed, she began using it, became self-forgetful, threw off her cape which interfered and after some months became as others.

With this one exception children do not act in concert. At intervals, the word "Silenzio" (silence) is written on the board. The directress stands with an expression of tranquility, calming in effect. Little ones follow the example of older ones, and a faint gesture or warning smile from the directress if a little hand has moved almost audibly, or a chair has creaked. Soon the directress disappears to an adjoining room. The children tip-toe out to her, as she calls each by name, in a whisper, and the "game" is over.

The apparatus used is but the means to an end. It is very difficult to describe without illustrations, but an effort may not be in vain. American kitchens are veritable treasure-houses of Montessori apparatus, where children can learn weights, measures, comparative sizes and shapes, etc. Some substitutes for our homes may come to mind as the description is given.

1. There are eight dressing frames something like the frame of our ordinary slate used for writing. On each are mounted two pieces of firm cloth or leather fastened together through the center by various means. The large buttons on one, small buttons on another, tape-fastened buttons on a third and shoe-buttons on a fourth, are all the different kinds usually found on the child's clothing. Then there are two lacings, one through cloth and the other through leather, corresponding with shoe laces. The hooks-and-eyes, automatic fasteners, and ribbons to tie into bows complete the set.

2. Cylindrical insets of three kinds; (a) those differing in diameter, (b) those differing in height and diameter, (c) those differing in height. These little insets are to be placed into holes of corresponding size in a thick, smooth board. This develops the sense of touch. As the child feels of each, it teaches him order, and he is being entertained and educated.

3. Three series of ten blocks each are used for constructing; (a) the broad stair, (b) the long stair, and (c) the tower.

4. Each of twelve sound boxes is filled with a gauged amount of stones, gravel, sand, etc., so that when shaken they produce sounds of varying degrees of loud-

ness and softness. They are to be shaken close to the child's ear as he would a rattle, and arranged in order from loud to soft.

5. Color boxes contain eight colors and eight shades of each color. Various games may develop the appreciation of different shades, and tests made as to memory of the same, as well as the possible discovery of color-blindness.

6. Rough and smooth boards teach the children the need of clean hands for a sensitive touch.

7. In the box of fabrics there are samples of cloth such as wool, silk, velvet, linen, etc., children may close their eyes and separate them into the various kinds. The names and uses of materials are also learned through this means.

8. The geometrical insets are in six drawers, each of which contains a half dozen square tablets of wood. Into depressions on these tablets are placed the various shapes, such as square, triangle, circle, oval and many odd forms, affording excellent practice. The child under six years of age "sees" with his sense of touch much more than an older child does, and in passing his finger-tips over these figures as well as over the next (9) Sandpaper movable letters, he is preparing himself for easily learning to read and write.

10. The two counting boxes, into which are placed smooth sticks are divided into stall-like compartments, five in each compartment. Each stall is numbered with a sand paper numeral, and the corresponding number of sticks placed in each, 0, 1, 2, 3, 4, 5, 6, 7, 8, 9. With these, addition, subtraction, etc., may be learned in an interesting way. Further details of the apparatus may be had from the descriptive catalogue to be had (free of cost) from, House of Childhood, Inc., 225 Fifth Ave., New York City.

For the nature study in case of children's own gardenspots, or the pointing out of differences in corn, peas, grass, trees, etc., as well as for the care of animals or pets "all their own," children of Mennonite homes have abundant opportunity on the farms where most of them live.

(To be concluded)

Goshen, Ind.

A GLIMPSE OF CHINESE PORTS

Crissie Y. Shank

When one has been on the water for days it is rather odd how excited one becomes on seeing a little land. After a thirty-six hour journey between the Yellow and East China Seas from Nagasaki, Japan, we saw a little of China. It was only a level strip of grey sand and not at all interesting to look at and yet somehow every one of us felt like jumping and shouting. And there was this same odd excitement at every port, wherever we saw a patch of land, to the end of our journey. The grey sand in the distance soon gave place to green, level, rice fields and that to the city of Shanghai, one of the largest, probably the largest port in the far East. The word Shanghai means "Upper Sea." Containing about 700,000 people, with an interesting history as early as 1292, the city is situated on the Whangpoo River, about fifteen miles above its junction with the estuary of the Yangtzekiang, the longest navigable river in the world. The larger steamers anchor at Woosung at the mouth of the Yangtzekiang and passengers proceed up the river to the city in a large steam tender.

The foreign settlement of Shanghai has been succinctly described as "a vast and heterogeneous city," and it is doubtful whether an exhaustive search for appropriate adjectives could find two that better define it. Well kept, well lighted, and efficiently policed streets; sanitary regulations; an equitable system of taxation; a pure water supply; large and magnificent buildings are all to be found here. Probably because such violent departures from precedent supply an object lesson to the Chinese people, and because Chinese officialdom would be constrained to give some service for salary were such improvements imitated. Officialdom not only finds them very repugnant but hinders any being made to the fullest extent of its ability. Owing to the Settlement being held on perpetual lease, Chinese subjects are tried by a Chinese magistrate, with whom is associated a foreign assessor. This gives rise to endless friction and renders the task of stamping out gambling and other offences both difficult and tedious.

To attempt within the limits of a few hours to see the native city of Shanghai would be to essay a vain thing, but a longer stay in Hong Kong the other port city of China gave us considerable opportunity to gain an insight into Chinese ideas and customs, life and thought. The streets are very narrow and filthy with little regard for proper drainage and the ordinary conditions of hygiene. They are crowded with donkeys, ox-carts, and a motley crowd of wayfarers. All are intermingling and seem to be always on the move from morning till night. The immediate approach into the native sections is somewhat forbidding but once in the business quarter, there is such a variety of odd and novel things, the interest and fascination become intense and one is quite bewildered. The ear is assailed with a medley of strange sounds. Cries of hawkers and an infinite hubbub of noise make an impression on one not easy to be forgotten. Many of the little shops are not open to the public gaze, with large show windows but are closed behind high gates, and have an air of great mystery about them. Within are silks and satins; old embroideries and porcelains; blackwood furniture; ivories in all sorts of fantastic knick-knacks; soapstone, somewhat resembling a soft marble, beautifully colored and carved into all sorts of extraordinary devices, some useful but mostly ornamental; curios in jade, the precious stone of the people; lacquerware, artificial flowers, and ornamental silverware. There are numerous tea houses and eating houses where one may, if you desire, obtain for a very small sum, birds' nests, raw fish, shark fins, and other such delicacies. A stroll through native quarters is not likely to prove very appetizing however. Everywhere there is color. The garments of the throngs are gay, the shop signs are of brilliant hues, walls and pagodas, high pavilions, gateways and roofs of fantastic tiling are bright green or pale yellow and as someone suggested remind us of the quaint "Willow Pattern" which decorated the dinner plates of our grandmothers.

From Shanghai we proceeded to Hong Kong—The Land of Sweet Waters— Britain's Chinese possession with its practically impregnable fortress. It is an island some twelve miles by three, lying about five miles off the coast of the Kwangtung Province of South China, a gathering place of all conditions of men, combining all the interest of a typical Chinese city with the cosmopolitan charm of a world trading center.

Due to war conditions sailings south from Hong Kong are irregular and uncertain and a wait of eight days was necessarily made at that place. With the temperature reaching ninety degrees and the atmosphere very humid we found it difficult to enjoy the "Beauty Spot of the Far East" as the island is called. The population of 350,000 is made up of races from Malaysia, India, Japan, Europe,

Native Bazaars, Nankin Road, Shanghai, China

America, and the neighboring Empire of China which latter places some 300,000 people under the protection of the British flag. Little cultivation is attempted as the substrata is insufficient to support much more than ordinary mountain grass. The land-locked harbor on the northern shore is one of the finest in the world, accommodating steamers and warships from the nations of East and West. The topography of the island is very interesting with its rugged coast line and miniature mountain ranges nearly 2,000 feet high. Facing the harbor is the city of Victoria with wide thoroughfares running parallel to the sea front and many handsome terraces

One Wheeled Cab in China

reaching far up the slope of Mount Victoria rising 1,825 feet to the rear. This peak district laid out with splendid hill roads obtains the benefit of the southwest monsoon and is the site of many pretty residences. A trip to the top by the Wire-rope Tramway which was completed in 1888 gave us an extensive and beautiful panorama of the city, the harbor and the mountains of the mainland beyond. This with a walk back to the city by a shady winding road filled up a pleasant afternoon. A visit to the Botanical Gardens proved delightful also.

As a people the Chinese are quiet and respectful, contented, with industrious habits and unflagging energy. The beautiful is appreciated and found amidst surroundings that are anything but charming. It is not uncommon to see the poorest coolies going home from a day of hard labor for which they have received about forty cents. with a large bunch of flowers in one hand and a bit of meat in the other. Fishing and curing water craft are to be seen on the river's boats which are the only homes of thousands of people.

Dhamtari, India.

THE RELATION OF OUR EDUCATIONAL INSTITUTIONS TO THE MISSION SPIRIT OF THE CHURCH

J. D. Charles

Address delivered at Mission Meetings at Goshen, Ind., and Hesston, Kans., in the spring of this year.—Ed.

By the Spirit of God, Christian people are coming in these last days, more or less consciously, to see that Christianity is, in its very essence, missionary. The history of Christian missions begins with the history of Christianity. The history of missions is a history of the extension of Christianity throughout the world. This extension has taken place during the three great missionary ages (1) the planting of the Church among the Jews, Greeks and Romans by the apostles; (2) the conversion of the barbarians of Europe; (3) the modern missions in all parts of the globe. Missions will continue to the final consummation of all things in Jesus Christ. We may safely say that the Church is now fairly awake to these facts. In other words there is, as our subject suggests, a real mission spirit in the Church. In evidence of these facts we have our Mission Boards, Courses of Study, Volunteer Bands and Missions, Home and Foreign.

On the other hand the Church is awaking to her responsibility in regard to Christian education. Mighty forces have been combining for this enlightenment. She has felt the advancing tides of education moving throughout the world. The call for vocational training, the demand for practical results, the restlessness with reference to methods of sound education are voiced in every paper, every educational gathering. The Church, too, has felt the stir and movement of this mighty intellectual awakening, and is now aroused and eager to respond. Evidence for this is found in the establishment of our educational institutions.

Thus we see these two mighty forces. Our subject requires that we properly relate them; that we see the right relation of our educational institutions, or education, to the mission spirit of the Church, or Christian mission. For our subject under any treatment, must sooner or later resolve itself into the simple form—the relation of education to missions.

What is this relation? To assist us to answer intelligently may we first notice briefly the fundamental demands of each of these forces—education and missions.

The Church and its missions come first —come before Christian education—both in point of time and in importance. In other words religion precedes theology. It furnishes the basis to work upon. Just as nature is before natural science, as man is before psychology, as the earth is before geography and as all these are before philosophy the science of sciences; so religion is before theology and Christian education and really produces them.

Christ founded a visible Church, appointed officers, and instituted certain ordinances to be perpetually observed by His followers. And before He left He definitely commissioned the Church: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the age." This commission was given to the Church. With the death and resurrection of Jesus Christ begins the "dispensation of the grace of God," and with the beginning of this dispensation begins the mission work of the Church. This work is inseparably connected with the Church of Christ and no other institution or force can carry it on, or properly control it.

According to Schaff "Education is the harmonious development of all the faculties of man, or the training of head and heart, to the highest attainable degree of perfection and usefulness. This is the ultimate aim, though the ideal is never fully realized in this world." The material value of education lies in the storing of the mind with useful knowledge and sound methods. The formal value is the strengthening and sharpening of the various faculties to an easy and vigorous exercise, and practical efficiency. Judson Smith at the Second International Convention of the Student Volunteer Movement said, "Education is the opening of the eyes, the enlargement of the heart, the broadening of the horizon," and to the idea of the value of a complete education he added, "It is the want of education, not its full possession, that fosters conceit." It is as the old adage has it:

"A little learning is a dangerous thing.
Drink deep, or taste not the Pierian
Spring.
The shallow draught intoxicates the brain,
But drinking largely sobers us again."

With these well-known and fundamental truths with reference to education and missions we are in a position to show their relation and consequently to answer our problem. What I shall have to say here is largely with reference to foreign missions.

I. The relation should be one of harmony. The Church has first claim on the missionary. First of all he must be called by the Holy Spirit and the Church and be prompted by love to God and to immortal souls. There must be living faith and fervent zeal. The evangelization of the world as the great practical end of the missionary, must be kept in view. Then in

harmony with all this should follow education for effective mission work. It is the harmonious development of intellectual and spiritual training that makes the true missionary. He must be taught of God as well as of men, and thus be able to teach others by word and example. Thus the two go hand in hand and are not antagonistic. There is harmony.

II. The relation should be that of servant to master. The educational institutions should be the servants, the Church the master. As we have noticed mission work as all other religious work is fundamentally the work of the Church and not of our educational institutions. Notice the words of Jesus as recorded in Jno.4: 35 in connection with His conversation with the Samaritan woman: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the field; for they are white already to harvest." Christ here teaches the ripeness of the world for the very highest blessing. He teaches us that the spirits of men are now ready for ingathering into the Church of God. He intimates that men everywhere are religious, and that everywhere men are seeking after God. We believe all this but somehow we are slow to believe in the immediate readiness of mankind for salvation. To the children we are apt to say wait awhile till you know more; to the ignorant, you must be educated first; to the worldly, cultivate reverence; to the vicious, reform; to the skeptical, receive instruction; to the savage, be civilized. This is all wrong. What these classes need first of all is salvation. Yet we are prone to say; "educate" and "reform." On actual trial it works out differently. It was the common people that heard Christ gladly. They had **ears** to hear, **hearts** to understand, and **wills** to obey. This was the experience of Paul, Peter, and the rest of the apostles; of Wycliff, Luther, Menno Simons and the other reformers; and of Wesley, Whitefield, and other great evangelists. This is true today. The common people may have no arithmetic and yet appreciate the worth of a soul; no language and yet know the voice of God; no aesthetics and yet apprehend the beauty of holiness; no science and yet grasp the science of eternity. There is no denying this. I believe the most thorough, the brightest conversion I ever witnessed was that of a young man who at that time could neither read nor write.

We are prone to educate and to forget this most important truth, that the fields are "already ripe—**already ripe to harvest.**" Remember the apparent surprise of Jesus when He said: "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Keim, German theologian and rationalistic critics was puzzled because Christ addressed His loftiest teaching to the Samaritan woman—a woman of the streets. For this reason he pronounced Christ's work unsound. But Christ here wished the world to learn that the guiltiest men and women are able to apprehend the sublimest truths and be saved.

God waits for the Church to gather in the grain. The sowing has been done. Christ is the sower. The ripening forces have been at work. God sees to that. Christ moves in His Spirit among millions scattering living germs in the red furrows of human hearts. "The isles wait for thy law," cries the Psalmist. And it is the business of the Church to follow reaping where it has not sown, gathering where it has not strawed.

And the educational institutions? Where do they come in? They help. They are the Church's most valuable servants in her mission efforts.

Notice again. Learning is not of itself fundamental and sufficient to equip a man for mission work. The most learned may be a very poor missionary. While on the other hand moral and spiritual qualities may to a very considerable extent make up for serious defects of education. As Philip Schaff puts it, "Familiarity with the Bible, knowledge of human nature, sound common sense, and fervent piety are more important for a successful ministry than any amount of scholastic learning." And we dare not forget that God is not bound to any rules. It is just as easy for Him to call a prophet from the plough, the sheepfold, or net as from the college and university.

The Church has a great work on her hands. She has undertaken to carry God's Word to the non-Christian world. Side by side with our dependence upon the Holy Spirit to enlighten and direct the dark minds is the human effort. There is a work which man must do. It is ours to show the reasonableness of the faith which we profess and teach. **To accomplish this the brightest and best intellects to be found in the Church must be trained.** In a recent study of comparative religions I have again been impressed with the fact that the missionary goes to stand before hoary systems of faith, some of which have not a little to say for themselves. The disciples of Buddha, Laotze, Mohammed and Confucius are far from being ready to accept our statements that Christianity as the only true religion. "The Light of the World" merely because we utter them. One is surprised at their knowledge of systems, philosophies and even of the Christian faith. Here the Church finds a great need. A need however, which the educational institutions can fill very nicely if they will.

The Church rightly looks to our educational institutions for help along the following lines:

In the first place thorough indoctrination of missionaries. They need this for on the field they will be confronted by all kinds of philosophies, isms and systems.

Secondly, the Church needs the schools to deepen spirituality. Goliath made a great display of power with his heavy armor, spear like a weaver's beam, and terrible sword. Nothing lacking in outward equipment. But what did he accomplish? Absolutely nothing. A little pebble in the sling of David who went out in the name of the Lord brought him to the ground like a cedar. The secret was a deep, calm, spiritual life on the part of David.

In the third place the Church looks to the schools for help in the intellectual training of its missionaries. If we look over history we find the great missionaries men with highly trained minds. They were intellectually the leaders of their times. Paul is without a superior along this line in the age to which he belonged. Especially is intellectual preparation needful for the mastery of foreign language, the proper understanding of the institutions of the people, organization of churches and Bible translation.

In the fourth place, our educational institutions assist the Church in the sifting process, enabling only the best to be prepared for the field. This is by no means an unimportant point. The school course is a natural test of mental power, and of Christian character. The weak, sluggish and hopelessly dull are culled out. Thus the intellectual preparation at our educational institutions should fit the missionary of the Church in a twofold way. The training in language, literature, mathematics, science, philosophy, and history yields the alert, versatile and well furnished mind which the missionary so peculiarly requires. It also discovers characteristics desirable and otherwise and saves our Mission Board and the volunteers themselves from serious mistakes.

What I have said thus far you will have noticed, has been largely with reference to foreign missions. Shall the same high intellectual standard be required for those who enter the home field? To be sure this training will not come amiss to the local worker. BUT is it as essential? **Certainly not.** You readily see that the conditions are entirely different. And I desire to be perfectly understood in the case of foreign missionaries. Not all of them even need go through our schools. Maybe sometimes they can get better training out of the schools. But one thing they must have if they are to be a success on the foreign field—and that is intellectual training. They can get it like Carey, who, while mending shoes studied Greek, French, Dutch, Hebrew, Science and History. Or they can get it on the farm or elsewhere. But get it they must if they are to be a success on the foreign field.

In conclusion I sum up these points. The relation of our educational institutions to the mission spirit of the Church is the harmonious working together of the two for the advancement of the Church in missionary activity. The schools are the servants of the Church in this that they indoctrinate, establish, prepare spiritually

(Concluded on page 351)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

Forty-five weeks have passed when we reach the first topic of this number. Forty-five opportunities have come and gone. Our record is being written in the memories of our associates, in our own character, and in the book of accounts in heaven. How joyous it will be to have a note, "He or she has done what he or she could."

When you observed the washing of the "saints' feet," how deeply have you meditated on its significance? Here is one more opportunity in the study of this topic. Use it.

Another Thanksgiving Day comes in this month. We have a topic for meditation. We should aim to make the whole year a thanksgiving time day by day. As we think rightly on special occasions will it become possible to extend the season.

Whom are you passing today? What interest are you taking in him? What interest does God expect you to take? You are expected to be a neighbor to some one. Is it always some one you dream about, or the fellow by your side? Try to find out.

And now dear reader if you are faithfully doing what you can, GOD is by your side helping you in every duty. Difficulties will be surmounted and life is full of sweet peace.

FEET WASHING.—Jno. 13

Topic for November 14

MOTTO

"If ye know these things, happy are ye if ye do them."

THE STUDY HOUR

I. **The Ordinance.**—We, in our finite wisdom, are not always able to tell just why the Lord gave certain ordinances. It is enough to know that His wisdom saw fit to give it. But even **we** can understand some things about the **why** when we submit to what He asks us to do. There is no ordinance of which this is more true than that of "feet washing." The Christian, of all persons, is to show the true relation of man to man. He is to be a teacher of the world by precept and example. Love for one another is not genuine until it is ready to perform the lowliest service and submit to the performing of the lowliest in its behalf.

Feet washing, as an ordinance, brings this principle into activity as it could never be brought by the mere teaching of it. Rich and poor, old and young, learned and unlearned, meet on a **plane** in **doing** this service as brethren, as they would never be brought in their daily life, unless they just voluntarily planned it so. When the ordinance is there to observe, they are brought face to face with the ideal in a way that reveals love ready to act, or reveals the fact that love was not genuine.

II. **The Text, Jno. 13.**—The text reveals the surrounding circumstances when the ordinance of feet-washing was instituted. It also gives in detail the way in which Christ observed it and the lesson He taught the disciples from it. Along with the lesson, Christ gave the command, "Ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Along with the command was given the blessing, "If ye know these things, happy are ye if ye do them."

III. **Outline Study.**

1. Kinds of feet washing mentioned.
   a. A service to guests.—Gen. 18:4; 19:2; 43:24.
   b. An act of humiliation.—I Sam. 25:41.
   c. An ordinance of the Tabernacle service.—Ex. 30:17-21; 40:30-32.
   d. A New Testament Church ordinance.—Jno. 13:1-17; I Tim. 5:10.
2. How to regard Christ's Teaching.
   a. As authoritative.—Heb. 1:1; Matt. 7:28, 29.
   b. As a command to be perpetuated.—Matt. 28:20.
   c. As the instrument of judgment.—Jno. 12:48.

PERSONAL THOUGHT

I am happy in any service which my Lord assigns.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Humble.**
2. How a Sinful Woman Washed Feet.
3. Who are Truly Happy?

For Young People.—
1. Reasons for Calling Feet Washing an Ordinance.
2. Teaching of the Ordinance.
3. The Blessing of Obedience.

For Older People.—
1. Distinguish Between Custom and Ordinance.
2. The Spirit of the Command.

SUGGESTED READING

1. Articles by E. J. Berkey, in Gospel Herald, Nos. 20, 21, 23, etc., 1915.
2. Bible Doctrine, pp. 404-415.

SEED THOUGHTS

Let the ground of all thy religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—F. Quarles.

A thousand years of indoctrination would never induce a church whose members are foremost in the vanities of the world to adopt this humiliating ordinance. —Kauffman.

WAYS OF EXPRESSING OUR GRATITUDE (Thanksgiving.)—Heb. 13:10-21

Topic for November 21

MOTTO

"In everything give thanks."

THE STUDY HOUR

I. **Purpose of Our Topic.**—The topic is near the season when Thanksgiving is usually observed. As Christian people we learn how to act, and of what use such seasons are and how they are to be used.

Thanksgiving is more than a formal time to be used in merry making, or in church going. There will be happiness if we spend our time in real thankfulness. There may be church going if occasion affords. But the real thing is the heart's gratitude going out in innumerable avenues for the service of thanksgiving. How can a grateful child best requite its parent? Is it not by doing all that pleases him? So every obedient child of God renders true thanks to God in every dutiful act. What then does God ask?

II. **The Text** will answer in part how we may express our gratitude.

1. By taking our place in the plan of God in Christ Jesus.—vv. 10-15.
2. By doing good to others.—v. 16.
3. By obedience to our overseers.—v. 17.
4. By perfection in every good work.—21.

III. **Outline Study.**

1. Our praise calling.—I Pet. 2:9.
   a. Abstaining from lust.—I Pet. 2:11.
   b. An honest life.—I Pet. 2:12-20.
   c. A pious family life.—I Pet. 3:1-7.
   d. A loving brotherhood.—I Pet. 3:8.
2. Fountains of gratitude.
   a. Our deliverance.—Col. 1:12-14.
   b. Daily providences.—Rom. 8:28.
3. Obedience and love.—Jno. 14:21-24.

PERSONAL THOUGHT

I am fulfilling my calling to the extent that my life is a thank-offering to God. It can only be a thank-offering as it is "hid with Christ," partaking with Him in reproach as well as in glory.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Thank.**
2. What God Gives Me.
2. How to Make a Thank Offering of God's Gifts.

For Young People.—
1. Physical Gifts.
2. Spiritual Gifts.
3. The Response of True Gratitude for God's Gifts.
4. The Relation of Our Fellowman in

Our Expression of Gratitude.

For Older People.—

1. When are We an Acceptable Thank-Offering to God?
2. Every Day a Thanksgiving Day.

SEED THOUGHTS

God is pleased with no music below so much as with the thanksgiving songs of relieved widows and supported orphans; of rejoicing, comforted, thankful persons. —Jeremy Taylor.

Gratitude makes even a temporal blessing a taste of heaven.—Romaine.

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—Wm. M. Taylor.

OUR NEIGHBOR.—Luke 10:29-37

Topic for November 28

MOTTO

"Let love be without dissimulation."

THE STUDY HOUR

I. **The Topic** is one that affects all of us. The selfishness of men is ever asking, "Who is my neighbor?" Thus they try to evade the responsibility that God has placed upon us all. But as we get into the heart of the question we shall find that the Master is every trying to reverse our query in spirit to the words, "To whom may I be neighbor?"

Only as we get into the spirit of helpfulness toward humanity regardless of race or station, can we begin our questions with the emphasis of responsibility on ourselves. Then the question will come with appealing power, Whom am I passing by today? Then will the crime of passing by on the other side appear more criminal.

But how much will the neighborly spirit prompt us to do for our needy fellowman? Just what we would do for ourselves if like difficulties confronted us and we had power to dictate what to do. Might we not spoil our needy fellowman by such kindness? Perhaps the question could wisely be asked with equal fairness, Might we not spoil ourselves? As we then deal with this spoilable self in such cases, so wisely deal with the needy neighbor.

II. **The Text.—Luke 10:29-37**—is the conversation between Christ and the lawyer. The main issue was the question of inheriting eternal life. If the doing of the first and second great commandment would be sufficient to hold such an inheritance, failure is evident. The only recourse outside of confession of failure, would be to seek self-justification. This the lawyer did by his question (v. 29). Christ's answer gives no relief from obligation but the issue still is "Go and do" (v. 37).

The parable contains things worthy of study:

1. The misfortune of the "certain man."
   a. Avoidable or not we can not tell.
   b. At any rate half dead now.
2. The attitude of the Priest and Levite.
   a. "Looked on."
   b. "Passed by on the other side."
3. The attitude of the Samaritan.
   a. "Saw."
   b. "Had compassion."
   c. Helped.
   d. Spent time, labor, money.
   e. Made future provision.

Questions:

In what way may a man fall among thieves?

In what ways are men failing to help where they could?

What excuses, if any, have men for their neglect of the unfortunate?

How are **we** that fallen man?

Who passed us? Who helped us?

How does the help given by the Samaritan illustrate the second great commandment?

III. **Outline Study.**

1. The robbed man.
   a. Captured by sin.—II Tim. 2:26.
   b. The poor covetous man.—I Tim. 6: 9, 10.
   c. The spiritually blind.—II Pet. 1:9; II Cor. 4:3, 4.
   d. The lukewarm.—Rev. 3:16, 17.
2. Neighborly action.
   a. Compassion.—Acts 17:16; Matt. 9: 36.
   b. Ministering.—Matt. 20:28.
   c. Laying down life.—I Jno. 3:16; Tit. 2:14.
   d. Bearing burdens.—Gal. 6:2.

PERSONAL THOUGHT

God has placed us here in the association of our own kind. In this position we are placed with obligations to each other that can not be ignored without loss to our heavenly interests as well as our earthly. But love questions not of obligation. It asks only of privilege in duty.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Neighbor.**
2. Repeat the Story of The Good Samaritan.
3. How can I be a Neighbor to Others?

For Young People.—

1. Robbers of Humanity.
2. A Neighbor.
3. The Condition of the People I Pass.

For Older People.—

1. Ways of Passing By on the Other Side.
2. Priests and Levites of Our Day.

SEED THOUGHTS

I expect to pass through this life but once. If therefore there is any kindness I can show, or any good thing I can do to any fellow beings, let me do it now. Let me not defer, or neglect it, for I may not pass this way again.—Mrs. A. B. Hegeman.

Kindness has converted more sinners than either zeal, eloquence, or learning.—F. W. Faber.

A man's neighbor is every one that needs help.—J. C. Giekie.

CHRISTIAN DUTY UNDER DIFFICULTY.—II Cor. 6:1-10

Topic for December 5

MOTTO

"Whosoever shall lose his life for my sake and the Gospel's, the same shall **save** it."

THE STUDY HOUR

I. **The Topic.**—"Why can I not have an even experience in my life?" asked a young woman of her minister. "Because the Lord made your life with hills and valleys in it," he replied. There is a truth here we want to master. The level stretch is very pleasing, but the sensible person knows that unless the level road keeps in the right direction, it is folly to pursue it. Then, again, we know that we must take the right way with its hills, if we would reach our goal. The Lord might have made the way smoother, but He did not. And we trust in His wisdom that He knows best. Now, along this road of duty, we find there is not one step but we must take if we would go forward. We can indeed dodge the hills and stray down some pleasing hollow, but we find by bitter experience that we lose much time and make the way all the harder in the end, if we ever get back. Perhaps too many are thinking of the roughness which they have occasioned by this shirking of duty and want to lay the blame on God. It is good for us, if we can see the situation as it is and press straight forward in duty's path determined by God's grace to succeed. And **there will be** difficulty, but none too great for those who take the Lord with them.

II. **The Text.—II Cor. 6:1-10.** As the Lord's minister, Paul labored faithfully in spite of the difficulties that confronted him, he used the means the Lord gave to overcome the difficulty. Men's opinion did not change him. He knew God's opinion and therefore pressed forward in the path of duty.

III. **Outline Study.**

1. Difficulties in the way.
   a. Of accepting Christ.—Acts 13:6-12; Heb. 10:32-36; Luke 14:26-33.
   b. Of following Christ.—Luke 9:57-62.
   c. Of soul winning.—II Cor. 11:23-30; I Thes. 2:7-12.
   d. Of honest business.—Matt. 6:19, 20; I Cor. 6:7.
   e. Of holding true social standards.—I Pet. 4:3-5; Eph. 5:3-11.
2. The sufficiency of grace.
   a. In weakness.—I Cor. 12:9.
   b. More than conquerors.—Rom. 8: 35-39.
   c. The power is of God.—II Cor. 4: 7-10.

PERSONAL THOUGHT

The way may be rough on the side of human limitation, but on the side of grace there is unfailing strength. In Him our peace may flow as a river strong and unceasing.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Be strong.**
2. Tell the Story of Daniel's Faithfulness in Prayer.

For Young People.—

1. Duty, How to Know It.
2. The Source of Courage.
3. The Rewards of Facing Difficulty in the Path of Duty.

For Older People.—

1. Bearing the Cross.
2. Faithful unto Death.

SEED THOUGHTS

True heroism is alike positive and progressive. It sees in right the duty which

(Concluded on page 351)

THE SUNDAY SCHOOL

CHRIST'S METHOD OF TEACHING

Ida Ligo

Christ is now quite universally recognized as the greatest religious teacher the world has ever known. Many of the most prominent and widely accepted principles of our modern education were anticipated in the life and work of Jesus of Nazareth. For the past twenty-five years or more, educational experts of all faiths—Jewish, Catholic, Protestant, and non-Christian—have been coming to a position where the pedagogical skill of Jesus is being recognized more and more.

The "Teacher of teachers" is one of the most significant titles ever applied to Jesus. He began His ministry as a teacher and a teacher He was all His life. This was one of the names most frequently applied to Him by the multitudes as well as by His enemies and friends. Jesus called Himself by the same name, "Ye call me teacher and Lord and ye say well for so I am" (Jno. 13:13). "One is your teacher even Christ" (Matt. 23:8-10).

The followers of Jesus became known as disciples or students. Prominent Jews who were unprepared to recognize Him as the Messiah were at once ready to acknowledge His rare qualities as a teacher. After less than a year of public ministry Nicodemus opens a midnight interview with the words, "Rabbi, we know that thou are a teacher come from God" (Jno. 3:2). His ability as a teacher caused as much amazement as did His signs and wonders. "He taught them in their synagogues insomuch that they were astonished." Christ Himself recognized the importance of teaching. When He gave His final instructions to those who were to take up and continue the work for which He came into the world He laid primary emphasis upon teaching. "All authority has been given unto me in heaven and upon earth, go ye therefore, and make disciples of all nations, teaching them to observe all things" (Matt. 28:18-20).

Certain characteristics of Jesus' teaching may help us to understand the wonderful effectiveness of His methods. The teaching of Jesus was full of life and reality. He stood among men and spoke to them in terms of their common thought and surroundings. Common incidents are used as a basis for new teaching. In His teaching the Jewish life of Galilee in the days of Christ is lifted into everlasting visibility. We see, in scene after scene, the landscapes of the country, the domestic life of the people, and the larger life of the cities in all their details. Are there any figures of our own streets with which we are more familiar than the Pharisees and publican at prayer in the temple, or the Priest and Levite and the Good Samaritan on the road to Jericho; or the gorgeous Dives at his daily banquet and Lazarus lying at his gate with the dogs licking his sores? These familiar illustrations must have made Jesus' teaching very striking to His audiences.

Christ was always intensely in earnest in His teaching. No one could listen without discovering His intensity. His earnestness was not measured by the size of His audience. Jesus found no group commonplace, no individual insignificant and no occasion unworthy of His time and attention. Study Jesus' intensity with the class of one, an ignorant, sinning, Samaritan woman, at the noon hour by the well side. He was never more in earnest. Some teachers are perhaps too modest to be intense on ordinary occasions. But one is reminded of a remark by Dr. Gibson, "What some Christians call modesty God calls unfaithfulness."

And how exquisitely simple is the language of Christ compared with all other teaching that has ever gained the ear of the world. There is no science in it, no art, no definitions, no wisdom of the schools. All is short, clear, precise, to the point. It was the voice of God speaking in the utterance of man. Its austere purity was yet pervaded by the tenderest sympathy, and its awful severity by an unutterable love. It is to borrow the image of the wisest of the Latin fathers, a great sea whose smiling surface breaks into refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with the shudder of amazement and the thrill of love.

The outstanding note of Jesus' teaching was power. His, "I say unto you," must have been spoken with the emphasis of a man who dared to utter his own convictions. "He spake as one having authority and not as the scribes," was the witness of His contemporaries—and we who can compare Christ's teaching with all that the world has of the best and greatest in philosophy, and eloquence, and song, must not we too add, with yet deeper emphasis that teaching as one having authority He spake as never man spake?

Certain negative conclusions concerning the method of Jesus seem very evident. He did not depend upon dramatic effect. He did not win the attention of the people by any physical demonstration. Henry Ward Beecher and other great pulpit orators imitate and portray in action and dialect every incident and character described. We may be quite sure this was not Christ's method because He habitually taught sitting down. He went into the synagogue at Nazareth to preach —the eyes of all those who were in the synagogue were fastened on Him—and He **sat down** to preach to them. He went into the mountain, the multitudes followed Him to listen to His inaugural sermon and "when he was set he opened his mouth and taught them." He came into the temple, all the people came unto Him and "He sat down and taught them."

Nor did He move the multitude by the oratorical splendor of His addresses. They had none of the literary characteristics of great orations. They were not musical, they were not made splendid by beautiful ornamentation or rich coloring. They were without striking introduction to win the attention. No school boy wishing to find a fit piece of literature would think of looking among Christ's discourses for a suitable oration for oratorical display. Christ's discourses were not declamatory, they were not oratorical, they do not surge with passion nor sparkle with wit and humor.

What methods were used by our Lord in the presentation of truth? One of the most distinctive methods employed by Him was His use of the parable—"Without a parable spake he not unto them." The impressiveness of this method of teaching has always been recognized by the imaginative Oriental peoples. Perhaps no other mode of teaching was so common among the Jews as that by Parables. But the spirit of Christ's parables was in the most supreme degree unique and unparalleled, nothing distinctly approaching its depth and power, its brevity and manifold applications, can be produced either from the Old Testament or from the entire literature of humanity either before or since His life on earth.

The parable is a pictorial method of teaching having a double use to veil and to illustrate, to teach and to control. They deal with subjects of universal human interest. Some of them, such as the Parable of the Sower are striking representations of the facts of spiritual experience. Others, such as the prodigal son, and the Good Shepherd illustrate the Divine char-

acter and show the relation of the Heavenly Father to His erring children. Others, such as the Good Samaritan enforce powerfully our dependence upon one another in time of trouble. Every such parable carries some hidden meaning, but its significance is not set forth in formal language. The teacher does not press the moral truth the hearer is left to make the application for himself. Here lies the special force of this method of teaching. The pupil is attracted by the story and regards it just as a story only. Soon he begins to perceive its underlying meaning. He changes the attitude of his mind, transfers the interpretation from the material to the spiritual world and to the inner sphere of his own experience, and then draws the conclusion which, though unexpressed, was intended by the teacher.

David listened to Nathan's story of the ewe lamb till "his anger was greatly kindled against the man"—he listened to all the more purpose because he did not perceive that the story related to himself. "Thou art the man" came as a revelation to him, all the more impressive because it was unexpected and because by his own efforts he had reached a right moral judgment. In a parable the learner finds his own way to a conclusion and for this reason the conclusion when arrived at is so impressive. He has taken a part in thinking out the question and so feels that the conclusion is his own. When the Master was asked the question, "Who is my neighbour?" by a critical hearer the answer was not the direct answer which he probably expected, but it took the form of a story about a man who fell among thieves. At the end of the story the questioner was himself confronted with the inquiry, "Which now of these three thinkest thou was neighbor unto him who fell among thieves?" Such an answer is much more likely to be remembered than if given in a direct form.

(To be concluded)

Volant, Pa.

WORLD-WIDE SUNDAY SCHOOL NEWS

Why Korea Needs Efficient Sunday Schools

Considerable publicity has been given in the newspapers during the past few weeks to sensational rumors of Japanese official hostility to Christian education in Korea. These are the facts behind the reports: the Japanese Educational Ordinance for Chosen provides for the standardization of all schools, public and private, in the interests of educational efficiency. The regulations for private schools do not go into effect until 1925. One of these regulations prescribes that "in these (private) schools NO RELIGIOUS TEACHING IS PERMITTED TO BE INCLUDED IN THEIR CURRICULA, nor religious ceremonies allowed to be performed. Bible schools and Sunday schools are exceptions to this rule."

It will be seen that while this is technically no more hostile to Christianity than to any other religion, and simply separates religion from education in regular schools whether public or private, it does deprive Christian missions of one of their most valuable agencies of religious education. The fact that there is yet 10 years before the full operation of the regulations gives ample time for the organization of the Sunday school as a serious agency: of Christian education in Korea. The Korean Sunday School Association during the present year has by the adoption of Sunday school standards and the energetic promotion of Sunday school work been fitting the Sunday school for the greatly increased responsibility it must bear for the Christian education of Korean youth in the near future. The World's Sunday School Association through its representatives in Korea is co-operating with the missions of all denominations to prepare the Sunday schools of Korea to handle their great task.

World's Sunday School Convention Postponed

The World's Eighth Sunday School Convention, which was to meet in October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the present war. The date is to be suggested by the Japanese committee, of which Count Okuma, prime minister of Japan, is chairman. This action was taken on September 3 in Philadelphia by the Executive Committee of the World's Sunday School Association. Because of the difficulty in securing proper transportation facilities due to a scarcity of desirable ships, and because of the fact that the belligerent countries would hardly be expected to send delegates to the convention, it was deemed wisest to postpone the convention. This convention has been meeting every three years, but it is planned to change the interval to four years. The International Sunday School Association, which includes all of North America, which also convened every three years adopted at its last convention a four-year interval. By each having a session every four years and alternating there would be a large convention regularly every two years.

Testaments for Soldiers

With the slogan, "A million nickels from a million Sunday school scholars for a million Testaments for a million soldiers," the Sunday school scholars of North America have been appealed to to help bring the Gospel to the men and boys at the front. Up to September 1, about 340,000 copies of the New Testament or Gospels have been sent to the soldiers of Europe. The demand for these Testaments is increasing and now adults are asked to take part in this campaign.

A New Note in South America

One thing which the visitor to South America misses from the life of the young people generally, and especially from the lives of the young women, is the absorption in various forms of social service which has in the past few years become almost a passion among large numbers of our Christian young people in North Amercia. The young woman of South America, beautiful and admirable in many ways, has, because of social customs, been taught to look forward only to marriage and home comforts as the ends of her existence. Higher education is therefore considered superfluous for women and active participation in community betterment movements is almost unknown. In view of that fact, the work of Miss Estella C. Long in Montevideo, Uruguay, is noteworthy. She has organized the first teacher-training class among young women of South America, and the girls are taking hold of their work eagerly. They are using as a text-book a Spanish translation of the late Dr. Hamill's "Legion of Honor" course, and are engaging in many "through the week activities" which are excellent forms of social service. They have organized a cradle roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing guild to provide clothing for the poor children of their community. "I feel confident," writes Miss Long, "that the Sunday school, properly managed, is to be the great evangelizing agency of this land."

Moslem Children in Christian Sunday Schools

While the Moslem is admittedly hard to reach, Rev. S. Van R. Trowbridge reports beginnings of work by different Christian mission agencies in Egypt which are entering wedges that will one day open up the great solid mass of Islam to the Christian message. The Church Missionary Society (Anglican) in Old Cairo has a Sunday school of over 100 street children, most of them Moslems. In the Sunday school at Esbekieh he found about forty Moslem children out of a total of one hundred and eighty-four. The rest are Protestant Copts. One of the large boys' classes is taught by Sheikh Abdul Khalik, a very earnest young convert from Mohammedanism.

Mr. Trowbridge recently addressed the students of the American Girls' College in Cairo. One third of the three hundred were Moslem and Jewish girls. Their teachers have no hesitation about giving them a full knowledge of Christ and the great truths of the Christian life, and the President urged Mr. Trowbridge to speak freely and earnestly with regard to Christ's deity and our supreme allegiance to Him.

GOSHEN COLLEGE
LIBRARY.

FARM AND HOME

SELLING THE OLD PLACE

A neighbor of the writer once felt that he wanted to go West and grow up with the country. He offered his farm for sale, intending to reinvest in twice the amount of land where farms are cheaper. He had a trace of the nomad in his system—that old, old feeling that "distant pastures are greenest"—but he also had a keen sense of values.

He had been busy on the old farm for a good many years raising corn and clover and feeding them to good hogs and dairy cattle, and, while not exactly run down, his place had a neglected look. Much of this was due to the disorder of activity, which is not the same as the disorder of indifference. Still, when he walked around the farmstead one Sunday with his wife, who had always been his helpful business partner, they both concluded that the place would sell better if things were cleaned up a bit.

With the idea of making the whole place look more attractive, he went at the job in the same spirit in which he would have curried and groomed a horse that was to be sold. No one likes to see a good horse with a rough or filthy coat, and, in all things, people buy what pleases them. So the fences were put in good repair—new posts replaced rotten ones, and new and old wires were stretched as good as new. Some weedy corners were grubbed out. The house and barns were given a fresh coat of paint—nothing slicks up things like paint. Piles of trash were raked up and burned. A lot of brick-bat-and-bottle rubbish was hauled off and dumped in a distant ravine. Nails and new lumber were put where they would do the most good for the money. Changes were made in one of the feed-lots and the lane leading therefrom down to the pasture. Manure was all cleaned up and spread on the fields where it belonged. Some tottering sheds that no longer served a useful purpose were torn down and the good lumber piled neatly behind the big barn. When they had progressed this far the man and his wife took another Sunday-afternoon walk around the farm.

"My goodness!" exclaimed the lady, "don't things look different? How much has it cost to make everything look so spick and span?"

"Well, the paint and lumber cost $92, and the labor of the boys and what time I have had to give the cleaning-up, would come to about one man's time for a month. I should say that $125 would cover the entire expense. It's worth it, isn't it,"

"I should say so," replied the wife, with a wistful look around at the old homestead where they had lived and with which were intertwined such sacred memories. "I kind of hate to think of leaving it now."

After a long breath, the farmer said: "I feel the same way. Now that we have things looking so fine and dandy I don't see how I ever thought of selling the farm or moving away out to a new country, where we'd have to begin all over again and get adjusted to a new kind of life and new climate and soil conditions. I guess we'd better stay right here for another year or two."

"Oh, I am so glad to hear you say that!" said the dutiful little woman, with tears and smiles all mixed up in her voice. "I never really wanted to leave here, but you know I always said I would go where you went, no matter how I felt about it in my own heart. I am so glad that we are going to stay here another year or two."

The man looked at the golden sun setting in the west, and at all the brightness and hominess about him, and at his happy little wife smiling at him through her tears, an said: "We are going to stay here always."—Wallaces' Farmer.

THE EFFICIENT WOMAN

Man works from sun to sun, but woman's work is never done—largely because she is unwilling to put off till tomorrow what need not be done today, or because she may lack the equipment that should be found in every modern home.

Efficiency is not all in having a system, though that goes a long ways towards accomplishing much with little effort and time. The man has quit sowing by hand because he has found a machine that will do it better and faster—and he can ride while doing it. The modern woman has a machine to do her sewing because it saves time and does it better. The man has his farm machinery, no matter what the cost, because it saves him hired labor, saves time, saves human energy.

No farmer should begrudge spending money for time and energy-saving devices, machines or systems in the home. Woman's strength is as valuable as man's. Conserving motherhood is the foundation of healthy families. Her health means as much to farming success as the health of the man. No modern woman should long be compelled to carry water from a well when it can so cheaply be pumped by machine power and piped into the kitchen and bath room and laundry. No woman should have to heat water in a kettle when the same fire can heat a tankful automatically without keeping her from using all the top of the stove, and that hot water be on tap by turning a faucet. God only knows the toll of sickness and death that the outside pump and privy cause, which women, sweating from the cook-stove or washtub, have to visit.

Wash tub in this day and age! What man would wash by hand when machines can be bought?

There's the meat chopper which is as essential as the coffee grinder. Just as sensible to pound coffee with a mallet as to chop meat and vegetables with a hand chopping knife and bowl. The broom has its place, but not in stirring up the dust which it is supposed to gather. A good vacuum cleaner not only takes up the dirt but puts the dust out of business. There are better lighting and heating systems which mean conservation of women in the home.

We might enumerate many more things. but this will set the men to thinking. If woman's work is never done in your home, find out why. If she lacks the equipment that might lessen and lighten her work, get it for her. She is half the firm, and should not be kept from having the benefits of half the money made on the farm and so spent that she might have life more abundantly—as Christ would put it.

Men, it's up to you. It's your move.—Sel.

IMMUNITY FOR PLANTS

Breeding plants so that they will be immune from their common diseases is the present hope of scientists, on the theory that an ounce of prevention is worth a ton of cure. Many agricultural colleges and institutes are active in the undertaking and constant progress is being made.

It is an old story that some varieties of a plant will resist a disease and other varieties of the same plant will catch it every time. Accordingly breeding of the two varieties together, in order to obtain the advantages of both, has been a common practice, though not wholly successful.

Study is now being directed to the cause of this immunity in some plants. In most instances there is probably some chemical substance that does the work, though it has been established that some plants avoid the familiar diseases of their kind by shutting out the infection.—Sel.

TEACH THE BABY TO BE HELPFUL

I, like a good many others, am a busy mother, and have many times been tempted to voice the sentiment that it is a good deal easier and quicker to do things for myself than to let the children help me in my work about the house. But I believe that my common sense has triumphed, and I teach them to help me—even the baby.

My boy is only twenty-two months old, and he has "helped mamma and grandma wash dishes" for some time. We permit him to stand on an old chair at the sink, and give him a dry wash cloth, an old cup or saucer and he will wash and rub that one dish the entire time we are washing and drying the panful of dishes; but he still thinks that he is "helping" us.

I also let him put away the silver—the spoons, especially, and also carry them to the table at the next mealtime. While I am setting the table, baby busies himself trying to place the spoons. Then, too, he can place the dining chairs, and name the person who will occupy each chair.

If you have a gas range, study your child's words and actions while you are about your stove. I find that my baby is very much interested in the process of baking squash and making the toast in the broiler below. For a substitute for squash, I halve oranges and carefully remove all the pulp. I dry these several halves carefully and give him an old pie tin or galvanized plate on which to carry them around. Then, when the stove is cold, he will busy himself many times a day baking his "squash" and at the same time thinks he is helping some one else. I also give him dry pieces of bread to pretend to toast in the broiler.

Two more helpful hints: If you have a telephone in your home, and your little one is inclined to want to talk through it, and you find that it is bothersome to you to carry him to your phone, try my method.

My little Dale has imagined (ever since last August) that he could phone to an aunt and uncle in California, who had but then returned to their home from Wisconsin, and he would daily call their names over the phone. As it was quite a bother to us, we solved the problem by purchasing a toy phone for twenty five cents and attached it to an old piece of furniture, hung an old telephone book on it, and he thoroughly enjoys his daily chats over it.

If you have an old-fashioned piece of furniture with large drawers below, try using the bottom drawer instead of a box for baby's playthings. When not in use, they are wholly out of sight, and always ready for a play spell. Take the drawer out and place it on the floor, then, when he is through playing, help him pick the things up and put them in the drawer. You will find that helping baby with his work is a great help to you in turn, as he feels so grown-up realizing that mother helps him work, too.—Sel.

A DOCTOR ON DRUGS

An eminent physician, Dr. Robert Walter, deserves to have a monument erected to his memory for his wise and convincing words as to the dangers and delusions of drug dosing. He proves the practice of drug medication to be almost utterly empirical and a practice upon the superstitions and pockets of the common people. He says:

"No more terrible delusion ever afflicted the human race than the drug delusion. Millions go down to untimely graves every year from swallowing drugs. There are germicides, and by killing disease germs they occasionally seem to do good. But used internally they kill the patient's life germs at the same time, and so all the while they seem to be giving health they are destroying the foundations of health. They also arouse at times vital organs to extraordinary activity, and again seem to do good. But the power used in the activity is the patient's vital power, and so the more used the less remains for future use. By arousing activity of an organ they exhaust the power of the organ, so that the oftener the drug is used the more needful it becomes to repeat its use. Temporarily giving aid they permanently fasten upon the patient the very ailments they seem to cure. The practioners admit that 'every dose is a blind experiment on the vitality of the patient.' But to us, who have given years of study to the subject, the experiment is not so blind as some seem to think.

"Alcohol is the great typical drug, and illustrates a principle common to all other drugs, namely, the more you take of them the more you need them. Drug-shops, like dram-shops, thrive upon continually recurring patronage. New recruits drop in as the old ones die off. Once a patron always a patron; once a victim always a victim. What is true of whiskey is true of opium, arsenic, quinine, calomel, cocaine and a thousand congeners."—The Vanguard.

ALL FAILURES DO NOT COME FROM ILL LUCK

Farmers, like most other people, often feel that the door of opportunity is closed upon them. They may be making a fair living, but they are not satisfied with this. They have the laudable ambition to lay up something for the almost inevitable "rainy day." They want to give their children the advantages of a good education, so as to enable them to start life under more favorable circumstances than they enjoyed. They want, for the present, the ability to secure not merely the necessities of life for themselves and families, but also to secure at least a few of the luxuries of life and the things that minister to the culture of mind and heart. But these farmers are usually wrong in supposing that the trouble is in their circumstances. The trouble usually lies with themselves. We say usually, for, of course, misfortune does come to some, which cannot be avoided. There is a proper kind of discontent, but there is also a sort of restlessness and discontent that are almost wholly blameworthy.

The means of securing greater success in one's farming operations lie right at hand in the case of most farmers. Some would do well to seek a change of location to secure cheaper and more fertile land; but the need with a far greater number is to get more out of the farm on which they now find themselves. A Pennsylvania farmer, engaged in general farming and stock raising under average Pennsylvania conditions, was asked what valuation he placed on his farm. "Well," was the reply, "I am clearing 5 per cent. net on a valuation of $200 per acre." Other farmers in that community are barely meeting expenses.

There are few farmers who cannot increase very largely the produce of their soil, some as much as 100 per cent., and in most cases this will result in an increase of a good deal more than 100 per cent. in the net profits. If most of us will get up close to a good mirror we will discover the cause of our seeming ill luck.—Sel.

Dr. William Osler, of England, is a high authority. And he says, "There is not one single thing more important in the whole range of hygiene than the hygiene of the mouth. More physical deterioration is produced in the world by defective teeth than by alcohol." I fully believe this or it would not be quoted. Teeth more or less defective are the rule now. The result is food not chewed entirely fine, too much work put on the stomach and intestines, and this helps to bring impaired health and lowered efficiency. If you want to live long and be at your best, see that your teeth are right. You can well thank God if you have so lived as to have a full set of sound, natural teeth. They will help you to succeed in the world, if you use them properly. Artificial teeth come next, but are not as good. Better have any decayed teeth extracted, if they cannot be filled and saved. Then get new ones to take their places so as to keep your mouth ready for business. If you can not make false teeth do, on account of shape of gums, or other reasons, run through a food cutter all food that you cannot make entirely fine with tongue and roof of mouth. But be sure and work your jaw just as much as if you had teeth, so as to cause saliva to flow freely.—Sel.

The largest aqueduct in the world, costing $30,000,000, has just been opened in Italy. It carries the water of the Appenines through 1,875 miles of pipes to supply 2,000,000 people with pure water.

CURRENT EVENTS

Perhaps the most significant event in the European war during the past month was the decision of Bulgaria to cast her lot with Germany and the decision of Greece to maintain her neutrality. It was expected that if Bulgaria joins Germany that Greece and Rumania would join in with the Allies. The Greek Premier, Venizelos, urged an alliance with the Allies and that Greece take quick action in behalf of Servia. The king of Greece, however, would not endorse this policy and dismissed the Premier, and appointed a successor. It seems the Greeks are divided and it is asserted that the dismissed Premier has a larger following than the king, but that the loyalty of the people to their king will prevent a rupture although it has been stated that the crisis in Greece may result in a revolution. The Queen of Greece is a sister of the Kaiser of Germany which naturally would have some influence upon the Greek court.

Germany has launched a campaign against Servia in an effort to force her way across Servia onto Bulgarian soil thus giving her a line of communication direct to Constantinople. Turkey, it is said is in need of ammunition and arms to resist the attack on the Dardanelles. To prevent Germany's acquisition of a line of communication with Turkey the Allies are landing large bodies of troops at Salonika, Greece, and sending them into Servia as fast as possible. Severe fighting has been done on the Austro-Servian frontier, but at this writing (Oct. 11) the Servians are being driven back, and their capital, Belgrade, is in the hands of the enemy. If Germany can establish and maintain a line of communication with Constantinople it will give her access to vast stores of raw material in Asia Minor, and especially copper. The great prize of the war is Constantinople. The side that is in possession of this strategic port at the close of the war will have a decided advantage.

The force of the German-Austro offensive in Russia is gradually diminishing. The Russians are able to hold them in check with the exception of slight gains in certain localities. Progress is reported from Berlin in the effort to capture Dvinsk an important railroad center, the capture of which would give the Germans a decided advantage during the coming winter when they will likely be compelled to "dig themselves in." It is reported that they are already intrenching themselves for the winter, expecting to hold the line against the enemy until next spring.

In France some of the most terrific fighting of the war took place during the past month during which the English and French succeeded in piercing the first and second lines of the German defense in several sections. After days of incessant bombardment of the German lines with heavy artillery during which the trenches were demolished, a sudden attack of the infantry swept the Germans back. It is claimed that the Germans regained some of the territory lost, but reports are so conflicting that the actual facts in the case cannot be determined with certainty. It is said that in four days the Allies threw 250,000 shells upon the German entrenchments, these shells alone costing $4,000,000. This gives an idea of the vast quantities of ammunition used in modern warfare and the great cost of the same.

Little has been done on the Italian front and along the Dardanelles.

Recently John D. Rockefeller, Jr., spent some time in Colorado to investigate conditions among the miners employed in the numerous coal mines under his control. Several years ago the miners went on a strike during which a number of them, their wives and children, were slain by members of the state militia and men hired by the company to protect their property. Conditions were such as to disgrace the state of Colorado and make a blot on the industrial history of our country. While on his tour of investigation Mr. Rockefeller donned a miner's suit, entered the mines and dug coal for twenty minutes, talked with the miners, ate and slept with them and thus sought to become familiar with their conditions. He is opposed to the recognition of the labor union principally upon the ground that the union benefits only the man belonging to the union. He is working out a plan which he claims will benefit all the miners, "something absolutely democratic," whereby the relations between the workmen and the company may be more friendly and beneficial to all and thus avoid labor difficulties. Just what this plan is we know not as we have not seen a clear statement of it. The public press seems to be divided as to the significance and real purpose of this trip by Mr. Rockefeller. Some charge him with ulterior motives while others laud him because they see in his tour an example to the world that will mean much for the social betterment of the laboring man. His sincerity of purpose in his statements that he desires better conditions among his employees will be determined by the future steps taken by him to realize the desired conditions.

Harrowing tales of suffering and misery brought upon the Armenians in Asia Minor by their heartless and relentless persecutors, the Turks, are coming from that stricken country. For centuries the Turk has been the inveterate foe of the Armenian, and history records numerous massacres perpetrated by the Turk in which thousands have been slain. But the outrages committed against the Armenians since the beginning of the present war are said to be "the worst in 1,000 years." Whole villages and cities have been deported upon an hour's notice. The males some times were deported first in great numbers and disappeared enroute, and later the women and children have been made to follow. "In many cases the men were bound tightly together with ropes and chains. Women with little children in their arms were driven along under the whip like cattle." Families are torn asunder, women and girls outraged, babes torn from the arms of mothers and cast along the roadside or in the rivers to perish, robbed of all their possessions many are driven into the desert there to perish for lack of food and shelter. The Turks evidently are determined to exterminate the Armenians if possible. It is estimated that over 500,000 have already been slain and over a million made homeless. Because of the war it seems little can be done to stop the persecution of the Armenians. There are those who hold the allies of Turkey, Germany and Austria, morally responsible for these massacres, thinking that Germany and Austria would have sufficient influence over Turkey to demand a cessation of the persecution. President Wilson has instructed Ambassador Morgenthau to enter a protest with the Turkish government against the Armenian atrocities. Other nations not involved in the war are also protesting. It is a question whether the Turks will heed the protests.

For the first time in the history of Russia a Jew has been elected to the Council of the Empire. The election of Mr. Weinstein is regarded as an endorsement of the recent demands for equality of treatment of races and religions. "The Council of the Empire comprises an equal number of elected members and members nominated by the emperor. It has equal legislative powers with the Duma."

The falling off in the manufacture of beer in Missouri this year amounted to 44,976 barrels, or about 10,694,000 gallons.

Early in September a commission of six financiers were sent to America by England and France to endeavor to secure a loan or credit of $1,000,000,000. At this writing arrangements have been virtually completed with American bankers for a loan of $500,000,000. The terms as summed up in brief by a New York paper are these:

"A credit loan limited to $500,000,000, instead of a larger amount secured in whole or in part by collateral. A rate of interest yielding 5.5 per cent. to the investor and costing the Allies 5.8 per cent. Exclusion of Russia from the loan, but inclusion of munitions among purposes of the proceeds. A country-wide offering of the bonds on equal terms without extra profits to J. P. Morgan & Co., or other bankers. The money is to be used in this country and the interest and principal of the bonds to be paid in dollars."

The bonds are in denominations of $100 and up and run for five years. When they mature the buyer will be paid par or can take a long-term bond instead. None of this money is to go out of the country but is to be used to pay for the heavy purchases of supplies, including munitions of war, made in this country by the Allies. There was considerable opposition to the loan on the part of German-Americans and others who consider it a violation of strict neutrality.

After an absence of nearly three years at a time when the universal opinion was that Stefansson and his companions were lost somewhere in the frigid regions of the Arctic regions, the explorer made his appearance at one of the outposts of civilization, delivered his message and again turned his face northward to continue his explorations. About three years ago Stefansson and his party set out for the north in search of some land which scientists believed to be somewhere in the far north. The action of the tide and ocean currents are such that they can only be explained on the theory that there must be a vast tract of undiscovered land in the Arctic ocean. The explorer announced that he discovered a new tract of land, but a shortage of supplies due to some misfortunes did not permit a thorough exploration of the land, but about one hundred miles along the coast was explored and the party penetrated the land for about twenty miles from the coast. Another part of the work of the expedition was to study the Eskimos. This work the intrepid explorer expects to continue and it may be months and even years before he again returns to civilization. The party had many narrow escapes and suffered numerous hardships. Some of the members were lost in the severe storms that swept the cold and barren regions.

The Mexican situation seems to be on the point of clarifying. It is reported that President Wilson has acquiesced to the suggestions of some of the South American republics and Secretary Lansing that the best thing to do under the present condition of affairs is to recognize the government of Gen. Carranza. Gen. Carranza has gained the military supremacy, and even though he may not be considered as the most desirable man for chief executive of Mexico, yet under the circumstances and with proper support from those countries recognizing his government, it is thought he will be able to bring about more desirable conditions. As soon as Carranza is recognized an embargo will be placed upon all arms and ammunition that are intended for any of the factions opposing Carranza. In this way the official government will be greatly strengthened and the hands of the enemies weakened. Gen. Villa, it is stated, has declared his purpose to fight on and institute a guerilla warfare. It is said that when it was reported in Mexico that Carranza would be recognized, four generals and 2,000 men, who had been gathered by Villa, mutinied, stating that they would refuse to support Villa any longer. This is said to be about half of Villa's command.

Wireless telephony has become an assured fact and it evidently will only be a matter of time until it will be practical and of commercial value. After months of experimentation navy experts working in co-operation with the American Telephone and Telegraph Company and the Western Electric Company, succeeded in transmitting the human voice from the giant wireless station at Arlington, Va., to the Mare Island Navy Yard, near San Francisco, a distance of approximately 2,200 miles. The Mare Island Station could not reply by wireless but answered questions received by wireless over the land telephone, and asked questions which were answered by wireless, thus proving the perfection of the transmission. It is claimed that the voice was distinctly heard. Late the same day the human voice was transmitted from Arlington to the Pearl Island station in the Hawaiian Islands 4,600 miles distant. This latest feat means that virtually all the European capitals are within talking distance of New York. With the proper equipment it will be possible for a man in Chicago to carry on a conversation with a passenger on a liner bound for Europe.

In a statewide election held on September 14 North Carolina voted in favor of prohibition. The vote in favor of prohibition was 20,000 in excess of the vote against it. The prohibition law is to go into effect on January 1, 1916. Prohibition carried in forty-two of the forty-four counties. Twenty-nine counties already had prohibition. The city of Charleston went against prohibition by a vote of ten to one. One by one the states are entering the prohibition column. This makes the nineteenth state in the Union to adopt statewide prohibition. Thirty-six states are necessary to adopt a national prohibition amendment. The first one of the last half of this number has been won. Three or four other states will vote on the issue in the near future, and it is predicted that some of these at least are sure to enter the dry column. Prohibition sentiment is growing rapidly and there is no question that the last half of the thirty-six states required will be lined up properly in a shorter time than the first eighteen.

Earth slides have again closed the Panama Canal. Since the channel was blocked by a slide on September 20, the movement has continued steadily pouring earth and rock into the waterway, while the dredges worked in a vain effort to keep it open. It was hoped that the canal could be opened to navigation by November 1, but a survey of the slide reveals the fact that there are probably 10,000,000 cubic yards of earth in motion, which must be taken out by dredging operations before a permanent channel through the cut is possible. Canal engineers concede that there is little hope of opening the waterway much before the first of the year. "The area of motion is roughly calculated to be in the neighborhood of 175 acres, which constitutes the greatest slide area in the history of the canal. It extends 2,600 feet along both banks of the waterway." It is probable that the 100 ships now (Oct. 11) awaiting passage through the canal will be ordered to their destinations by other routes.

Chicago had the novel experience of being "dry" for the first time in forty-four years on Sunday October 10. By the order of the mayor a law compelling the closing of all saloons on Sunday was strictly enforced. The statement of the mayor that all saloon keepers who violated the law would have their license revoked resulted in a virtually strict obedience on the part of the 7,152 saloon keepers, only a few violators have been reported. The saloons fringeing on the border of the city did a thriving business as the county officials made no effort to enforce the Sunday closing law. Early reports coming from Chicago seem to indicate that the concensus of opinion is that the experiment was a success and would be continued. No one is said to have died of thirst, the list of accidents caused by intoxicated joyriders was greatly reduced, the crowds on street cars were sober and well behaved and "thousands of families had an opportunity to become acquainted with the husband and father."

To curtail the consumption of liquor England put into effect on October 11, an anti-treating rule in London and vicinity. "It is the most radical and far-reaching effort for the curtailment of drinking yet tried, for it affects nearly 10,000,000 persons, and violations of the regulation are punishable with a fine of $500 and six months in prison." Notice has been served that these penalties will be inflicted with-

(Concluded on page 351)

MISCELLANEOUS

CONDITIONS IN THE HOLY LAND

The recent developments in the foreign war, so far as they relate to the decision of Turkey, not only threaten the destruction of Jerusalem, but menace the safety of the non-Mohammedan population throughout the Turkish provinces, including Palestine, Arabia and Syria. The writer was in Asia Minor during the closing days of the Balkan war, and travel was not then interrupted. In fact, aside from the moving of new enlistments out of the territory for service in European Turkey, there was little evidence of war there. Representatives, merchants and the exponents of all faiths—Mohammedan, Christian and Hebrew alike—in Jerusalem, Damascus, Beirut, were ordering their commercial, social and religious affairs with an apparent conviction that peace in these countries would never again likely be disturbed.

Today heavy Turkish reinforcements invest Jerusalem, and recent advices indicate the fears of American colonists there for the lives and property of the Christian and Jewish inhabitants of the country.

If the issues of the war are to involve the Turkish provinces, one of the tragic sacrifices will be the destruction of Jerusalem with all its sacred material monuments—a latter-day sacking of the Holy City, and the merciless slaughter of helpless Christians and Jews will be unspeakable. Neither human judgment nor the diplomacy of Kings would be able to justify this crime upon any theory of right or might. The possession of Palestine in itself would prove a poor reprisal to the victor. Christendom will pray that through the vicissitudes of war, Palestine and its sacred capital may stand unharmed, for the world of the Bible should keep "the land of the Book" inviolate, to survive eternal.

In the light of these more recent denouements of the war and their bearing upon the Holy Land, you will be interested in observations of the country and the people, of conditions which obtain, and of impressions derived there but a short time previous to the present activities of the army.

The pilgrims of the Greek Church come from the interior of Russia—old patriarchs, men, women and children, all conditions and classes, many of them poor and hungry. But once landed at Joppa or Haifa, they proceed tediously on foot to the Jordan, the Mecca of their faith, to be immersed in its sacred tide.

I doubt if the truly devout Christian finds in his pilgrimage to Palestine just the compensations hoped for. The Holy Land is eloquent in many material records of scriptural history, to him a consecrated field; but Palestine is for the most part barren, largely unproductive, and given over to a Moslem population, politically a dependency of Turkey, racially Arab (which term includes Bedouin and Syrian) with the exception of the Jewish population in Jerusalem and the Jewish colonies which have settled in the interior. These latter have intelligently and industriously developed the Plain of Sharon, the rich valley extending from Haifa down to Joppa, as well as the productive land in Samaria. The Jewish people became identified with this agricultural development through the philanthropy of the Rothschilds, who have succeeded in perfecting a plan of colonization most extensive in its scope, and which may be the means, as the founders sincerely hope, of realizing the industrial as well as the religious salvation of old Judea; for the Hebrew lives in a faith as strong as Holy Writ, in which it is in fact set forth that he will again rule in Palestine, that he will re-inherit there his ancient native glory.

Standing near the Church of the Nativity erected over the traditional birthplace of Christ in Bethlehem, and in which ancient city David was born, I looked down upon the field of Boaz, the scene of the beautiful idyl of the Book of Ruth. Over these hills and valleys beyond, and quite as far as the Jordan to the east, David as a youth kept his father's flocks. The House of David, the king, stands near the Joppa gate in Jerusalem, much of it reconstructed, but evidencing a marvelous architecture in the ancient day it was built. Looking upward to the sunlit battlements of this towered house, recalling the vanished glory of his ancient capital surrounded as I was by the mixed nationalities and conglomerate racial types many of them begging in the streets, conscious of the ignorance and fanaticism of present-day Palestine, which today projects its influence over the old land like the fateful hand of destiny which prophesied its downfall thousands of years ago, it was impossible to realize that a higher civilization had ever existed upon its soil. What were the circumstances of time or of society, or of national need, which called a David from a lowly family, from mediocrity—an inspired being, a prince of wisdom mentally equipped to rule?

The winter is the spring-time in Palestine, and to go overland at this season from Haifa to the Sea of Galilee is for the most part like passing over an exquisite Persian carpet, wild blooms giving the most variegated contrasts of color to the green and gray of the verdured plains and stony hills, upon which the season's rains had wrought their vernal miracles. The Rose of Sharon is the one insistent note of the picture, and from January on until the floral vegetation of the summer makes a brave but brief array, this humble beauty of Orient origin dominates the fields.

The cultivated lands are largely devoted to the olive and the fig, except what small need of ground the native requires for his forage crops. As the mulberry tree thrives there, they have developed a large silk industry in both Palestine and Syria, and export large quantities of the raw skeins to all parts of the world. This is largely the occupation of native women, who are also most skillful in embroidery and lace-making. Art fabrics, the work of these most industrious, artistic women, may be had in every settlement at prices so pitiably low that one marvels at the time and patience employed in their production.

While driving overland to the Sea of Galilee, we stopped one day at noon upon a grassy slope in the shadow of the Beatitudes. After an hour's rest a clergyman who accompanied me produced from his pocket an old and well-thumbed Bible and read the beautiful sermon which Christ delivered from this sacred hill—the promise and prayer and consolation of Christendom.

While indulging a reverent meditation in this consecrated spot of earth, my mind unconsciously turning to the present-day status of the Church of Christ in Palestine; the ancient land of its inception, now in the keeping of an intolerant political power, of a people alien to its faith. I looked toward the south beyond the small table land out of which these hills arise, and there before me lay the memorable Plain of Gennesaret, now a productive valley, peaceful and beautiful under the warm noon-day sun, green with the thrifty growth of the intensively cultivated fields—the Field of Esdraelon, where Saladin defeated the Crusaders and drove the remnant of their army back to Acre on the Sea—and his victory there prophesied the final triumph of the Crescent over the Cross in the Bible lands.

The significance of scriptural history as embodied in its eloquent landmarks throughout the Holy Land appeals to the spiritual consciousness quite as strongly

as it does to the eye. In driving to the Sea of Galilee, the journey is broken by a stop over night at old Nazareth, where, if reached in the late afternoon, one enjoys a panoramic view of the surrounding hills under a most beautiful sunset. Out of the hills to the east arises Mount Tabor—standing today as an outpost of the agricultural development of Palestine as it stood in the ancient day when it was mutually chosen to mark the boundaries of the lands divided between the tribes of Issachar and Zebulon.

Viewed in the gathering twilight, it reflected from its crest the last faint, lingering rays of the setting sun. Soft echoes of singing voices came from over the valley, the evening song of Syrian shepherd boys returning their flocks to refuge for the night; the quiet of the sacred vale, only broken by their gentle melodies and the tinkling chime of camel bells from a distant caravan late returning up the plain—lazily drifting clouds enshrouded the mountain's darkening slope, like gray wraiths, symbolizing the spirits of the invisible host who keep their eternal vigil over old Judea—veritably a night out of ancient time brooding over the sacred land, enshrined in "The Kasideh:"

"A world where none
But phantoms dwell;
A breath, a wind, a sound, a voice,
A tinkling of the camel's bell."

—Geo. S. Wright.

A recent issue of the "Ladies' Home Journal" tells of a group of able men casually gathered at a dinner party who discussed together the question of prohibition, as follows:

The first was a business man of large interests: "I wouldn't think of voting for State prohibition, but let national prohibition come up and it will have my vote in a minute. Drinking has become an economic issue, and I am willing to give up my whiskey and soda for the good of the many" The second was a large employer of men—about eighteen thousand: "I am ready for national prohibition. Up to this time it has seemed a far-away ideal to me. Now I see it as a pure efficiency measure." A physician was the next: "Medicine can do without it; science is against it; the old idea of alcohol as a food is exploded. I am all ready for my vote for national prohibition." And, last of all, was a wholesale dealer in liquor who started the talk and who finished with this significant statement: "You are right. We are seeing the handwriting on the wall. I said at a meeting of our wholesale liquor dealers the other evening that we didn't have five years of life ahead of us. Strange as it may seem to you, I would vote for national prohibition. It's best all round."—Sel.

"Bad news needs no special stamp to insure its prompt delivery."

COTTON IN NATURAL COLORS

Instead of having to dye cotton, we may in future grow it in whatever color we desire. Colored cotton is already grown in various parts of the world, and we have only to assemble the colored varieties in our own country, and produce intermediate tints by interbreeding, to obtain the result suggested above. In order that this may be brought about, of course, the different varieties must breed true; that is, the seeds of yellow, green, or red cotton must always produce cotton of that one particular color. That this is true, and that the colors are not due to the influence of soil or other environment, have been proved by A. W. Brabham, a plant-breeder, of Olar, South Carolina. Says a writer in New York World Sunday Mazagine:

"The production of cotton tinted by nature with any color desired is the newest and most revolutionary departure attempted in the cotton-growing industry, and one which may have far-reaching effects in the United States.

"Commercially, the achievement of natural colors in cotton would obviate the use of chemical dyes, which, besides their expense, are said to damage the fabric of the cheaper varieties of cotton-stuffs. With the perfection of the new process it would be possible to feed to the looms, to suit any design, cotton-threads colored by nature with tints which could not fade.

"The leading apostle of colored cottons is A. W. Brabham, of Olar, S. C. He points out what is scarcely known to the American public—acquainted only with white cotton—that already there exist species of cotton of many various hues.

"Besides the white cotton of the United States, Peru produces a cotton with reddish lint; brown cotton is grown in Egypt, Peru, and Hawaii; yellow cotton is produced in China; and India has a gray cotton. In addition, a green cotton has been evolved in South Carolina, and even a jet-black cotton is said to have been developed in Mexico. C. H. Clarke, of Boston, has written to Brabham that it has proved feasible in laboratory experiments to produce a blue cotton.

"Brabham's chief contribution to the introduction of colored cottons is his proof that the different species, whether from Peru, Egypt, or China, will breed true to color in whatever soil they are planted. It was at first thought that the hues of the lint were due to peculiarities of the earth in which the cotton grew. But by experiments in South Carolina, he has established that the seed from gray cotton in India produces gray cotton wherever planted; and that the same is true of red cotton from Peru, yellow cotton from China, and brown cotton from Egypt. It is well established that white cotton from North Carolina or Texas also remains white cotton in the tropics.

"The American experimenter may thus have at his disposal eight different hues of cotton—white, red, brown, yellow, gray, green, blue, and black. According to Brabham, by inter-breeding it will be possible to blend these colors into all the intermediate tints. For instance, by breeding white and red cotton together, we should arrive at a fixed type of pink cotton; by blending red and blue cotton we should achieve purple cotton; and the mixture of black cotton should give us darker hues of the other colors."—Sel.

A WOMAN DISPENSER OF TWELVE BILLION POSTAGE-STAMPS

Twelve billion stamps is a large order, but it was exactly the amount needed last year to carry America's epistolary effusions and to dispatch its packages by parcel post. Even when you handle them in boxes and bales, billions of stamps are difficult wares to dispatch safely and accurately. United States postage-stamps come now in a variety of forms, besides any number of denominations. Orders for these, amounting sometimes to several millions of dollars' worth in a single day, come in continually to the Bureau of Engraving and Printing at Washington, and must be promptly filled. The supervisor of the filling of the orders and the withdrawing of the stamps from the vaults is a busy person, and one upon whom much responsibility rests. And that person is, at present, a woman—Miss Margaret Kerfoot—who has had thirty-two years' experience with the Bureau, and who holds the record of handling huge shipments of stamps for the last two years without a single error. This year the Panama-Pacific Exposition has drawn millions of picture post-card fiends to the far West, and the indications are that their efforts will result in a fearful boom in the number of stamps Miss Kerfoot must issue this year. But Director Ralph, of the Bureau, expresses not the slightest doubt of her ability to accomplish even greater feats, and has no fear that any error will mar her record in spite of the increased orders. This we learn from the Los Angeles Times Illustrated Weekly, of which one contributor has recently interviewed Miss Kerfoot and gives her own explanation of her work:

This, our latest order, which goes out in the morning, is worth $1,928,465. It will be distributed among 750 post-offices in the country, but the largest part of the order goes to San Francisco, where there is a special demand for the Panama stamps.

Orders come to us every day, and we pack a daily average of 25,000,000 stamps, though we have been known to pack as many as 205,000,000 in a single day, these numbers including coil stamps for the slot machines, books of stamps, as well as the regular sheets of different denominations.

If you want to follow the machinery of my department and understand fully what part it plays in the work of the Bureau of

Engraving and Printing, you must know that we attend simply to that end of the system which has charge of filling orders for postage-stamps and sending them to the post offices to be delivered over the country.

The orders, themselves, come to the office of the Third Assistant Postmaster-General, where they are assembled, made out, and sent down to me. Then I go over this entire order and draw from the deposit vault as many stamps of each denomination as I find may be required.

I take the order and subdivide it into States and individual post-offices. One of my expert counters then counts out enough stamps from those I have drawn to fill each separate order. An expert verifier verifies the count. In this way, after all of the individual orders are filled, I have one way of knowing that my accounts are correct, for if the supply is accurately drawn each order will be filled and no extra stamps will be left over.

In order to guard against theft while the stamps are enroute to their destinations, we take precautions in packing them which makes it impossible to molest a single stamp with out detection. We stitch the sheets together and staple them on the edges, so that no sheet may be torn away without leaving a perforated border of damaging evidence behind it. This is a safeguard for the Bureau, because the evidence would show the theft had been made after the order left our department.

These stitched sheets are bound together and tied into packages, which are wrapped and stamped on the outside with the address they are being sent to. Packages vary in size. The largest that may be sent separately contains 200,000 stamps. All above this number, in any individual order, are sent in additional packages.

Then the largest part of the work is out of the way. The packages are put in electric trucks and sent to the city post-office, where they are registered—for all these stamps are delivered as registered mail—and pouched for shipment directly to the individual postmasters.

My own responsibility, besides being chief of the department, with twenty-five counters, verifiers, and packers under me, consists of drawing the stamps from the vaults and balancing the orders. Of course, I am also responsible for the accuracy of every order.

During the time I have been in the Bureau I have seen the stamp-output more than double itself. This means that I have been here a long time. In fact, I may say that I have grown up with the department. My first work here was that of an apprentice's assistant, and I have held nearly all of the positions over which I now have supervision.

I love the work. I feel an actual affection for every postage-stamp that I draw from the vault. Nothing in my private life ever comes between me and my work, and when I'm getting out one of these very large orders I think about it all of the time.—Sel.

SOLDIERS' BURDENS

While the rifle of the infantrymen of the world's armies has steadily lessened in weight during the last fifty years, and while constant attempts have been made in other ways to lighten the soldier's burden on march, it is nevertheless a fact that the uniformed fighter of today carries very little if any less than he did a generation or two ago. His gun and bayonet and some other details of equipment that had an exact counterpart in the old armies may be lighter, but modern military necessities have added to his carrying requirements.

He must now face this marching load: Magazine rifle, bayonet, scabbard, rifle cartridge belt and fasteners, rifle cartridge belt suspenders, first aid packet, canteen, canteen strap, set of blankets, roll straps, haversack, meat can (used as a frying pan), cup, knife, fork, spoon, one shelter tent (half), five shelter tent pins, one poncho (rubber blanket), one pair of shoes, one housewife (needle and thread), one overcoat, one intrenching tool.

These marching loads have varied from forty to 100 pounds in the past and weigh about the same now.

Of course, in going into action much of this load is discarded, some of it never to be possessed by the owner again, even though he escapes the battle peril. In the old days knapsacks were always cast off by seasoned troops, who grew calloused as to the hoarding up of little trinkets and mementos that so appeal to the amateur soldier.

After a battle these discarded knapsacks might be recovered, but it was not likely. At any rate, while another knapsack might be issued, it would not be the one possessed by the soldier before the battle.

Whenever a new levy of troops was mustered in and arrived in a camp where veterans were stationed the newcomers were greeted with mock praise for their spick and span soldierly appearance, with special emphasis on "How nice those knapsacks look!" This time-honored receptacle of everything a soldier desired or hoped to keep ever near him is no longer reckoned in the latter day, universal fighting equipment. While troops on going into battle discard everything not absolutely necessary to them for the fight and are thus lightened up some, they have to take on some weight in the place of that relinquished in the shape of an extra number of cartridges.—Cleveland Plain Dealer.

"The bitter feeling between the German and English nations threatens to so disrupt missionary work that the 495 German missionaries who have been laboring in British territory may have to abandon their fields, some of which have been occupied for two or three generations."

There are now open for entry in California 1,248,427 acres of land.

FALLING BODIES

Some interesting experiments have been made recently with falling bodies. It is stated, for instance, that a car of broken rock could be dumped into the shaft of a mine a mile deep without injury to a man standing directly underneath.

The reason is that the rock would never reach the bottom, but would lodge in the sides of the shaft on timbers that protrude a few inches at intervals—that is, the rock would not fall straight, since these shafts are exactly vertical.

In the experiments conducted two round metal balls were dropped into the center of the shaft by burning threads by which they were suspended so as to give them no lateral motion. It was tried to catch the balls in a box of clay in the bottom of the shaft. None of them was caught. One ball was never found afterwards. The other was found in the east wall of the shaft only a few hundred feet below the surface. The explanation is that the earth is revolving from west to east, which gave the ball an eastward component in its fall, because a particle on the surface of the earth is traveling at a higher rate of speed than one nearer the center, although at the same time angular velocity.—Sel.

BIRD SPIES

The Secret Service of the air is not confined to the military planes that search out the location of batteries and entrenchments. A branch no less efficient and reliable is found among birds themselves. In comparison with them, the noblest aeroplane is but a clumsy thing, blind, deaf, and helpless. So it would seem, at least, from the following brief account of the part birds play in the war, taken from The American Boy:

Birds have become useful in Europe as sentries to warn men of the approach of the enemy before the hostile force is perceptible to the human eye. The French have found that parrots are acutely sensitive to the presence of aircraft, and therefore they have stationed a number of these birds on the top of the Eiffel Tower in Paris in order to warn the sentries of the approach of German Taubes. Before the craft is visible to the human eye, the birds bristle with excitement and then begin to screech. Their acuteness is due not to their eyesight, as one might suppose, but to an unusual acuteness of hearing which enables them thus to give a valuable warning.

The service is not restricted to caged birds, however, or even to those of the land. At sea the gulls are of almost as great service, as they are quick to betray the presence of any submarine which rises to the surface. As soon as the periscope appears above the water, the gulls rise from the water in flocks, circling around it and calling shrilly, thus indicating its whereabouts to the lookout of any ship which happens to be in the vicinity.—Sel.

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CURRENT EVENTS

(Continued from page 347)

out mercy upon the transgressor. It is expected that this law will reduce the consumption of liquor about fifty per cent. If this law will not bring the desired results it is said another law will be put into force limiting the hours for selling liquor. Each place selling liquor must exhibit in a prominent place a copy of the anti-treating ordinance, which plainly says that "each person must give his order and pay for his own drink." The only exception allowed is that drinks ordered with a full meal may be paid for by the host.

During the latter part of September sections of two streets in New York city under which the new subway is being built **suddenly collapsed resulting in the loss of a number of lives and the injury of a number more.** The cause of the collapse is not definitely known, but it is thought that it may have been caused by the blasting of rock which possibly dislodged a support causing it to give way, and the additional weight thus placed on the adjoining support caused it to give way until the length of an entire block had collapsed. The excavation is twenty-five feet deep, and the excavation was covered with heavy timbers to support the street car and wagon traffic. There are miles of subway in the course of construction that are thus covered. The part that collapsed was considered safe as extra precautions were taken to make it so.

With terrific violence a tank-car containing 3,000 gallons of gasoline exploded on a siding in Ardmore, Okla., on Sept. 27. The number of dead is officially given as forty-four and the property damage $500,000. Six blocks in each direction from the car were affected. Numerous fires were started by the flying and burning liquid. But the damage done by the shock of the explosion was greater than that caused by the fires which were started. The concussion of the gasoline explosion set off dynamite in a freight storehouse nearby. The explosion of the dynamite wrecked twenty buildings. The railroad officials are blamed for the disaster and an investigation will be made to determine the responsibility for the accident.

Since the first cry from Belgium for help reached America, this country has sent $80,000,000 worth of food to the war stricken country, according to the report of the Commission for Relief in Belgium. 458,216 tons of foodstuffs were sent. Including the shipments from Canada and other countries it is estimated that the aggregate would exceed 2,000,000,000 pounds. "A shipload of food every forty-eight hours was needed during the winter and spring to feed the Belgium population of 7,000,000 on a per capita ration of ten ounces a day, about one-third of a soldier's ration. During the summer the requirements were considerably less, the German military authorities have conceded the Belgians their grain crops. Twelve ships now fly the Commission's flag." As winter approaches the need will again increase.

After making 55,000 experiments and spending $3,000,000, Thomas Edison has produced a battery for submarines that eliminates the danger of poisonous gases. This battery has been given a thorough test for a whole year and has exceeded the claims made for it. However, Mr. Edison has asked the United States naval authorities to reserve decision on his submarine storage battery until it has been thoroughly tested in a submarine. In 1910 a delegation of submarine officers, assigned to investigate submarine troubles, visited Mr. Edison, and explained the trouble with chlorine gas from lead and acid batteries, and asked his assistance. Since then he has been experimenting.

One of the pitiable results of the present war is brought to mind by the recent order placed with an American artificial limb company by the governments of England and France for $15,000,000 worth of artificial limbs for maimed soldiers. The limbs are to be finished and fitted in London and Paris.

In October the increase of $300 in the New York state retail liquor license became effective, bringing the cost of the licenses up to $1500. This forced 600 saloons in Manhattan and Brooklyn out of business.

"The first month after the eighty-six saloons in Des Moines, Iowa, closed their doors drunkenness decreased more than 400 per cent., according to the records of the police court."

Y. P. MEETING

(Continued from page 341)

should dominate, and in truth the principle which should prevail. And hence it never falters in the faith that always and everywhere sin must be repressed, and righteousness must be exalted.—Jno. Mc Holmes.

Seek to make trade bright with a spotless integrity, and business lustrous with the beauty of holiness.—Wm. M. Punshon.

The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.—Richter.

The weak sinews become strong by their conflict with difficulties. Hope is born in the long night of watching and tears. Faith visits us in defeat and disappointment, amid the consciousness of earthly frailty and the crumbling tombstones of mortality.—E. H. Chapin.

God always has an angel of help for those who are willing to do their duty.—T. L. Cuyler.

OUR SCHOOLS AND MISSION SPIRIT

(Continued from page 339)

and intellectually the volunteers who have consecrated their service to God and the Church. Thus it is the duty of our schools to foster the Church spirit along all lines of activity, especially the mission work, for there can be no work more important. Much depends upon our schools. They are a force which can either warp or build up the Church. Let them ever stand true to God and be loyal to the General Conference and Mission Board of the Church, and may the Church appreciate the lessons and the help the schools can give so that she may do her part in carrying the Gospel to the uttermost parts of the earth.

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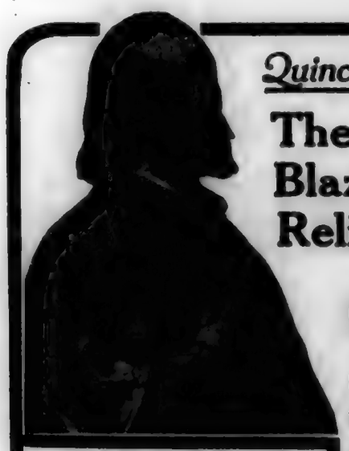

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CHRISTIAN MONITOR

DECEMBER, 1915

Armenian and Turkish Carriage Drivers

(See page 361)

SELECT READING

TRUE SPIRIT OF CHRISTMAS

A keen native of the far East, who lived many years in America, occupying a high post as a representative of his country, said that any one could see that the Christmas season and the holiday observances and feeling must be a wondrous good because they were actually reflected in the changing countenance of the whole population. The change was evidently not caused alone by the festivities and good cheer of the time, because long before Christmas the brightness of the countenance, the good humor, a more effusive courtesy, and an evident desire to be pleased and to please others were seen subtly to steal over the population merely from the prospect of the Christmas season. And he added slyly that if the anticipation of a stated holiday could work so beneficently on the character and spirit of the people, how grand a thing it would be, and how great a transformation it would work in the country, if only it should become a law that the Christmas spirit would last all the year round!

Many people who ordinarily do not give a ready ear to the woe of others happen to think that it is the Christmas season and relent; the cross-grained become complaisant; the man who is cherishing a secret enmity decides to overlook the affront; the person who is meditating a meanness checks himself, thinking how incongruous is a discreditable act in the time of gladness and joy, when it seems to almost everybody that this is the time of year when there should be a little oasis in the most forbidding desert. Lord Ruskin enforces the idea and the obligation which he thinks rests upon us all to take heed of our neighbors in the world about us:

"If suddenly, in the midst of the enjoyments of the palate and lightness of heart of a London dinner party, the walls of the chamber were parted and through their gaps the nearest human beings who were famishing and in misery were borne into the midst of the company—feasting and care-free—if, pale with sickness, horrible in destitution, broken by despair, body by body, they were laid upon the soft carpet, one beside the chair of every guest, would only the crumbs of the dainties be cast to them—would only a passing glance, a passing thought be vouchsafed to them? Yet the actual facts, the real relations of each Dives and Lazarus are not altered by the intervention of the wall between the table and the sick-bed—by the few feet of ground (how few!) which are indeed all that separate merriment from misery."

Some persons will say that Ruskin's little sermon is overstrained and extravagant, and he preached it with the idea of bringing forcibly to mind the hideousness of a thoughtless self-complacency and selfishness. Certain philosophers have maintained that almost the only evil in the world is selfishness, and that almost all other evils are comprehended in it, and may be traced to its unbridled sway; while the Christmas season has the supreme merit of making people forget themselves for a time and remember others.

The true spirit of Christmas is to make others happy, therefore it is a happy time. "A laugh is worth a hundred groans in any market," and the man who does not see the incongruity of groans in this season has not caught the spirit of Christmas, and is wholly out of step with the great army who have a smile on their faces and a blessing in their hearts. Lowell says, beautifully:

"Now the heart is so full that a drop
overfills it,
We are happy now because God wills it;
. . . . . .
Joy comes, grief goes, we know not how;
Everything is happy now;
Everything is upward striving;
'Tis as easy now for the heart to be true
As for the grass to be green or skies to
be blue—
'Tis the natural way of living."

It is unnatural to be miserable now, but there are many who have not the means of happiness, and we shall not have made a success of the Christmas season unless we try to make the gladness as widespread as possible. "To ease another's heartache is to forget one's own," said Lincoln; and if we are to interpret truly the meaning of the time we must not groan ourselves, and must see the incongruity in the groans of others. Old Sir Roger de Coverley, in his inimitable reflections on Christmas, was thankful that the festival should "fall out" in the middle of winter, "the most dead, uncomfortable time of the year, when the poor people would suffer very much from their poverty and cold if they had not good cheer," which Sir Roger provided, and assumed that all others who could would do also.

Deliberate and assiduous care for the comfort and happiness of others is the distinguishing characteristic of the season; the determination to do all within our power to bring about gladness, to cheer the cheerless, to banish grief and sadness, to grip the tried friend closer, to banish strife and hate and to compel the presence of joy. That is the spirit of the Christmas season, and, as the "heathen" observer said, if it could be made to pervade the world the year round, how the world would change! Our greetings would then have a sound which would make them nearly akin to the angels' song that first Christmas night.—Religious Telescope.

SEEING AND BEHOLDING

"What's the difference?" some one asks. "Don't we see what we behold, and behold what we see?" No. We see what we behold, but we do not behold everything we see. In other words, to behold is to see with attention, to see thoughtfully, studiously, to see with the mind as well as with the eye. When the Baptist pointed at Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world," he meant more than simply, "Look at Him."

We all see too many things and behold too few. Our attention is drawn so easily to what is strange, surprising, or amusing that we return from our sightseeing confused rather than instructed. A tree, a flower, a bit of sod, a pool, almost any object in nature, considered studiously, will yield rich returns. Even so familiar an object as one's own hand is worthy of a better acquaintance than most of us have.

The eye is very quick in its action, no member of the body is more lively. It is for us an individual duty to make it as exact as it is swift, and that is helped by the habit of beholding.—Young People.

WHAT A LITTLE CLOCK DID

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late, because one small clock stopped. Never had these people known how much they depended on that clock until it had led them astray.

You may think you have no influence, but you can not go wrong in one little act without leading others astray.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VII SCOTTDALE, PA., DECEMBER, 1915 No. 12

CHARACTER STUDIES FROM LITERATURE

IV Saul and the Musician

J. W. Shank

Robert Browning was one of the great phychologists of literature. He loved to portray characters who had deep convictions and strong feelings. He chose characters from every walk of life, the day laborer, the soldier, the artist, the common housewife, the woman of wealth, the criminal, the saint—all of which played their parts in their natural environments. He chose situations of the simplest kinds but through a subtle use of suggestion, often letting the characters speak their own feelings, he made them pass before the reader as real moving beings.

The characters, Saul and his musician, David, which are the subject of our present study, are wonderfully portrayed by Mr. Browning in his poem, "Saul." No finer subjects for character study could be found than these, and Browning has not disappointed us in his efforts. The poet takes the Biblical account, placing together such incidents as are given in the story, and filling in omitted portions as he imagined them.

At the opening of the poem Abner, who has just called the youth David to him, tells him of the King's condition:

"For out of the black mid-tent's silence, a space of three days,
Not a sound hath escaped to thy servants, of prayer or of praise,
To betoken that Saul and the spirits have ended their strife,
And that, faint in his triumph, the monarch sinks back into life."

After these words the youth with the "goldhair" runs to the tent door of Saul. First he kneels down to pray and then, opening the foldskirts of the tent, speaks, "Here is David, thy servant!" but no voice replies. Through the blackness within a stray sunbeam shows the dark figure of the mighty Saul leaning against a cross-support of the tent, motionless as if he were not aware of the presence of anyone. David takes off the lilies that are wound around his harp and softly begins to play the tune he is accustomed to play at the time he is folding his sheep for the night. He then plays tunes that have become familiar to other animals that have been about him often in the fields. Next it is a joyful tune of the reapers in the harvest field, then a sad funeral song, then the glad chant of a marriage hymn, then the chorus which is played when the Levites go up to the altar. Here the musician pauses: "For here in the darkness Saul groaned." David holding his breath in a silent pause, listens, but hears nothing more.

The musician then begins new tactics. He now sings, as well as plays. His songs are about manhood, the exuberant fresh life of the country, the development from youth to power like that of a king. He sings with enthusiasm rising gradually to a climax in the exclamation, King Saul! The very air of the tent seems to tingle. The king does not entirely awake from his lethargy but he at least is aroused from his terrible gloom of spirit and stands, as it seems, waiting for something else to give a moving impetus.

The mind of David contemplates thus: "What next shall I urge to sustain him where song has restored him?" The music which then flows from his lips is full of encouraging thought. Why should the king be sad when the nation is looking to him for leadership? Even though the body may fail of eternal life, is not the soul eternal? Will not the deeds and spirit of the king live as a monument to future generations, and may not this be a source of present joy to him?

At this song the king begins to resume his old motions and kingly attitudes. He wipes the sweat from his brow, girds his loins and changes his position to a sitting posture just in front of the musician, and before the song is ended, he has pulled David's head against his knees, looking scrutinizingly into the face of the youth, as if to fathom his character. David observes this action of the king and his heart goes out to the king with a great yearning love.

At this point the musician lays aside his harp, again contemplating this strange experience with the king. He feels that he has done all that is within his power to bring the king back to his former self. There is yet in the heart of David a burning desire to be of further aid to the troubled king. So great is this desire that he is inwardly willing to suffer that it may be possible. While analyzing this feeling for Saul, he realizes that it must be the same kind of a yearning that God has for all humanity. He discovers that Saul must see in him this love and yearning if he would rise from his mood of melancholy. It is a Godlike love and sympathy, the one thing necessary to give hope and ambition to humanity.

In this realization David's soul is lifted to a great spiritual fervor. As he passes homeward in the darkness, he is aware of a new spirit in all Nature about him. The overflowing love that he feels in his heart is responded to by a buoyancy in natural objects.

"The stars of night beat with emotion, and tingled and shot
Out in fire the strong pain of pent knowledge: . . . . . .
Even the serpent that fled away silent—he felt the new law.
The same stared in the white humid faces upturned by the flowers;
The same worked in the heart of the cedar and moved the vine bowers;
And the little brook witnessing murmured, persistent and low,
With their obstinate, all but hushed voices —'Even so, it is so.'"

Browning has imagined David as the true Oriental shepherd, one who loves his flock as a parent does his children, one who has found in every living thing something to love and wonder at, one who is innocent and tender as a child, not contaminated with anything that is low and mean. According to the poem, David was as fresh and pure as the morning dew; his heart was so far from selfishness that he could enter into the presence of this king as the child does in the presence of its father. Browning has presented to us, not the David of later years who in mingling with men had become like them in worldly ways, but the youth from the fields who had been taught gentleness and nobleness by association with God's creation—the animals, birds, and flowers, the streams and forests, the heavens with all their glory. Browning has pictured a character that is well worth our careful study.

La Junta, Colo.

"Did you ever think what an awful responsibility it is to have a Bible?"

EDITORIALS

BE A SENSIBLE CHRISTMAS GIVER:—The season of general good cheer and fellowship is again nigh at hand. Some approach it with joy and pleasant anticipations; others with dread and anguish. The modern tendency to commercialize Christmas has made the season burdensome to not a few. This is not as it should be.

The giving of gifts—if tokens of real love and friendship—is commendable. Giving is one of the fundamental principles of the Christian religion, hence, "It is more blessed to give than to receive." Giving that is prompted by any other motive than that of love does not bring this blessed experience. While much of the giving of gifts at this season it prompted by pure and lofty motives, it nevertheless is true that the modern tendency is toward much useless giving that is prompted by selfishness and pride. A gift is given because one will be received. Another is given to maintain social prestige or to gain some special favor or recognition. For numerous other reasons thousands of gifts are exchanged. The selection and purchase of gifts are a worry and burden to many and some of these useless gifts are not infrequently a bore to the recipient. Avoid useless and senseless giving.

In this, as in many other things, we are inclined to become conventional—do things just because it is according to custom. The only reason we have to offer for doing certain things in a certain way is because it is the custom, and we never stop to consider whether there are good reasons for that particular custom. It is difficult for us humans to break with custom even when it is generally conceded that the observance of a particular custom is burdensome to us and even injurious to the morals of the individual. It requires courage to stem the current, to do things different than the customary way and be considered odd and perhaps eccentric.

There are those, however, who are getting tired of this Christmas burden. Among these is an increasing number who have the courage to break with custom and limit their giving to useful and serviceable gifts, and give because of pure and worthy motives. They believe in, and practise sensible giving. They not only practise it themselves but they are interested in getting their friends to do likewise. Useless giving is condemned and sensible giving encouraged. By education and agitation it is hoped to again restore in a large measure the true spirit of Christmas.

This education in behalf of sensible Christmas giving should begin in the home. Too many children are taught in the home by example, if not by precept, that it is more blessed to receive than to give. Christmas to these children is the time above all others when they will be abundantly blessed. For weeks before Christmas they talk of the things they want and expect to receive, but never a word spoken of what they might give. The receiving is the principal thing. The activities of the home, the preparations for Christmas are all centered in the home, with the result that the children become selfish with little sympathy for those outside who are not so fortunately situated as they are. This is not the real spirit of Christmas. The true spirit is one of giving.

The fundamental law of happiness is based upon sacrifice for others. To give to others brings the highest joy and not to receive from them. The child that is not taught in the home to consider giving a greater joy and privilege than receiving is not taught the basic law of true happiness, and one of the foundation principles of the Gospel. The parents in the home should suggest to the child the idea of giving a small gift to a playmate, brother or sister, and should aid it in the selection of the gift, and thus teach it to think about others and not only of self.

The Sunday school is beginning to realize this lack of teaching in many homes and is endeavoring to supply the need, and, in those homes where giving is taught, to aid and encourage the work. Many Sunday schools now have their scholars bring some gifts or contribution at Christmas time for some needy purpose. Classes or departments of the school may possibly combine their contributions for the purchase of some useful gift for some individual. Groceries have been thus supplied for poor families; poor children who had no clothing to come to Sunday school were supplied by a class or department; small gifts may be sent to hospitals, or toys and other useful things to an orphans' home, or suitable gifts for children in heathen lands. The needy are all about us and there is amply opportunity for the Sunday school to co-operate with the home to teach the spirit of giving by getting the children interested in doing some definite and practical thing. Children are always ready to respond freely if definite plans are suggested to them. In this way the child may be taught to give useful gifts and give to those who are in need and not give out of selfish motives.

Let this Christmas be one in which the true spirit of giving is revived and exemplified to those about us. May the number of those who dare to break with custom be increased so that the good cheer and fellowship of love and genuine helpfulness may radiate from our lives so as to brighten the lives of many less fortunate than we. Dare to "come out from among them"—the selfish giver and giver of useless gifts. "Be ye separate."

UNANSWERABLE:—There was a time not so far in the past when the temperance orator relied upon fine rhetoric to make his appeal. At that time the liquor question was considered to be principally a moral issue. The result was that the temperance cause did not progress

rapidly. In recent years fine spun rhetorical sentences and oratorical flights have been gradually forced to give way to a clear and simple statement of scientific facts. Temperance advocates have awakened to the fact that men are moved and convinced by an array of facts that cannot be gainsaid rather than by mere oratory and argumentation.

The liquor mongers are buying newspaper space where they can "to explain that our Western civilization is rooted in alcohol," that without booze our civilization would have been impossible. Where they will get facts that convince to prove their assertion is a mystery to us. The temperance folks, too, are buying space in the publications of the land to advocate prohibition. But the very best advertisement they get is of the kind that is not bought nor paid for in cash. As an example of this kind, which can be noted daily, we quote the following:

"J. P. Morgan, mine superintendent for the Copper Queen Consolidated Mining Company here (Bisbee, Ariz.), declares prohibition has proved a decided advantage to the company and its employees. He has made calculations showing that there has been three and one-quarter times less loss of time per 1,000 shifts in 1915 than in 1914. From the standpoint of accidents, the result also preponderantly favors 1915. While the accident ratio of 1914 was 2.6 per 1,000 shifts, for 1915 it is 45-100ths, or less than half of one per cent."

Such an advertisement is unanswerable. It is a cold business proposition. Before such facts the liquor advocates are speechless. It is not the argument of the moralist but the invincible and convincible array of facts of the economist that is dealing the death blow to the liquor traffic. It is an economic question as well as a moral question.

THE CHRISTIAN MONITOR FOR 1916:—We do not want to make any definite promises at this time, but we do want to give you some information relative to some of our plans for next year. We are striving to make the next volume better than the one now completed. Here are a few things that have been definitely planned for 1916 and which we expect will materialize!

A number of articles dealing with the subject of Song have been outlined for the year. There are about eighteen of these articles to be written by those who are interested in music and who have made more or less of a study of the subject.

The Treasurer of the Mennonite Board of Missions and Charities, G. L. Bender, has given his consent to write a series of articles in which he will give us a complete and detailed history of organized mission work in the Mennonite Church. To our knowledge this has never been written up for the benefit of the present and future generations. Our Treasurer is one of a few now living who has been more or less intimately associated with our organized mission work from its very beginning, and hence is well qualified to record for future generations a history of this work up to the present time. The first of this series of articles we expect to publish early next summer.

We have secured the consent of A. J. Miller, who spent some time in England and Europe last summer in research work, to write a series of illustrated articles on his trip abroad. These will be of special interest now because of the great war in progress there. In addition to these we have in view several other articles on travel.

There will be articles dealing with educational and scientific subjects. There will be a liberal quota of missionary articles and articles on Biblical subjects. Others will deal with Church activities and problems. Subjects of special interest to young people will be considered. A wide range of subjects will be discussed in the 1916 Christian Monitor.

BUY WITHOUT MONEY:—We all appreciate getting some things without cost. It seems to be a part of human nature common to all of us. An announcement that something useful will be given away simply for the asking always arouses interest and attracts a crowd. We appreciate a gift. But do we always derive the greatest benefit from those things which do not cost us anything? Are the things that do not cost us any effort or sacrifice appreciated as much as those which call for an expenditure of time and labor? While we all like to get some things free of cost we are nevertheless convinced that it would not be conducive to strength of character to receive our every need thus. Not to be required to labor and sacrifice for things we have would be to miss some of the highest joys and privileges of this life. The things most precious and of greatest value to us are those we have received as a result of our labors and sacrifices in behalf of a worthy end. Sacrifice is a fundamental law of life.

However, there are things we can buy without money. One of these is a year's subscription, or more, to the Christian Monitor. We will not give it to you gratis for the reason that we believe it would not be to your best interests, and because we are convinced it would not be to our best interests financially, and for the reason that you would possibly not appreciate it so much if we would. All we ask of you is that you give a little of your time and effort to secure five or more new subscribers for the Christian Monitor at our special 50 cent rate now in force. Ten new subscriptions entitle you to two years' credit; twenty-five to five; fifty to ten, and one hundred to twenty years' credit.

While you are profiting yourself by securing these new subscriptions you at the same time have the consciousness that you are rendering a good service for your friends who subscribe and in behalf of the circulation of good literature. One great need of the day is more reading matter of educational, moral and spiritual value in the homes of the land, and especially in those homes with young people. Such is the kind the Christian Monitor seeks to supply.

We solicit the assistance of our subscribers in this effort to increase the circulation of the Christian Monitor. You can offer the paper to new subscribers for 50 cents, for which it will be sent all of next year, including some of the back numbers of 1915 while they last.

If you are unable to secure five new subscriptions but have secured three you can make one dollar do triple ser-

(Concluded on page 383)

CHRISTIAN LIFE

DO NOT CHEW DIRT THIS CHRISTMAS

If anyone wrongs you by unkind words or actions you may say, "He did me a dirty trick." And you will chew that thing over in your mind day after day, till you are sick of it; and yet you will keep on and on, polluting your thoughts and feelings, chewing, chewing, chewing the meanness and uncleanness of some one else.

In that case you are worse than he is, because he did you one injury that may have been momentary, but you have done yourself a thousand injuries, and kept it going for weeks, possibly for years.

If he had struck you in the face instead of on your heart would you have continued to strike yourself in your face every morning, and sometimes a dozen times a day? Perhaps he wounded your feelings; and you have been careful to keep it sore, and not allow it to stop hurting ever since, you would not let it heal; it is still a wound, and a painful wound, because you turn it over and over in your mind, but always to feel anger, disgust, resentment or hatred, which will make you unhappy, spoil your life and may cause you to lose your soul.

If he had robbed you of a few dollars would you have thrown away a few dollars every day since? He robbed you of a few minutes' peace, or inflicted a few minutes' pain by unkind words or actions, but you have been robbing yourself of many days of peace, and inflicting thousands of pains on yourself, until it has become a habit; an accursed habit; a habit indicating a weak head and a bad heart; a habit that pains the heart of Christ, but hell is doing all it can to strengthen and perpetuate it.

Stop chewing somebody else's dirt. If you must chew can't you change the brand? I cannot say chew tobacco, because that is unclean, but not as unclean as that which you are chewing; but why not try chewing gum—pepsin or spearmint—any flavor you please; anything but that old "dirty trick" or cruel word or unkind act. Throw it out of your mouth; out of your heart; for you are soaked through and through with its uncleanness and unless you do get rid of it, you may hear in the future, "He that is filthy let him be filthy still."

Now Christmas is coming. It is the forgetting time; the good-feeling time; the social, generous, jolly, happy time; the time to make people happy, and as you are one of the people just decide that you are going to make a certain person happy that you know. That fellow has your name and he wears your hat, and your shoes, and lives in your house, and when you look in the looking-glass you see that very person, and he is the one you are going to give a good Christmas to by taking away something he has; something he has had for a long while; something he seems to be very fond of because he seems to love to chew. It is the memory of a "dirty trick," but it is so old and ragged; throw it out, throw it away, get rid of it, and ever after this think of the event wthout any unpleasant feelings.

But the habit is of long standing, and settled habits are hard to break; you cannot get rid of them in a moment, and change yourself by a Christmas resolution; so now I will tell you just exactly how to do it. I have tried this myself and know of a certainty it will work.

I have been wounded in the past and have felt emotions in my heart that I know were not right; and I must get rid of them or I will get rid of Christ, for He will not occupy the same apartments with a grudge, pride, hatred, or revenge, and so I would go to my study, lock the door, get down on my knees and pray for that person; I would mention his name to the Lord and say, "Master, you said pray for them that despitefully use you, and this man has done that with me, and I pray Thee to bless him," and then I would be very sure to mention his name again.

The more I prayed the better I felt; and as I forced myself to mean just what I said, it was not long before that old bad feeling would take up its bed and walk, and I would know I had gotten rid of it on God's plan and not my own. "What I write unto you is truth, and before God I lie not," and in that way you can get your heart clean of the dirt.

Suppose you give yourself this Christmas gift of a clean heart.—J. M. Holmes, in Methodist Protestant.

ONLY A MINUTE'S WORK

Some one tells this story of an itinerant minister, some years ago, passing through a prison crowded with convicts showing every phase of ignorance and brutality.

One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies.

"How long has he to serve?" he asked the keeper.

"For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes, but only for a moment."

The minister hesitated. What could he say in a minute? He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, and the hard lines of his face softened, and I nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps, but you have a Friend who will stay here with you."

The small, keen eyes were upon him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your Friend. If you are good and true, and pray God to help you, I am sure He will care for you."

"Time's up!" called the keeper.

The clergyman turned sorrowfully away. The prisoner crawled after him, and catching his hand held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone. "Do you know me?" he said. "Will He come soon? I've tried to be good."

At a single word of sympathy the life had been transformed.—The Christian.

"Do more laboring men own their own homes now than under the saloon regime?" was one of the sixteen question sent to fifty cities and towns of Tennessee. The replies show an increase of forty-eight per cent. in the number of laboring men owning their homes since prohibition went into effect in that state.—Sel.

MISSIONS

A TOUR AMONG THE VILLAGES AROUND DHAMTARI

C. D. Esch

Having been hindered in the building work on account of the war and shortage of funds I determined to improve the time touring. There are always so many things that the missionary can do to advantage that there is never an excuse for wasting time. If one is hindered in one line of work there are always so many other things that can be done. Being thus hindered in the building of the hospital here at home, I took the camping outfit and went out among the people.

On the morning of the 18th of November, 1914, (Wednesday) I sent the camp out with the men that were to help. The party consisted of four regular evangelists; one man to care for the tents and make the general arrangements and who was also used to preach when not otherwise occupied; one cart and a driver; one coolie, whose business it was to carry those things that could not be put on the cart, supply the camp with water and do all odd jobs; my own cook and myself, and, for the first three days the horse and the man who cares for it.

The men all started out as soon as they were ready in the morning, which was about nine o'clock, for Indians don't travel rapidly. The cart went directly to the first camping ground, and the evangelists took a more round-about course and visited a number of villages on the way. There was a lot of work for me to do before leaving as is always the case when one goes away for some days. So after attending to the ordinary duties and making arrangements for a man to go to Kisouli for treatment for a mad dog bite I mounted my horse at about three P. M. and went out northeast of Dhamtari about six miles to the first camping ground on the banks of the Mahanadi (Great River).

When I arrived I found the tent erected and the men all busy with their respective work. The village watchman had brought some straw and fuel and had made arrangements for some milk to be gotten in the evening. People usually milk about seven o'clock in the villages. After a few minutes the headman of the village came out for a conversation. This man belongs to the highest caste in the scale of Hinduism. We sat down before the tent and had a general conversation. He seemed very glad to have us present in his village, but of course he considers himself beyond the power of sin, and there is little use of talking to him of his need of a Savior. He had a number of people in the village that needed help physically and he promised to bring them in the morning when the dispensary would be open. After eating the evening meal we proceeded to the village (the camp was outside the village about one-fourth mile) and had a meeting in the open air. The talks were illustrated by pictures thrown on a sheet with a magic lantern. The crowd was large and attentive for an hour or more and would have stayed longer but we were tired and went back to the tent and retired.

Thursday. Got up early and took a walk along the river bank and succeeded in getting a large wild duck for our food for the day. After choti hazri (little breakfast) we divided our forces into two bands and went to two villages. Some of the men went back where we were the night before and sold a number of books. When we came back at about half past nine we found a lot of patients before the tent waiting for medicine. We at once proceeded to get out the medicine chest and dispensed medicine to fifteen or more patients while one of the men explained some Scripture verses to those not directly engaged.

By the time we were through with the patients breakfast was ready. After breakfast we had a little time for rest and study and at about two we proceeded to the bazaar that was held about one mile distant from the place of camp. There we all had the privilege to preach to the people and sold quite a number of books as well as bought a supply of such vegetables as were available in the bazaar and some fruit. We returned to camp about sundown tired and hungry and the duck that was shot in the morning was relished. After the evening meal we again went to a village near by and had another well attended meeting which continued until late at night. Believe me we were tired when we got back to camp, but enjoyed a good night's rest even if the jackals did howl in the nearby fields and the owls did hoot on the mango trees around the tent.

Friday. We were up early and broke camp as soon as possible and while the camp was going on the road the rest of us visited a number of villages on the way. We also stopped with a company of traders. These were of the Gond, a jungle caste whose business it was to sell medicines. They spend all their time in camp and are something like the Gypsies. They have some knowledge of the medicinal properties of certain plants and so they gather these in the jungles and sell them to the villagers in the surrounding country. They were much interested to know that I was a doctor and we had a very good conversation as long as we talked about medicine, but we failed to get them interested in spiritual things. They said, "We are unable to read and so how do we know that your story is true? Our religion was good enough for our fathers so why should we change? We like to hear you sing and talk, but we can't understand."

We arrived at our next camping ground, about three miles from the former, at about noon, and were very hungry until the breakfast was ready, which was half past one. We usually have this meal at ten or half past. We learned the lesson not to break camp until after breakfast. In the village near which we camped there lives an old man who is also of the highest caste in the Hindu scale. He owns about forty villages and is about eighty years old. At the time of our visit there they were preparing to have their feast in commemoration, or we should say the last ceremony of the funeral rites, of the death of a near relative. His daughter-in-law had died some ten days before. And he being a rich man the number of people that were invited for that occasion was large and distinguished. The big day of the feast was Saturday. So we had our evening meetings in that village on Friday evening so as not to disturb their doings.

Saturday. I sent the man home with the horse as he was needed there, and I decided I was able to walk as well as not. So I spent some time in writing messages home and making other arrangements while the men went to the village and sold some books. At ten there were some more people to give medicine to, and some that came to talk. At twelve we went to a village and had a meeting with some Chamars (tanners, the lowest caste among the Hindus). We got them to listen to the Word and songs for some time, but it was of no use to try to sell books as "We are Chamars and couldn't read and there was no use in us learning to read as we would never be able to get a position of trust as surveyor or schoolmaster as long as we are Chamars." We tried to tell them that their condition

would be bettered all around if they would be Christians and do the works of true Christians. But to little avail. Fatalism is an awful monster to deal with. Two of our men that lived at Bijnapuri went home to return on Monday and they visited villages going and coming. In the evening we had a very large and interesting meeting. We gave some lessons from the Pilgrim's Progress and the story of the Prodigal Son.

Sunday. Had our own little Sunday school with the Christian men in the tent in the morning. A very interesting lesson about Christ and Pilate. At noon we went to a village about two miles away where there was to be a bazaar in the afternoon. We had a very good and long meeting in the village and a shorter one in the bazaar. Went back to camp intending not to have any more meeting that day, but reaching camp there were a number of men that wanted to talk and then wanted us to come to the village in the evening and have another meeting, for they said, "Many of us will be going away tomorrow and we want to see the pictures and hear the story again, besides this some were not present in the meeting the other time you were there." So we yielded again and went and had a very attentive congregation of listeners of the higher class.

Monday. We were to move camp and consequently were out early and visited a nearby village and got back for breakfast by half past nine. After breakfast I went to have a talk with the old Headman of the village. He had been suffering with rheumatism and wanted some medicine. We also talked about some land transactions. He had previously given land for an outstation in one of his villages about fifteen miles from Dhamtari. The Mission would also like to have land for a missionary bungalow in that vicinity and the old man promised that day to give all the land in the village, where the native workers are living, that is required by the Mission to build buildings for our work there, free of charge. After paying my respects and thanking him for his generosity I went back to camp and while the men were getting the tent down and loading things I attended to a dozen or more sick that had congregated there.

We moved on that day to a village about three miles farther and visited others on the way. Had meetings in the evening as usual. Small crowd and people little interested. In the evening we received messages and eatables from home that were much appreciated.

Tuesday. Visited two villages early in the morning. It was harvest time and the Indian must sun himself into action in the morning before going to the fields, so that is a good time to get into the village with the Gospel. Also at the noon hour people want to rest a little after eating "bassi," so that is also a good time. A large number attended dispensary this morning. After breakfast we went over towards the river where we met a large number of fishermen. I shot a number of cranes for them and so they were not hard to persuade to sit and listen to the message we had to give. But when it came to selling books they would buy none as none of them could read. They said there was a bazaar about a mile away that afternoon and if we went there we could sell all the books we had. We went and sold all the books. But the bazaar was more than a mile distant and that away from camp, too. On the way home I shot two large fowl that are much like the wild goose and make very good eating, so there was meat for all and all were happy. We were so tired, and got home so late that we had no meeting that evening, but retired early.

Wednesday. Went to two villages in the morning and as usual attended to those wanting medicine. At noon we went to a large village about three miles from camp where there was a large bazaar in the afternoon. Had a big attendance at preaching in the village as well as in the bazaar and we all preached and sang until we were tired and hoarse. After the evening meal we had another meeting in a nearby village. The crowd was not so large but attentive.

Thursday. Went back to the village where we were the evening before and had another meeting and sold a number of books. Had an early breakfast and while the camp was preparing to move I again attended to a number of applicants for medicine. The medicine box was usually the last to close as there are always a lot of people who come at the last moment and want medicine. While on the way to the next camping ground we again visited a number of villages and had meetings and sold some books. Our camp was to be placed in a grove near the village, in fact right in it, and the place was very dirty and uninviting. I called for the Headman of the village and found that the village was owned by three brothers and these men all had a smattering of our English education. I told them it was bad for them to have things in this condition and also that I was supposed to help the government to maintain proper sanitary conditions. This was quite a stimulus to getting all the things I needed as well as getting the place cleaned up so that it was habitable. Had a very large meeting in the village in the evening. The canvass was so arranged that the women, who were not allowed to show their faces in public, could also see and hear from the windows of the upper story without being seen by anyone.

Friday morning we had a meeting in the same village and after this had an attendance of about forty at the dispensary. The older man of the three owners of the village was suffering with a carbuncle on his leg which we treated. Among the number at the dispensary that morning was an old man, a very peculiar looking fellow, who stood, or rather sat back until all the other people were gone. He then came forward and put a wreath of flowers he had made around my neck. The flowers were very fragrant. In the conversation that followed I found that he was a religious beggar who lived near Rajim and spent all his time making offerings to the gods and Brahmans and getting his living as best he could. I asked him what the gods were doing for him since he spent so much time in their honor? He said he didn't know. I told him how foolish it was of him to forget the true God and spend all his time in the service of the false things that were not able to do anything at all for him. He acknowledged it, but our message had apparently no effect.

At noon we again went to a village some distance away. As there was a large bazaar in the vicinity the crowd was very large in the village. We also sold a large number of books. Then we went to the bazaar which was, I think, the largest bazaar that I ever attended. It was the "Murrai," that is, the annual renewing time of the bazaar, which is a great time and everyone is out in all his glory, as well as all the traders and lots of dancers and drummers with all kinds of ridiculous costumes and with long poles full of flags. These describe a number of circles around the bazaar beating their drums, shouting and waving their flags. Often there are two contending parties that try to cast down each other's banners and contend in other ways. There must have been at least five thousand people there. We had a meeting and sold a great many books. We sold more books that day than any day on the tour. After the tramp home and a hearty meal we had another meeting in the village in the evening, which lasted longer than usual.

Saturday. Visited four villages and moved camp. In the evening had a meeting in the village near which we camped which was not very well attended as it was so late till we got there.

Sunday. Sunday school in the morning with the workers. To a village in the afternoon where we had a very large, attentive audience for three hours. Did not go to the village in the evening as we wanted a little rest. The men sang some songs in their tent that drew a number of listeners with whom they had a little meeting.

Monday. We made preparations to return home. The men went to the nearby village and sold some books. I had four miles to walk to Krud station where I boarded the train at 10:30 A. M., and was home by noon. Was glad to get home to see all the folks again. The men stayed out two days longer to attend another large bazaar that was held on Tuesday.

While I was out on tour I heard that there was money on hand to resume building operations. That meant no more

touring for this season as the buildings were needed. We rejoiced to know that the Lord had answered prayer in sending means, but were sad to know that we would not be able to continue our touring longer.

In quite a number of the villages we visited, that were not more than twelve miles from Dhamtari, they said there was never a missionary there. So you may know there is plenty to do to evangelize this country. There were a number of tours made that extended to farther regions. If the Lord will send more workers, for which we are praying and looking, we hope to put in most of our time during the dry season in such work. Many will forget the message we gave, but we trust there may be a number who at least will read and meditate on the story in the books we sold, and that this may make a lasting impression.

During the tour we sold over three hundred books. Had a number of conversations that would be too long for this article even if they were briefly recorded, interesting though they may be. When we returned we found Sister Burkhard and daughter, Anna Lois, were gone on their long journey to America thus reducing our working force to eleven only. This is the lowest number of workers the mission has had for a long time. Keep praying.

Dhamtari, India.

THE CROSS AND THE CRESCENT IN TURKEY

IX The People of Turkey—Koords and Turks

Nora M. Lambert

The Koords are usually spoken of as Mohammedans, but the fact is that very few of them are good Moslems. It is estimated that there are about three million Koords in Turkey.

They are divided into clans, each being governed in part by its own Sheikh. They live in the mountains of the land once called Armenia. They are robbers by instinct and by tradition. They have none of the finer traits of the brave, obedient, regular Turkish soldier, but are characterized by a certain good nature coupled with brutality. These people, under the protection of the government, enter the Armenian villages at pleasure to kill, burn, pillage and destroy. They have always taken an active part in the massacres.

In Turkey the word, "Turk," is used only to designate a Mohammedan. The Turks of Turkey comprise every race that has ever lived within its territory and accepted Islam. These Mohammedan races have intermarried until today it is difficult to find a clear racial type among the Turks.

The original Turks were invaders, coming into the country from the north and east for plunder and conquest. Other races who formerly occupied the land looked upon them as intruders. The Turks disarmed them to avoid the possibility of a rebellion. Until recent years the Turks alone could hold office, serve in the army, collect taxes and control political affairs.

With few exceptions family names are unknown among the Turks. Men's names are usually Biblical or historical. Titles showing rank are used for high officials. "Effendi" is as commonly used as "Mister." It is for people in all classes and even for women and native Christians.

The Turk is the ruler of his household. The Mohammedan is legally entitled to as many as four wives and to be the owner of as many female slaves as he can support. Their households, however, are by no means composed of as large a number of women as is often supposed. The laboring man has but one wife as a rule. The officials occasionally have two and very wealthy men have more. The ex-Sultan it is said had over two hundred.

The Turk is what his religion makes him, and since this is true, it is necessary to have an idea of his faith in order to understand him more fully.

The Mohammedan religion was originated by Mohammed who was born in Mecca, in Arabia in the year 571 A. D. He was a descendant of the Koraish tribe. When he was very young his parents died and he was raised by his uncle. He became a successful merchant and in his travels became acquainted with Jews, Christians and idolaters. He examined their religions but as they were divided among themselves he was not satisfied. At the age of about forty he conceived the idea of replacing the various religions which prevailed at that time by one simple faith. He announced himself as a prophet of God and claimed to have visions. He was ridiculed at first, but later on his family and nearest friends accepted his teaching. He possessed great talents and the qualifications of a leader.

In the year 622 Mohammed was driven out of Mecca and went to Medina. The Mohammedans reckon time from this flight of their prophet as we do from the birth of Christ. In a short time he gained enough followers that he was able to conquer Mecca.

The sword became the chief agent in the spread of the Mohammedan religion. It spread very rapidly. Two hundred years after the Hegira (Mohammed's flight from Mecca in 622) Mohammed's name was proclaimed on thousands of minarets, and at the present time there are more than two hundred and thirty million Mohammedans—one-seventh of the population of the world.

The Koran is the Moslems' holy book. It consists of the various visions and utterances of Mohammed which were compiled after his death. Many of the elements of Islam are borrowed from heathenism, Judaism, and Christianity. The Koran shows that Mohammed had quite a good idea of the spiritual attributes of God, but an absolutely false conception of His moral attributes.

The main principles of Islam (the Mohammedan faith) are summed up in the "Five pillars of practice" which are the following:

1. Belief in one God and divine mission of his prophet Mohammed.
2. The repetition of the "Namaz," or five daily prayers.
3. The performance of the pilgrimage to Mecca.
4. The practice of alms-giving.
5. The observance of the Fast of Ramazan.

Their confession of faith is, "I believe in God and His angels, and His books, and His prophets, and the predestination of good and evil by God, and the resurrection after death. I bear witness that there is no God but God, and I testify that Mohammed is His servant and prophet."

The Koran teaches monotheism in its most uncompromising and absolute form. Although the Koran teaches that Allah (God) is merciful and compassionate, He is also considered an absolute ruler of all. The term "Moslem," we are told, means "Resigned"—resigned to the mysterious decrees of an absolute ruler. They are believers in "Kismet"—fate—and whatever comes to them, be it good or evil, is because of the will of God and they are resigned.

While the Moslems believe that Jesus was a prophet sent of God they think that Mohammed was a later and much greater one.

The Imam, khojas and muezzins are appointed by the Sheikh—ul—Islam, the head of the Mohammedan religion who is appointed by the Sultan to perform certain duties in the mosques. These men are recognized by the white turbans wound around their fez, and by wearing the old Turkish dress—a long, loose gown. They do not take the place of priests as we often think. No mediator between God and man is needed they think. The form of devotion as instituted by Mohammed called, "Namaz," can be performed in public or private by the individual. For convenience's sake, however, the Imam leads the collective devotion in the mosques. The namaz may be recited anywhere so long as the worshiper's face is turned toward Mecca.

The hands, forearms, face and feet are always washed before a Moslem says his prayers. The namaz consists of the worshiper prostrating himself and repeating such sentences as, "God is most great,"

and, "We give praises unto Allah." A few minutes before the hour of each of the five daily prayers, the servant of the mosque—the muezzin—ascends the spiral stairs of the minaret, and stands on the surrounding balcony. He is usually chosen for his vocal ability, and as he places his hands to his mouth he chants in Arabic the call to prayer, meanwhile turning to the north, south, east, and west. You will see the merchants in the shops, the laborers in the fields, the traveler by the roadside, and others in the mosques washing themselves and saying their prayers. Their piety is judged by the time spent on their faces each time they prostrate themselves.

Islam forbids the use of images in their worship, the use of pork and wine, and all forms of gambling. Missionaries who have spent many years in Turkey have said that they have never seen a Turk that was drunk. During the last few years, however, wine rooms and gambling dens are being introduced by the people from the Christian (?) European countries.

A Turkish Village

Although Islam has some good characteristics, it is full of historical errors, contains shocking fables, is full of superstitions, encourages slavery, polygamy, divorce, religious intolerance, and the seclusion and degradation of women. No doctrine of salvation from sin is offered.

Their prayer for the Christians is that the women may be widows and the children orphans, and thus they pray for Allah to give them special strength as they enter upon their holy mission of massacring the Armenians. The Moslem believes that he is certain of gaining an entrance into heaven if he has killed a certain number of Christians, infidels, unbelievers, or "Gavers," as they call us.

It is said to have been a fact that in the massacre in Adana in the spring of 1909 an aged and blind Turk grieved because of his inability to kill the Christians. His friends, however, brought a man to him whom he had the privilege of killing and thus gaining an entrance into heaven. The religion of Christ gains territory through love and sacrifice, but Mohammedanism gains it through the sword!

Islam, the mightiest of the non-Christian faiths, is a challenge to the Christian Church of today. "La-illa-hu-illah-Mohammed-el-Rusul-ullah" — "There is no God but God and Mohammed is the apostle of God," is repeated by numberless souls. It is the battle cry and cradle song, an exclamation of delight and the funeral dirge. Five times each day this call to prayer is heard from minarets in the place where Christ was born, but where Mohammed was born no Christian is allowed to enter.

The problem facing the Christian missionary is "To induce the proudest man in the world to accept what he abhors from a man whom he despises." Our God is all powerful, and as the blood of the martyrs has been the seed of the Church in past ages, may we not pray with an unwavering faith that the shedding of the blood of the Armenians in Turkey at present will be the means of opening a greater door for the evangelization of the Moslem peoples?

(To be continued)

Bluffton, Ohio.

There would seem to be no good reason why poverty should exist to any alarming degree in our country. We have the richest national domain in all the world. We enjoy the widest opportunities given to any people. As a whole, we are a nation of workers, far above the world's average in intelligence, ability and industry, yet it is estimated by a certain writer that we have as many as 10,000,000 of people who live under the pinch of poverty. We suggest that the leading element in the production of this poverty is the liquor business.—Sel.

"COMRADES IN SERVICE"

"What are you going to do with the gift of life?" This question confronts us sometime in life. A life work must be chosen by those who attain to maturity. What shall it be? is the perplexing question facing many a young man and woman. Every normal Christian young man and woman desires to make their life count for some worthy cause. At the time when the question of life work is most pressing short biographies of men and women who have given their lives to a noble cause are read with interest.

Comrades in Service, by Margaret E. Burton, is composed of a number of short biographical sketches and written especially for young people. The nine characters chosen for this book greatly differed from each other. In the Preface the author says:

"They were of different nations and different races; they lived in different lands and spoke different languages. Some of them were rich and some were desperately poor; some had every opportunity for education and some had almost none; some had social prominence and some were slaves; some were born in beautiful Christian homes and some were taught to worship idols. But as you become acquainted with these comrade-folks I think that you will find that they were all alike in the answer they made to that ringing challenge, 'What are you going to do with the gift of life?'"

The book contains the following sketches:

A Servant of the City—Jacob A. Riis.
A Pilgrim of India—Chundra Lela.
A Man of the Mountains—J. A. Burns.
The Frances Willard of Japan—Kaji Yajima.
A Man with a Message.—D. L. Moody.
A Beloved Physician—Li Bi Cu.
A Pacific Pioneer—Thomas Crosby.
A Bishop of the Niger—Samuel Adjai Crowther.
A Believer in Black Folk—Frances Jackson Coppin.
An Ambassador in Chains—Syngman Rhee.
The Story of a Friend—Grace H. Dodge.

The book is written in an interesting and readable style, especially adapted to young people in the "teen age." These lives hold forth high ideals of unselfish devotion to social and religious ideals. Their service was given in unstinted measure for the social, educational, moral and spiritual welfare of their fellowmen. This book has a place in the library of the home and one that will be read with interest and profit by all the members of the family. It will make a desirable Christmas gift. The book contains 196 pages, bound in cloth. Price, postpaid, 60 cents. May be secured from the Mennonite Publishing House, Scottdale, Pa.

For every dollar spent for education America spends six dollars for drink.

NOTES

The Negro Year Book

Our office takes pleasure in acknowledging the receipt of a copy of the Fiftieth Anniversary Edition of the Negro Year Book. It is issued by the Tuskegee Institute, Alabama, and contains accurate and concise information. This book is published annually, growing out of many inquiries concerning the history and progress of the negro race. All the facts about the negro in America are brought down to date. The census reports show that there are now very few, if any, pursuits followed by whites in which there are not some negroes. There are over 50,000 in the professions—teachers, preachers, lawyers, doctors, dentists, editors. Thirty thousand are engaged in business of various sorts. Fifty years ago there were in the South no negro architects, electricians, photographers, druggists, dentists, physicians; no negro owners of mines, cotton mills, dry goods stores, insurance companies, publishing houses; no newspaper editors, no undertakers, no real estate dealers, and no hospitals managed by negroes. In 1913 negroes were managing all the above enterprises. They are editing 450 newspapers and periodicals. They own 100 insurance companies, 300 drug stores, and over 20,000 grocery and other stores. There are 300,000 more negroes working in the trades and in other occupations requiring skill—blacksmiths, carpenters, cabinet-makers, masons, miners.—Missionary Review of the World.

Strange Sights in Osaka

Osaka, the most modern of the cities of Japan, is a striking mixture of the old and the new. Over 40 great factories, employing some 60,000 people, and many smaller factories and concerns, are filled with the latest machinery run by electric motors. All the principal and many of the residence streets of Osaka are electric-lighted, and there is an immense amusement park, with a hundred illuminated buildings and a great electric tower. In the arch under this tower is a huge "Billikin," marked "The Western's God of Luck," and many are those who worship him there. But the favorite object of worship in Osaka is the fox god. Most of the shops and homes have a god-shelf, with a pair of male and female fox images. The lights on this shelf and the food offerings on it are renewed daily. In the grounds of nearly, if not all, the factories, big and little, in Osaka is a fox shrine. It is endorsed by "the firm;" otherwise business would be ruined, they say. The electric cars of Osaka are directly contributing to heathen worship by making the temples accessible as they never were before. On the days of temple festivals, usually twice a month, there is scarcely breathing-space on the cars, and the interurban cars bring worshipers from towns within a sixty mile radius.—Sel.

Mormons and Polygamy

It is apparent to all close observers that the Mormon Church does not intend to give up polygamy. It is plain, on the contrary, that they intend to establish it more firmly and that they will openly proclaim it again as a divine institution so soon as they think they are in a position to do so. Their every endeavor is to strengthen their position by extending their political control."

These statements are attributed to Senator DuBois, of Idaho, and Rev. Frank L. Moore, Superintendent of Congregational Home Missions in Colorado, says that the good Mormon is actually proud of the institution of polygamy, and preaches it and teaches it in his Sunday schools. He quotes from the most recently published Sunday school outlines, and a pamphlet entitled "Doctrines and Covenants," including one called "Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives. Given through Joseph the Seer." In order to make these and similar facts widely known, the National Reform Association has been conducting for months an Anti-Mormon Crusade.—Sel.

A Moslem Mullah Accepts Christ

From Pashawar, on the northwest frontier of India, the C. M. S. Gazette reports the baptism of a Moslem who has been until the last few months a **mullah** at a mosque in that city. By some means or other he came across a Bible in the mosque, and read a good deal of its contents. He was attracted by its teaching, and desiring to have it explained went to the cantonment magistrate, in order to ask him about Christianity. The magistrate listened to his request with much kindness, and sent him with a note to the senior Church Society missionary at Peshawar, who was, however, absent in the hills. A Moslem friend told him that he could find out all he wanted by attending the daily preaching at the Church Missionary Society hospital, adding that "the missionaries gave good medicine but bad teaching." So the **mullah** began to attend the preaching, though he applied for no medical treatment. After a fortnight, Dr. Landkester discovered why he came, and he was carefully instructed. About the end of 1913, he said that he could not possibly go on conducting Moslem prayers in the mosque. Accordingly, he left it and came to the hospital, where he was supported until he found employment in a mission school.—Sel.

African Natives and Rum

Mr. John Newton has published in England a valuable report on "Alcohol and Native Races," dealing especially with conditions on the West Coast of Africa. In 1912 the total amount of liquor imported was nearly seven million gallons. Holland supplied 58 per cent. of the total, Germany 21 per cent., the United States (to the Gold Coast) 14 per cent., the United Kingdom 4 per cent., and other countries 3 per cent. Mr. Newton states that a missionary in the Gold Coast applied a few months ago at the Seccondee Custom House for a case of Bibles, but was told that 16,000 cases of rum an gin must be removed before it could be reached!

"Two years ago the Governor was reported to have said that if the drink traffic continues at its present rate of increase, it will destroy Christianity in the Gold Coast."—Sel.

Why He Liked His Work

When some one asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."--Sel.

"All the world is a camera; look pleasant, please."

CHRIST'S MISSIONARY PROGRAM, MATTHEW 9:36-10:8

KNOW

"Harvest Plenteous—Laborers Few"

PRAY

"Pray ye the Lord of the Harvest"

GIVE

"Freely ye Have Received, Freely Give"

GO—PREACH

"As ye Go Preach—Heal"

Study Missions—Read Books.
Missionary Meetings—Regular—Powerful.
Missionary Days—Anniversaries
The Church and the Field.
Privately—Definitely—Regularly.
The Prayer Circle—Groups—Agreement.
Public—Dependence on God.
Systematically.
Weekly—Monthly—Annually.
Proportionately.
Cheerfully—As a Privilege.
Yourself—Sons—Daughters—Friends.
Student Volunteers.
Pastors—Christian Workers.
—Missionary Review.

BIBLE STUDY

THE TEMPTATION OF JESUS

Immediately after the baptism of Jesus He was led into the wilderness to be tempted of the devil. Mark uses the language expressing the idea that there was but a brief lapse of time between these two important events in the life of Jesus. They were both introductory to His earthly mission. The facts do not seem to have a very intimate relation to each other, but they bear a very close relation to the life of Jesus. John the Baptist had not told of His temptation. He only mentioned the fact of the baptism of the Holy Spirit. Jesus mentioned nothing of the event following. There was no discussion and no explanation made concerning either the baptism or the temptation. These two events were in the plan of God for His Son. The Son was under the direction of the Father to do His will in all things and to show forth His praise.

In the events of the baptism and the temptation the Spirit seems to have especial prominence. At the baptism, the Spirit declared by His presence the Sonship of Jesus and filled Him with power. John recognized the Son by the coming upon Him of the Holy Spirit. The baptism of the Holy Spirit did not make Jesus the Son of God but declared Him to be the Son. Jesus had previously acknowledged His being the Son of God. "Wist ye not that I must be about my Father's business?" He acted the part of the Son in coming to be baptized. He continued in His life as a Son by following the leading of the Holy Spirit. The part of a man would have been manifested in a different manner of conduct. Paul tarried with the brethren at Damascus after his baptism with the Holy Spirit. The apostles remained in Jerusalem preaching the Gospel. Jesus, the Son, was given a different mission by the Holy Spirit, and responded to it at once. The manifestation of Him by His receiving the baptism of the Holy Spirit was followed by the proof of His Sonship by overcoming the temptation of the devil.

He was led by the Spirit into the wilderness. Luke, with Matthew, speaks of the leading of the Spirit. Mark says, "The Spirit driveth him into the wilderness." The language of Mark would scarcely imply compulsion and the word used would bear the interpretation of impelling, and agree with the thought of Matthew and Luke. It is the constraining influence of the Spirit that leads men and impells them to do the will of God. Being full of the Spirit, Jesus was led, and impelled to go forth from the river into the wilderness. God had a service for him to perform away from the presence of men, to wrestle alone with the power of Satan.

Jesus was called upon to meet and defeat Satan before He began His service among men. What may be the relation between the first enemy and the last enemy which Jesus was called upon to meet? The first enemy was Satan and the last enemy was death; the first evil influence was temptation to disobey the will of God and the result of such yielding would have been sin and no power over the last enemy. Because He met and conquered the first He was also able to meet and conquer the last enemy. These two powers Jesus was called upon to meet in order to become the friend and helper of men. In the "fashion" which He had assumed as the Son of Man He was in a position to feel the temptations which are common to man and in the power of His divine nature He was able to resist and overcome the power of the devil. The first Adam met Satan and fell. The second Adam met him and overcame his power. There seemed to be very little difference in the two temptations, and the sin could hardly be laid to the fact of temptation. Adam yielded to the enticement and felt the results of sin. With Jesus it was otherwise. In this trial which Jesus had He was in a position to meet and teach and deliver those who had fallen under the power of Satan. The word of Jesus to the tempter when he said, "Get thee behind me, Satan," placed him in the supreme position and Satan always subject to His authority. On account of that humiliated position every rebuke and command of Jesus was obeyed by the evil spirits while Jesus was delivering men from their power. It was fitting that Jesus should first go alone and conquer him from whose power He was sent to set men free.

The three elements of the temptation of Jesus were rather a parallel of the temptation of Adam and Eve. The first a temptation to gratify the lust of the flesh; the second a temptation to question the death penalty of God; the third to assume authority not directly given of God. With the first Adam the fruit was presented as desirable for food; the death penalty was questioned; their power would be that of gods. When Jesus was hungry He was met with the first temptation. In the second He was tempted to throw Himself down from the pinnacle of the temple and trust in the mercy of God to send angels to deliver Him from death, even to keep Him from dashing His foot against a stone. In the third He was tempted to gain dominion over the earth by a method which would dishonor God and exalt Satan. By His faithful adherence to the Word of God Jesus was able to overcome every temptation. To show that He lost nothing by that faithful obedience we find that in each God came to His help in after days. At once He sent angels to minister unto Him. Shortly after He delivered Jesus from those who would have thrust Him down from the hill and later from the power of him who would have cast Him into the abyss, for He arose from the grave. Later on He shall assume all power and all authority and shall reign over all the earth for the Lord Himself has appointed Him a kingdom.

When Jesus had proven Himself to be the faithful Son of God after the Spirit had led Him out into the place of temptation He was ready to begin His service among men. It was after this time that He had His trials among men and other temptations from Satan, for the devil left Him only "for a season." A distinction should be made between temptations and trials. We are told that temptations do not come from God. (Jas. 1:13, 14). A temptation is intended to result in death. Trials, such as chastisement or suffering in the flesh may be sent for the purpose of purifying the life of sin and evil and drawing the soul nearer to God and cause it to become more refined and fit for Divine service and glory. These trials may come to men by God's purpose or design. (Heb. 12; I Pet. 1 and 4.) During the normal exercise of believers there may be times when temptations are presented by the adversary, who appears in various forms even, if possible, to deceive the "elect," We should be very careful to distinguish between temptations and trials.

In the matter of temptations men are usually enticed in either one of the three ways in which Jesus was tempted. The most common way is that through the lust of the flesh—appetite. Any desire of the flesh, whether by the tongue of ear or eye or any member of the body, which is contrary to the law of God's Word or which violates the spirit of His holiness is a temptation, and yielding to it will result in sin, and the continuation of that sin will result in death. The second class of temptations is that of presumption against the law of God and His Word. This sin is sometimes called "spiritual pride," but it is not much else than the sin of setting up

man's opinion against the Word of God. It is sometimes manifested in the interpretation of God's Word to the human fancy or by the law of man's reason. The unwarranted folly and rashness of man's presumptions on the Word of God and on His mercy have resulted and will result in the death of many a soul. The desire for power and honor are at the root of the third class of temptations. In this case, while the end may be good, the means cannot be justified in every case. God desires that we shall have both power and honor. He has constituted man for such dignity, and the natural desire for such qualities indicates the Divine purpose. Let men follow the legitimate path to glory and he will attain to that which will never vanish away. All the power of man will be overthrown, and all the glory of man will fade away but, the glory of God is eternal. The glory that results from yielding to the enticements of sin and comes as a reward for the service of the devil will never enter into the glory of God. The wages of such a sin is death.

Every son of God is the recipient of the gift of the Holy Spirit. By the Spirit he has enlightenment to understand the Word and will of God. By the same Spirit he has power to serve the Lord. The leading of Jesus to the place and for the purpose of temptation was quite a different matter with Him than it is with men. His service there was to overcome the adversary by His power. His victory was gained for our benefit. Such a temptation for each of us would not be essential. We are resting under the grace of His victory in the wilderness as well as under that of Calvary and the tomb. Let our spirits keep in touch with His will and Word and in the power of the Holy Spirit we shall escape many of the temptations of Satan and shall also endure the trials which result from our rejection of the lusts of sin and denial of the enticements of the world.

THE BATTLE OF THE LORD

While men are engaged in the deadly struggle for power over each other and nations lie in long lines of fortified trenches attacking and repelling attacks first on one side and then on the other, with varying results, one is made to note the manner and method of assault and attack. There is the highest development of ingenuity and skill manifested in the arrangement of the defense and the keenest judgment and quickest wit used in the methods of attack. So far have men advanced in their science of war that the "new things" that may be a surprise to the enemy and gain the mastery is so slightly of advantage that no appreciable results are attained. Were it not for the nature of the work carried on by these opposing powers one would feel like saying that the systems of operation are so skillful as to appear almost divine. But when one thinks of the awfulness and horror of the destruction of precious lives and of valuable property and the waste of labor's efforts, such consummate skill and judgment and effectiveness may be said to be almost devilish: Yet one is led to make comparisons, if they may be made, with the plans of God in His great conflict with the powers of evil and the manner of its waging and the outcome of His assaults against the enemy, Satan.

The Revelation of Jesus gave John a glimpse of the great plan of God. It is based on the power of the Lamb. The conflict is waged against the great dragon. The scene is upon earth and in heaven. All of these various forces are arrayed in their various orders and occupy the respective places assigned them. From earth to heaven the serried ranks of God and of Satan are opposed to each other. Milton would have us believe that the battles are fought and the victory gained, but we feel that there are yet other battles to be fought and won, and we have no need to fear the outcome of them. Victory will rest with the Lamb.

Let us begin with the opening scenes of the conflict. The oppressed people of the Lord make their appeal to the Lord. The tears of John are but the tears of the saints whose inheritance has been invaded and has been wrested from them by those who have no right to claim it for themselves. Sin may have estranged the inheritance from the people, but an adequate repentance and a trusting faith and confidence in God warrants the return of all their rights to them. The price which the Lamb has paid for the redemption of the purchased possession will satisfy the judgment which God holds against them, and the Lamb is worthy to become their deliverer. The ungodly who hold the things of God by might and who resist His mercies and continue in ungodliness to possess the claims which God holds for the righteous must be cast out. The powers of darkness are arrayed with them to resist the power of God.

The seals of the book of the inheritance are opened. As they open, God begins His invasion of the enemy's strongholds. In the sixth chapter is seen the march of the advanced guards of God's hosts. The cavalry of God goes out with speed and with power and scatters destruction over the enemy and his servants in the earth. What are the casualties? On the side of the enemy, by war they killed many of their own ranks, and under the fourth seal death came to a fourth part of the earth. On the part of the Lord's people, some had fallen but were taken to the base hospital under the altar and where the power of reviving them was at hand and the promise given them that they would share in the final glory with all others of those who would fall in the great conflict. The effect of the sixth assault of this advanced host of God resulted in all of the earthly hosts of the enemy falling back into the caves and dens and rocks as a great fortress to hide them from the wrath of the Lamb.

A time of rest seems to follow the first assault which the Lord had made. The Lord does not tarry, but makes preparations to enter in and possess the land which shall be gained in this conflict. Those who shall go in and possess it are gathered together, and are equipped with a protection from death, His name is placed upon their foreheads. The next assault is ready and is led by seven angels of God. They begin their assault at the opening of the seventh seal. They are the leaders of the seven battalions of God's heavy artillery. The ammunition is of heavenly origin. It partakes of the nature of that coal of fire which God had ordered cast down upon the earth from the great brazen altar of heaven. Every power that belongs to the earth is bombarded by this great assault of God. All of men's resources are reached and shattered, even the sun and the moon. And, as if not sufficient to reach the heart and life of the enemy, under the fifth trumpet the Lord turns the enemy's own batteries upon him, where He opens the bottomless pit and sends upon men the very powers of hell.

When the sixth trumpet sounds it is in answer to an appeal of the golden altar which represents the prayers of the saints and a third part of men are slain who were allied with the enemy of God. The casualties are all on one side in this assault. The trenches and resources and power of the enemy had been battered to pieces, but the enemy was not yet willing to surrendeed. (9:21.)

The Lord had gained some important positions from the enemy. The angel comes with a message of service to God's servants and in chapter eleven the measure of the location of the house of worship is made. This shows that, although the enemy has not surrendered there has been an advance in the possessions which God has taken from him. Beside this the Lord makes further preparations to possess the earth and then begins the last series of judgments, at the sounding of the seventh trumpet.

It is at this point that the spiritual nature of the conflict is made more apparent. The dragon appears as arrayed against the Church, His anger is directed against both the heavenly and earthly representatives of that body. The power of God is manifested in behalf of His people and they are miraculously delivered from the power of Satan. The conflict in the heavens is inaugurated with the result that Satan and his hosts are cast down from the heavens by Michael and his angels, and are cast into the earth. The heavenly part of the conflict is then

completed, but that on the earth continues under the leadership of Satan. (Ch. 12).

When the conflict on the earth begins with Satan as leader, there are arrayed with him his two chief servants, the beast and the false prophet. Their nature and the method of aggression against God and His people are revealed in chapter thirteen. What God does in the meantime is told in chapter fourteen. He takes possession of the city in which He had measured the base for the temple, He gathers to Him the holy ones and sends out His messengers to all nations, with the warning of the destruction of the stronghold of the enemy, and He then prepares for the final conflict. The power of God's assault is provided. Seven angels go out from the presence of God, from the "most holy" place, from the ark of the covenant. Heaven is shut up from mercy until that conflict has had an end.

The seven angels are like unto the rush of the infantry who follow after the destroying power of the heavy artillery. They go quickly, they go together, they go to their several appointed places, they hurl their destruction upon the powers of the enemy, they turn every power under the control of God against the kingdom of the world and the kingdom of Satan with the result that while Satan is compelled to gather together the kings of the earth and their people under the delusions which he sent out, his capitol city was destroyed. (Ch. 16).

Chapters seventeen and eighteen give a revelation of the purposes of God concerning the final disposition of the powers that are arrayed against Him. Satan had gathered all the nations of the earth together. His city and seat are destroyed, but he makes ready a great counter attack which is made in the nineteenth chapter. Read it for the account and the casualties. Following the list is given the disposal of the leaders. The beast and false prophet are cast alive into the lake of fire burning with brimstone. In chapter twenty Satan is bound and shut up in the bottomless pit.

The kingdom of the Lord is completely established and continues in the earth for a thousand years. All those who were slain during the series of conflicts were raised up to reign with Him. At the end of the thousand years Satan is loosed and begins a second counter-attack which results in the final overthrow of all the enemies and the destruction of them all. Satan is limited to location and condition, by being placed in the lake of fire where the beast and false prophet have continued in existence for a thousand years and where the devil with them (they) will continue for ever and ever. The victory is with the Lord and His people.

The ground at the head of Wall Street, New York, on which stand Trinity church and burying-ground, is valued at $17,000,000.

The Workers' Column

THE CONVERT.—Acts 3

December 12

I. The Sin—rejecting Christ.—vv. 33, 36.

II. The Preacher and His Sermon.—vv. 14-36.
1. Sent of God.—vv. 17-21.
2. Preaching to sinners.—vv. 14, 36.
3. Declaring Christ.—vv. 22-36.
   a. Approved of God.—v. 22.
   b. Crucified.—v. 23.
   c. Resurrected.—v. 32.
   d. Ascended.—v. 33.
4. Producing conviction.—v. 37.
5. Preaching repentance.—v. 38.
6. Teaching and practicing obedience to the Word.—vv. 37-47.

III. The Conversion.
1. Conviction.—v. 37.
2. Repentance.—v. 38.
3. Baptism.—v. 41.
4. Church fellowship.—v. 41.
5. Obeying the doctrines.—v. 42.
6. Communion.—v. 42.
7. Prayer.—v. 42.
8. Ministering to others.—vv. 43-47.

RICHES OF GRACE.—II Cor. 8

December 19

I. The Nature of Grace.—Christlikeness.—v. 8.

II. An Example of Grace.—vv. 1-4.

III. The Desirability of Grace.—vv. 6-8.

IV. Results of Grace.
1. Giving of self to God.—v. 5.
2. Giving of self for others.—v. 5.
3. Proving sincerity of love.—v. 8.

V. Enriching Others by Grace.—
1. By fulfilling obligations of Christian aid.—vv. 10-12.
2. Sharing with those who have less.—vv. 13-15.
3. Ministering spiritual things.—vv. 16-23.

THE COST OF DELAY.—Heb. 3, 4

December 26

I. Opportunities are Urgent.—3:7-15.
1. God's call.—v. 7.
2. The exhortation of brethren.—v. 13.
3. Delay hardens the heart.—vv. 8, 9.
4. Delay grieves God.—vv. 10, 11.
5. Delay is a deception of sin.—v. 13.
6. Delay of today may lose Christ.—vv. 14, 15.

II. Personal Interests at Stake.—4:1-3.
1. The promise is to each.
2. The gospel is for all.

III. The Terrible Example of Loss by Delay.—4:3-11.

BEING A DANIEL.—Dan. 3:20

January 2, 1916

I. His Purpose.
1. To be godly—undefiled.—v. 8.
2. To remember his people and his noble birth.—v. 3.
3. To retain his comeliness and wisdom.—v. 4.
4. To succeed in noblest attainments.—v. 5.

II. His Character.
1. Abstained from idolatry—eating the king's meat which had been offered to idols.
2. Abstained from honoring the king when it dishonored God.
3. Lived in Babylon as he had lived in Judah.
4. Withstood the influences of earthly powers.—v. 10.
5. Was considerate for the interests of others.—vv. 11-13.

III. The Glory of a Godly Character.—vv. 17-20.

Mr. Eddy's Interpreter

Mr. Sherwood Eddy's interpreter is an excellent illustration of God's wonder-working in the lives of leading young men of China. He is a member of the most prominent family in Changsha, the son of a man who had been governor in four of China's provinces. Four years ago he was a Confucianist, hating Christianity because of heavy indemnities which China had been obliged to pay for injuries suffered by Roman Catholic Christians. He had made the acquaintance of Dr. Hume of the Yale Mission, and was deeply moved by the latter's prayer at the deathbed of his father, the governor.

When Hunan seceded last year, the young man went to the front with a Red Cross corps. Taken as a spy, he was arrested and thrown into prison at Wuchang. Four of his fellow prisoners were beheaded. Here, face to face with death without trial, he turned to God, and for the first time prayed to his heavenly Father. Instantly a strange peace filled his heart, and in a moment he knew that there was a God and that He had heard his prayer.

After his release from prison he was baptized. He was a powerful ally of Mr. Eddy in his evangelistic meetings, holding large audiences by his burning words, as he boldly testified to Jesus Christ as his own Savior and the only hope of China.—Sel.

What Led Them to Christ?

The Rev. H. S. Blair, of the Presbyterian Mission, was instructing a men's class of about fifty Korean Christians. One day he asked how many of them had been led to Christ as the direct result of the personal preaching of others; twelve held up their hands. Then he asked how many had gone into a Christian Church as sightseers and had been thereby brought to believe; two raised their hands. Two others said that they had been convinced as a result of reading tracts; but when he asked how many had been led to believe through reading the little farthing Korean Gospels which are being sold by colporteurs, twenty responded. Mr. Blair adds: "This may be rather more than the average; but it indicates that the Gospels are powerful."—Sel.

EDUCATIONAL

THE MONTESSORI SYSTEM OF EDUCATION AND ITS RELATION TO OBEDIENCE

II

Mrs. I. R. Detweiler

Dr. Montessori's idea of fairy-tale wording of facts agrees with our own. Children are quite literal minded, and for this reason all truths should be unfolded in as simple and beautiful a way as possible. The growth of seeds and plants is wonderful to the child's mind, and will hold his interest if only parents will take time to answer his questions. To make the principles of growth the more interesting to a child, a small branch of some tree may be taken into the house in January or February and watched by all as the leaves unfold in the warm room. Or, seeds of corn, peas, pumpkins or grass may be planted close to the edge of a glass cup, and the child may observe their growth. This will prepare the mind for the many wonderful growths soon to take place out of doors. If he is given a garden spot "all his own," and told of the need of plants for water and food, he will appreciate the elements needed for plant growth as well as the necessity for keeping out weeds, lest they "eat the plants' dinner."

Then, too, attention called to ants, birds, chickens, etc., will tend to develop in the child an appreciation of their different habits. If outlines of plants or animals can be made on large sheets of paper or in a large tablet, his ability to observe will develop as he attempts to give each thing its proper color or colors.

In a similar manner the ownership of some fowl or animal will teach him to be kind and to think of feeding and watering it, as he thinks of his own meals. This requires more effort on the parent's part than to do it themselves, but the development comes through giving exclusive responsibility. This care teaches him to be kind to people, as well as to observe many things about which he will ask questions and give further opportunity for strengthening the tie of confidence so much needed and desired by every parent.

Although free to do as they wish the children in these schools do not spend all the time in play. In their moments of real personal free-will attention they learn more than in hours of forced attention to a teacher.

As compared with the kindergarten, there are differences and resemblances. Both deal with children from three to six years of age. However, Dr. Montessori has begun work for children from six to nine years of age also. The aim is the same: An ardent desire to do the best thing possible for the children without regard for the convenience of the adults who teach them. The apparatus is different, though some of the Froebel sets are used in Montessori schools. In kindergartens difficulties are solved for the children by the Montessori method. A child is kept well supplied with difficulties, though the directress lends suggestions before the child loses interest.

Considering that Froebel lived from 1782 to 1852, instead of now, as well as their difference in race, nationality, training and environment, it is remarkable to find so many resemblances. Froebel said, "All growth must come from a voluntary action of the child himself." Dr. Montessori agrees with him, with special emphasis on **"voluntary"** and "himself." The kindergarten teacher is gayer, but less happy, because she trusts less. She feels a restless responsibility for each action of each child, which causes some children to become somewhat nervous. The Montessori directress is required to practice self-annihilation, not being concerned that the teacher teaches, but that the child learns. Montessori children have longer hours, and live socially—with people their own age. The kindergarten teacher takes, or holds, the child's hand; a Montessori child takes hold of the teacher's hand, and lets go when **he** is tired.

Now what has all this to do with **discipline** and obedience? It is not enough that the child should construct the tower, learn the sandpaper letters and write easily, nor even that he should be kept busy. We want such occupation to make of him a better citizen, one that can depend on himself and who has respect for himself and for others.

Though the cost of the apparatus herein described may be beyond the purses of most of us, we can ourselves make good substitutes or even "imitations." Mrs. Fisher herself says that ideas, hopes, and visions are more essential than geometric insets. "Spiritual and intellectual travail are needed to make her system a success." Those of us who have access to Dr. Montessori's teaching, whether teacher, mother or "wife-and-mother-to-be," may find in it something we can modify to suit our own homes and little ones. We all have sometime invented things similar to the following but without knowing "why."

A board 6 inches wide, 3 or 4 inches from the ground for a child to walk or run on is good exercise for equilibrium, and necessary for the child. Goods of different materials, as linen, velvet, etc., may be picked out by a blindfolded one and named. Large dolls with hooks and eyes, and buttons on the clothing serve for education as well as buttoning frames.

If a child overcomes mind-wandering, if he acquires self-control through interest, he can master calculus without agony. If he is to carry a cookie-plate, let him first learn to walk in a straight line, backwards, etc. Let him master parts instead of the whole.

Punishment does not develop **will power.** The first step toward self-control and obedience is to put necessary means in his power. Mrs. Fisher says that "As a result of her scientific and unbiased observation of child-life Dr. Montessori informs us that our usual lack of success in handling the problems of obedience comes because, while we do not expect a child at two or three or even four to have mastered completely all the elements of any other of his activities, we do expect him to have mastered all the complex muscular, nervous, mental and moral elements involved in the act of obedience to a command from outside his own individuality."

With each child there is a fresh problem of application. The difficulty with the Montessori method is the continued effort required. Doctors say, "People will take pills, but not exercise." There is in parents who take care of their own children (as most Americans do) a natural fund of energy, patience and willingness to undergo self-discipline which cannot be counted on in any other numerous class of people. The Montessori system addresses itself to these qualities in parents. We need faith in children's natures as well as love for them; courage, as well as care for them.

The concluding remarks on the subject may be briefly summed up: **Intelligent free-will obedience** is what we desire for every child. This does not mean that a child should be trained like a horse to do just as I tell him, without any volition of his own. Such unquestioning obedience, as we may well see, would be as dangerous as it is difficult for him to acquire. The horse will always have some one to control him, but in a few years the child

must make his own decisions, must practice **self**-control.

Perhaps most of us are not as reasonable with our little ones as we should be, considering that they are human beings much like ourselves. They should understand that we do not require obedience simply because we have some **personal wishes,** nor even because we are their parents, but because we are trying to help them obey **external laws.** Children are taught to speak quietly and to be as neat as possible with their eating, not only in order that mothers might have less washing, but because children are learning to be members of a community and to be considerate in their social relations.

We know that babies can not, at first, understand our words, and yet they get something from our attitude that makes them responsive and that is already training them. In general, then, the method of procedure with very young children might be

1. To have his life so arranged that there will be need for few commands. A child who is (mostly) allowed to play quietly at home, and not needing to "show off" to grown-ups will not often disobey. However, if he does have this misfortune, it is best to enforce obedience. This may happen once or twice before the second year in a normal child's life.

2. A child needs to learn to obey promptly, but also with an explanation of the reason for it. For example; while beginning to play with glass, he needs explanation of the reason why he may not do so. If he then wishes spoons instead, there is no reasonable excuse for denying him at least for awhile. Children are of more value than spoons. He and the parent need to make concessions after due explanation, and thus, harmonious relations may continue between parent and child.

3. There is a difference between willful naughtiness and "wild irritability" which makes a child do naughty actions. Usually some older person is responsible for the latter, in not allowing needed rest, or in some way, though unintentionally, bringing injustice on the child. In the "Casa dei Bamini" such a child would be treated as "sick," and put off into a quiet corner, given all the playthings he wanted, but **not allowed to play with other children.**

Here again we need to modify our practice according to the number of children in a home, etc. Some children simply can not stand being with strange people. Their sensitive nerves soon give way under fatigue and excitement, and one dare not expect obedience from them as from a strong child.

As parents we are responsible. If uncles or aunties or other "friends" are not in sympathy with this rational and merciful method of treating little ones, but, instead, wish to "have fun" at the expense of a child, giving candy or things we know to be harmful, it is our duty to follow our convictions. Children need to be kept in the background.

4. The final lesson we mothers get from Dr. Montessori and her wonderful success in training little ones is that of positiveness instead of negativeness in their lives. Our attitude towards little ones should be as little negative as possible. We need to constantly plan to devise work which provides harmless beneficial actions. Even with a complete Montessori apparatus the mother needs to be constantly alert to supplement it as the child grows. Constant exercises in the daily work about the home, such as washing and wiping toy dishes, the making of tiny loaves of bread on our baking day, learning to dust, etc., will help to keep the child normal, and if initiated young enough before their natural instinct for helpfulness in our work is stunted, children will more easily be industrious as they grow older.

The question of obedience in young children is largely concerned with other things than obedience, that is, indirect means need to be used to secure obedience. It can be secured at once so long as the parent can bring it about by "physical force," but we desire voluntary obedience that will mean a gradual learning of self-control even through the critical period of adolescence. A life so filled with interesting, profitable occupations that the question of obedience need enter into it but very little is the normal one for a normal child. Like any other good **habit,** obedience comes not from one or two violent efforts, but from long, long continuance in the right and natural way.

Goshen, Ind.

THE EUROPEAN WAR

C. Henry Smith

Since I closed my articles some months ago, on the European war, sufficient has happened to justify another brief summary of the events that have occurred during that time. During the past few months Germany has won almost a continued series of military and diplomatic victories. The Eastern front has been advanced far into the Russian territory, the Western front has remained almost the same, and now the papers tell us that the Germans and Bulgarians have already overrun the largest part of Servia, and the Germans seem to be on a fair way to Constantinople.

The submarine warfare has evidently proven a failure however, and evidently has been given up for a time at least, perhaps because the British have discovered some means of clearing the waters around the British Isles of the under sea craft. Most likely, however, the strongest reason is the fact that no military advantages could be gained by sinking peaceful merchant vessels even though they may have contained some munitions of war. Of interest from the American point of view has been the discovery of plots of Germans and Austrians to foment strikes in steel plants and to blow up neutral vessels loaded with war munitions. The most significant development of the past few months, however, has been the injection of the Balkan question once more into the European conflagration.

The Balkan states, outside of Servia and Montenegro of course, have tried very hard to stay out of the controversy, knowing full well that they might easily be swallowed up by the large powers if they happened to cast their lot with the losing side. They preferred to wait and see which side was most likely to win before entering into the mix-up. Because of their very position, however, it was almost impossible for them to remain permanently outside of the field of action. For two thousand years the Balkan states have been the highway from Europe to Asia, and the greatest battles of all history in the past have been fought on their soil for control of this highway. Germany's ambition to control a route through to Constantinople and to Asia Minor explains her alliance with Turkey and now Bulgaria.

This is the third war for Bulgaria, and the fourth for Servia within the past four years. In 1912 Servia, Greece and Bulgaria joined their forces against Turkey and were victorious beyond their expectations. Turkey was all but driven out of Europe. Then in 1913 these Balkan states began to quarrel over the spoils of war. This brought on the second war. Servia, Greece and Roumania objected to the greed of Bulgaria who now demanded more territory than she had originally agreed upon for her share. The three states joined in a war with Bulgaria who now allied herself with her former enemy, Turkey. The result of this second war was humiliating for Bulgaria who in the Treaty of Bucharest was given less territory than she would have received had the second war never been fought. From that time on there was mutual distrust between Bulgaria on the one hand and Servia, Greece and Roumania on the other.

This was the situation in 1914 when the Great War broke out, and until recently all maintained neutrality, until a short time ago when Bulgaria joined Germany and her former enemy, Turkey, against the Allies. This action was the result of course, of the victories of the Germans against Russia. The Bulgarian people have no particular preference for the Germans, although the king is of pro-German sentiments. Bulgaria must play an inferior role in case Germany secures her outlet to Constantinople. But the Germans evidently seemed to them the surest winners, and the reward offered Bulgaria no doubt was large in case of Teutonic victory.

Undoubtedly all they could conquer; likely a large share of Greece, Roumania and Albania.

But why do not these other states join the Allies against their former enemy, Bulgaria? Simply because the prospects are not particularly bright at present for the Allies. These countries do not wish to join a waning cause. They are waiting for a victory from the Allies. In Greece the people favor the Allies, and perhaps would have joined them before this, in spite of the fact their prospects are not bright, had they not been prevented from doing so by King Constantine who is a brother-in-law of the German Kaiser, and consequently is not anxious to come to a break with the Germans for personal reasons. The Greeks do not feel secure, however, as the Bulgarians, their old enemies, are sweeping through Servia toward the Grecian frontiers, and so while preferring to remain neutral themselves, they have offered no serious resistance to the landing of English and French troops at Salonika, from whence the Allies must cross Grecian territory to meet the Bulgarians and Germans who are coming down through Servia. The government did offer a feeble protest to this "violation" of Grecian neutrality, but it did not expect that any attention would be paid to the protest. This attitude the Greeks call "benevolent neutrality," which is a new situation in International Law. It means of course that Greece is willing to have the Allies protect them from the Bulgarians, but they wish to remain out of the fight as much as possible so that in case the Bulgarians and Germans should be victorious the gratitude of the King's brother-in-law can be relied upon to save Greece from Bulgarian spoilation. The so called violation of Greek neutrality is compared by the Germans to the violation of Belgian neutrality. But the cases are not analagous. Belgian neutrality was specifically guaranteed by sacred promises and treaties signed by the warring nations. There were no such treaties in the case of Greece, and furthermore, the Greek protest was merely nominal. At any rate, it is impossible for one party in a contest to live up to the regulations if the other party refuses to be bound by them.

Roumania, too, has thus far preferred to remain neutral. Her sympathies too would lie in the direction of the Allies, for although not too friendly toward Russia, she is extremely jealous of Bulgaria and does not wish to see Bulgaria become the dominant power in the Balkan peninsula. The German victories in Russia have been the cause also of keeping Roumania from siding in with the Allies. The victories of Hindenberg and Mackensen are thus seen to have an indirect result in the Balkans, perhaps even more farreaching and more decisive than their direct effect upon the Russians themselves.

The Balkan states are all waiting to see which side is most likely to win. Bulgaria has already staked all of her chances upon the side of the Teutonic Empires. Roumania and Greece are still waiting for a more favorable opportunity to decide on which side their interests lie.

In the meantime Germany evidently will now try to carry out an ambition which she has been fostering for some time, namely; to carve out a sphere of influence permitting the control of a railroad through to Constantinople and Asia Minor to the very gates of India itself. The German objective undoubtedly is now the Suez Canal, although it is not at all likely that she will be able to threaten England very seriously in that direction, unless she succeeds in enlisting the help of all the Balkan States and in stirring up rebellion against English rule in both Egypt and India. German agents have been busy in fomenting insurrection in both these colonies. That the situation seems serious to the British government is shown by the fact that Lord Kitchener is now on his way (Nov. 12) to the scene of these activities.

In the meantime, it now seems likely that which ever side wins, the end of the war will find a number of permanent geographical changes in the Balkan States. If the Germans are victorious they will be forced to give Bulgaria additional territory at the expense of other states. But even in that case both Bulgaria and Turkey will find themselves completely under the domination of Germany with less of independence, although perhaps with more of territory than now. If the Allies win, Bulgaria may be reduced in size, especially if Greece and Roumania enter the lists with the Allies. Turkey will undoubtedly be wiped from the map of Europe as she deserves to be. Turkey seems to be doomed to lose either territory or independence, or perhaps, both no matter which side wins.

The campaign in the Dardanelles has been over-shadowed in interest by these later developments in the Balkans. In fact, for some time no activities have been reported from that quarter and there are reports to the effect that the campaign may be abandoned. From a military point of view the Dardanelles campaign was perhaps a blunder. The task was too great and the Turks put up a stronger defence than was at first anticipated. In fact, the Allies just at present are facing the greatest crisis since the war began. With the fall of the English and French Cabinets, the failure of the Dardanelles Campaign, the entrance of Bulgaria on the side of the Germans, the threatened revolts in Egypt and India, Russia demoralized for the present, the prospects are far from promising for the Allies, and unfortunately, prospects for peace are equally gloomy, for the Allies cannot think of coming to terms with the Central Empires at the present stage of German success. The price they would have to pay for peace would be too great.

Bluffton, O.

THE MORAL VALUE OF A COLLEGE EDUCATION

John E. Winter

The values that inhere in a college education are manifold and varied in character. Thus we may speak of the aesthetic value of education—that value which consists in the development of an appreciation of the beautiful; again, we may speak of the social value—that value which consists in the development of a more sympathetic relation between the individual student and his fellowmen; likewise we may speak of the cultural and the practical values—the former giving to the student that touch of refinement that enables him to appreciate a wide range of knowledge, and to meet the demands of the conventions of polite society, the latter providing him with that which is useful for his sustenance or comfort. In the present discussion we wish to confine ourselves to the moral value of a college education—that value by virtue of which the student is enabled to direct his conduct into proper channels, and perchance to improve, correct and enlarge his conception of the good and the bad, the right and the wrong. In order to form an estimate of the moral possibilities inherent in a college education, and of the moral values that may rightfully be expected to accrue to the diligent student, we shall endeavor to analyze moral education into its elements.

All conduct has a two-fold aspect. It may be viewed from the standpoint of the individual, the doer of the act, the self; it may also be considered from the standpoint of the content of the act, as it affects other individuals. The former gives us the psychological aspect, the latter the social aspect of conduct. The distinction is a purely logical one, for there is no conduct that is individual which may not in some remote way be related to society. From the standpoint of the individual the problem of moral education may be tentatively stated as the effort to give the inner life of the individual valuable content, and to develop the will through the organization of the more or less aimless and unorganized impulses, with reference to a conscious purpose. From the standpoint of society we may tentatively state the problem of moral education as an effort to provide the proper plasm or social content in the midst of which the individual may organize his creative activities so that they shall function with reference to certain ends which society deems valuable. What now is the content of that education which will provide a

social plasm and which will develop that which is inherent in the individual so that it shall become effective in conduct? Since the individual and society are organically connected and mutually dependent, it is immaterial whether we approach this problem from the standpoint of the individual or of society. A discussion of the one will involve a discussion of the other also. From the standpoint of the individual the content of moral education will be characterized by the development of three definite elements—wisdom, moral motive and resolute activity.

Wisdom, as here used, implies the possession of a body of knowledge coupled with an ability to weigh values. This knowledge does not consist in a mass of hypostatic or supersensuous ideas; it consists in ideas which are the mental product of experience. But all ideas are fraught with meaning, and in order that they may function to advantage in the individual's experience they must be interpreted with reference to certain values which are inherent in their meaning. This interpretation is the function of the judgment. All ideas which influence the individual toward the performance of a "right" act are adjudged "moral;" and all ideas which issue in "wrong" acts are adjudged "immoral." A mistaken judgment, therefore, is apt to be a fruitful source of error in the attitude of a student toward his various activities. For example, there have been many students in the past, and there are some at present, at our universities particularly, who are apparently of the opinion that the university was founded primarily to afford the students the delights of athletic sports. Similarly we have noticed a conviction among our own students that the chief value of a college education lay, not in the diligent application to academic work, but in the participation in the outside activities of the college. These errors which are so frequently made clearly arise from an ignorance of the relative values of activities, and it is the prerogative as well as the bounden duty of the college to inculcate in its studentry a proper conception of the relative demands of the several activities upon the students' time. To have learned to discriminate between the important and the trivial, between the necessary and the contingent is to have gained a moral value of no mean dimensions. It is not our purpose to discuss in detail any scheme for the due subordination of one activity to another. We desire only to point out the underlying principles of conduct which should form a prominent part of the students' heritage. The question then arises: What is the source of that standard of evaluation by which an idea is judged to be "right" or "wrong?"

The standard of evaluation consists in the awareness of an unrealized idea or "ideal." In early childhood this ideal is purely individualistic or selfish, though the values that are sought are of a social nature. Every act or idea that ministers to his own satisfaction is for him a "good." These early ideas, however, cannot be said to be moral—they are essentially unmoral. As the individual develops, the ideal also differentiates to include values affecting not only the self but the group immediately surrounding him—the family, friends and school. And with the expension of ideals there develops also as an integral part of it that peculiar imperative, the "oughtness" of action which sets the seal of right or wrong on conduct. Later on the restraints and sanctions of family life are supplemented by those of other and larger units, including the local community, the state and all the varied institutions of that complex known as organized society. Thus far we have discussed ideals, the good and the right in terms of a strict adherence to the customs, laws and sanctions of organized society. Conduct in conformity to this ideal is marked by an essentially, uncritical attitude, and is unfree. Ideals are taken for granted without examining the grounds for their demands. But moral education recognizes another and a higher stage of development. The individual is led to pierce the veil of organized society and to discern another standard of conduct which transcends the standard of organized society and which receives its sanction in what we shall term "progressive society." By progressive society is meant the society which "ought to be" in contradistinction from the society which "is;" the possible contrasted with the actual. Conduct in the interest of this ideal may be in open violation of the social standard, yet it will not be wrong, for it is enacted in obedience to an ideal which transcends the ideal of organized society; it will be essentially free because it is rational, and creative of standards to which it yields willing obedience. The ideal of this progressive society is evidently not the ideal of all. It marks the acme of moral insight. The higher the stage of development and the more differentiated the experience of the individual, the clearer will be the appreciation of this ideal. And just because this insight is attained by only the few, it should become the special ideal of the college student.

The second characteristic of moral conduct is that it be actuated by a proper motive. An analysis of any motive will show that it contains two elements—an idea and its emotional accompaniment, both of which are dynamic in character. Motive, moreover, is in no sense an external power or force acting upon the individual. Environment may play a part in arousing both the idea and the emotion. It undoubtedly does. But the motive itself is essentially of internal origin.

Now, just as we may speak of ideas as being of an intellectual, aesthetic, moral or religious character, so we may also speak of intellectual, aesthetic, moral or religious emotions. These terms do not represent absolute lines of demarcation between motives but rather reveal the dominant characteristics in each. That which differentiates the moral emotions from the intellectual and aesthetic is its peculiar imperative character—its "oughtness"—and its appreciation of right and wrong. A moral motive is thus, an idea clothed with moral emotion. Through its dynamic character it becomes a stimulus to conduct in harmony with the right. An immoral motive is an idea clothed with immoral emotions, and is a stimulus to conduct which may or may not be in harmony with the right. For it is evident that an act may be moral, though the motive back of it may be immoral. Wundt draws a distinction between what he terms the "moving reason" and the "impelling feeling" of a motive. The one may be moral while the other is immoral. For example a man under the stress of circumstances may commit perjury to save his parents' life. In this case the impelling feeling—saving life—is moral. On the other hand, the impelling feeling may be wrong and the moving reason right. For example, one man may cause another who is really guilty of a crime to be prosecuted, not however out of a sense of justice but out of a spirit of malice toward the guilty person. Here the impelling feeling—malice—is immoral, while the moving reason—prosecution for crime—is just and moral.

It is evident from these facts that moral motives have various degrees of worth. A motive in which one of its elements—either the moving reason or the impelling feeling—is immoral cannot possess the same worth as the motive in which both elements are moral. Motives may be grouped, therefore, with reference to their moral value. Thus Wundt has divided them into four groups, naming them respectively, motives of external constraint, motives of internal constraint, motives of permanent satisfaction, and motives of the moral ideal. In evaluating these various groups we must bear in mind the distinction just made between the moving reason and the impelling feeling, or what may also be called the distinction between the intention and the motive. Under motives of external constraint Wundt includes those which stimulate the individual to action because of a threatened punishment or social disadvantage. These are the motives of mere economy. The intention here is moral—conformity to law—but the emotion, mere avoidance of evil consequence—if it is moral at all, yet borders on the immoral.

Under the second group—motives of internal constraint—Wundt includes "those influences which are exerted by the example of others, and the practices and habits of our own will, as they are conditioned by education and example." Conduct resulting from these motives is characterized by an attempt to promote the social welfare in every possible way.

(Continued on page 374)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

The first topic of this number contains a most important question. The answer is so simple that men often miss it. If we have only a phraseology of the plan of salvation in our memory, let us try to get hold of its real meaning.

The life of Christ as manifest to the world is a life that may be repeated in each child of God. The Holy Spirit dwells in the saved and makes them like their Master. Meditate upon this during this Christmas season while people are so largely seeking their own pleasures.

The year is drawing to a close. It is an impressive time to consider the subject of opportunities. Let coming days find us more in earnest in the use of time. The new year should find our lives equipped with a godly purpose, founded on the eternal God, by a living faith.

WHAT MUST I DO TO BE SAVED?

Acts 16:25-34

Topic for December 12

MOTTO

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

THE STUDY HOUR

I. **The Topic** brings out a question that reveals the fact that the individual feels his lost condition. Those who are lost from their native home are anxious to receive information from any one who knows the way. Those who are facing a great natural peril are ready to receive help and deliverance from some trusted hand. Likewise the soul that has been aroused to the fact of the peril of being at enmity with God, who is just and mighty, from whom none can escape, there will be a similar sentiment in the heart that will find expression much like the question of our topic.

In what does lostness consist? Various answers might be given. Lost souls manifest the fact of being lost in various ways. Zacchaeus was called lost when his prominent sin was defrauding fellowmen (Luke 19:10). The Prodigal Son was called lost when he became estranged from the love of his home (Luke 15:32). The Jews at Pentecost felt their lostness when they saw their guilt in crucifying the Messiah (Acts 2:37). Cornelius was considered unsaved before Peter gave him the gospel (Acts 11:13). We have come to recognize the general division of lost and saved under the terms, sinner and righteous (I Jno. 3:9, 19). By a careful study we find that men's relation to God in respect to Jesus Christ determines whether they are saved or lost in every instance (Jno. 14:6; 10:9; Acts 4:12). The outward life reveals the effect of the lostness or savedness and is not the thing of itself. A little sinner is lost the same as a big one. The believing penitent thief is as much a saved one as the saint of a hundred years. It all depends on their attitude toward Jesus **now.**

The answer to the question, "What must I do?" must be found to harmonize with the foregoing conditions.

II. **The Text, Acts 16:25-34.**—This passage contains the incident of a man who realized his condition in God's sight and asked the way of salvation. He must have been a heathen from the language used of Paul and the writer of the narrative. The **vital step** is "Believe on the Lord Jesus Christ." It is said of him, he "rejoiced, believing in God." Much was connected with the **vital step** as we see in his obedient life and changed conduct toward the apostles.

III. **Outline Study.—**

1. Believing on Jesus.—Jno. 3:16, 36; 5:24.
2. Getting in line with our faith.
   a. Repent.—Luke 24:47.
   b. Works meet for repentance.—Acts 26:20.
   c. Confession.—Rom. 10:10; I Jno. 1:9.
   d. Obedience.—Jno. 14:23; Rev. 14:12.
   e. Receiving—all inclusive.—Jno. 1:12; Rev. 3:20.
   f. Self-denial.—Luke 9:23; 14:33.
   g. Consecration.—Rom. 12:1, 2.
3. Works cannot atone.—Rom. 4:4; Gal. 5:4-6.

PERSONAL THOUGHT

What is Jesus to me? The answer I give to this question determines my salvation or my lost condition.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Jesus.**
2. When Jesus is our Guest.

For Young People.—

1. "Filthy Rags." Who Wears Them?
2. The Lord Our Righteousness.
3. How to Invite Jesus In.

For Older People.—

1. The Sin of Rejecting Jesus.
2. Ways of Rejecting.
3. The Relation of Faith and Works.

SEED THOUGHTS

"But what can mortal man do to secure his own salvation?" Mortal man can do just what God bids him do. He can repent and believe. He can arise and follow Christ as Matthew did.—W. Gladden.

The condition of salvation is that kind of belief in Jesus Christ which authenticates itself in repentance for the past and in an amendment for the future.—L. L. Noble.

The thief upon the cross and the beloved John were alike complete in Christ. —Anna Shipton.

THE SPIRIT OF CHRIST.—II Cor. 8:9

Topic for December 19

MOTTO

"If any man have not the Spirit of Christ, he is none of his."

THE STUDY HOUR

I. **Our Topic.**—"Why do I swear more easily when with certain men than when I am with you," asked a man in our conversation. The answer was that one man's influence had a power in one direction and the other in another. Each of us have a human spirit ("our spirit"—Rom. 8:16). We come in touch with other human spirits, in our fellow men. Every human spirit is also capable of being influenced by other spirits not human. The great, ruling spiritual personalities are the Holy Spirit of God and Satan the wicked, fallen angel. When we speak of the Spirit of Christ we mean in the terms of Scripture, the Holy Spirit who dwells in fullness in Jesus Christ (Col. 2:9). He is in the believer and works to bear fruit of like disposition with Himself in the character in whom He dwells (Gal. 5:22, 23). On the other hand the devil has more or less sway in the unbeliever and gives him a likeness of character to himself which influences those he may meet unless forearmed by the "Stronger than he" (Luke 11:22). "We know that we are of God, and the whole world lieth in wickedness" (Jno. 5:19). "Now if any man have not the Spirit of Christ he is none of his" (Rom. 8:9). We are not only to be influenced by Him when in the company of believers but we are to "have" Him ourselves.

II. **The Text, II Cor. 8:9.**—This text gives us the main characteristic of Christ in His coming into this world. The willing sacrifice which Jesus made for our sakes gives us the key to the principal element of the Spirit's work. Those who live in fellowship with the Spirit become "likeminded" with Christ (Phil. 2:1-8).

III. **Outline Study.—**

1. The Spirit exemplified.
   a. Doing good.—Acts 10:38.
   b. Suffers.—I Peter 2:21-24.
   c. Meekness and gentleness.—II Cor. 10:1.
   d. Humility.—Phil. 2:7.
   e. Compassion.—Matt. 9:36.
   f. Zeal.—Jno. 4:32.

PERSONAL THOUGHT

A spirit dominates in our lives. Who he is, depends upon ourselves. The spirit of Satan works in the children of disobedience (Eph. 2:2). The Spirit of God works in those who obey Jesus (Acts 5:32).

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Spirit.**
2. Living Like Jesus.

For Young People.—
1. Proving the Spirits.
2. Delivered from the Power of Darkness.
3. Walking in the Spirit.

For Older People.—
1. The Power of the Spirit.
2. Goodness Manifested.

SEED THOUGHTS

Whatever Jesus is the glorious Godhead is; and to have fellowship with the Son is to have fellowship with the Father. To know the love of Christ is to be filled with all the fullness of God.—Jas. Hamilton.

He came bringing with Him the knowledge that God is a Being of infinite goodness; that the service required of mankind is not a service of form or ceremony, but a service of obedience.—J. A. Froude.

"I have come a hundred miles," said a minister, "to get some of Mr. Moody's spirit." "You don't want my spirit," was the reply. "What you want is the Spirit of God."

THE OPPORTUNITIES OF LIFE

Gal. 6:7-10; Jno. 9:4

Topic for December 26

MOTTO

"I must work the works of him that sent me, while it is day."

THE STUDY HOUR

I. **The Topic Defined.**—Opportunity is a time that comes to an individual for certain things to be done or to be obtained. Not all men are born in the same environment, or with power to attain in a like degree, but all men stand before God on an equality. "God is no respecter of persons." Opportunity comes to all. We may or we may not be prepared to seize an opportunity when it is here. God knows why we cannot or do not, and holds us responsible or excuses us just as we deserve. It is certain that "all things work together for good to them that love God" and those who commit their life and service to Him will make most of life and will be rewarded for their faithfulness. All our time is an opportunity to be used by us. Idleness, selfishness, selfish ambition, and ungodliness are ruinous to the profitable use of opportunity. Diligence and consecration to God is the only way of success.

II. **The Text, Gal. 6:7-10,** puts the situation of our lives before us in a pointed way. There are but two ways of spending life. Either we are sowing to the flesh or the Spirit. We shall reap as we sow. There is but one proper advice to give, namely—"as we have therefore opportunity let us do good."

III. **Outline Study.**
1. The Responsibility of Opportunity.
   a. We are accountable.—Jno. 3:19; Luke 12:47, 48.
   b. We lose.—Prov. 1:30.
   c. We are punished.—Matt. 10:14, 15.
   d. We are rewarded for proper use.—Luke 19:26.
2. Examples.
   a. Cities who heard Christ.—Matt. 11:20-24.
   b. Jerusalem.—Matt. 23:34-38.
   c. The Ten Virgins.—Matt. 25:1-13.
   d. Servants and their talents.—Matt. 25:14-29.
   e. The nations.—Matt. 25:31-46.
   f. The bidden guests.—Luke 14:16-24.
   g. The fig tree.—Luke 12:6-9.

PERSONAL THOUGHT

Another year has almost ended. Opportunity has come and gone. This reminds us that today is still an opportunity remaining such as it now is. How shall we use today?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Do good.**
2. Today.

For Young People.—
1. Make assignments from "Examples" in "Outline Study."

For Older People.—
1. First Things First.

SEED THOUGHTS

There are no times in life when opportunity, the chance to be and do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to lower or higher helps. If he resorts to more expedients and tricks the opportunity is lost. He comes out no richer or greater; nay, he comes out harder, poorer, smaller for his pain. But, if he turn to God, the hour of suffering is the turning hour of his life.—Phillips Brooks.

Great opportunities come to all, but many do not know when they have met them. The only preparation to take advantage of them is simple fidelity to what each day brings.—A. E. Dunning.

PURPOSE AND CHARACTER.—Heb. 11:1-40

Topic for January 2

MOTTO

"By it (faith) the elders obtained a good report."

THE STUDY HOUR

I. **The Topic.**—Purpose is the end set before toward which one strives. Character is that distinctive and stable quality that marks a man whose life follows a fixed purpose. Men and women who are aimless have a distinctive character noted only for its fickleness. Such fickleness is of small service to humanity. Only to the extent that a person can be held to some end, can any of the work of life be accomplished. There are strong characters on both sides of righteousness and unrighteousness. The "elders obtained a good report" because their faith held them to a fixed purpose in life. Evil workers obtain an evil report when they persist in a course of evil. Characters may be of distinctive moral strength, or simply of intellectual and secular strength. We have authors, statesmen, financiers, and generals. We also have characters distinguished in lines of godliness. The question with us is not, How may we become distinguished? but How may we obtain a good report in the sight of God? How may we become of service to our fellowmen?

II. **The Text, Heb. 11:1-40,** is an illustration of how godly character is developed. It did not come through an aim of becoming a great character, but a faith that held them in the path of simple duty, when passing through the trying hour. Their aim was devotion to God and the hope of His promises. The result upon their lives was a character that will shine in all ages.

II. **Outline Study.**
1. The Christian's Purpose.
   a. To know Christ.—Phil. 3:7-10.
   b. To attain a glorious resurrection.—Phil. 311-20, 21.
   c. To be what He wants us to be.—Phil. 3:12-14.
   d. To serve the cause.—Rom. 12:1, 2; I Cor. 15:58.
2. Difficulties to meet.
   a. Temptation.—Jas. 1:2-15.
   b. Persecution.—I Pet. 4:12-16; Heb. 10:32-36.
   c. Problems.—Gal. 4:11-20; I Tim. 4:13-16; II Tim. 4:5.
3. Character.
   a. The record on earth.—Phil. 1:27; I Pet. 1:14, 15; II Tim. 4:6. 7.
   b. The end in glory.—I Jno. 3:1-3; Rev. 22:4, 5; Dan. 12:3; II Tim. 4:8.

PERSONAL THOUGHT

There is a true end of life toward which to strive. I may make the truth my end if I will. Jesus has made it possible for lost men to gain a true purpose and leave a good record behind them. What will be our character in eternity?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **I will.**
2. What Jesus Wants Me to Be.

For Young People.—
1. A Guide to True Purposes.
2. Loyalty to the Truth.
3. Overcoming Difficulties.

For Older People.—
1. A Man of Good Report.
2. Faith and Success.
3. Relation of Purpose and Character.

SEED THOUGHTS

There is no road to success but through a clear strong purpose.—A purpose underlies character, culture, position, attainment of every sort.—T. T. Munger.

Men and brethren, a simple trust in God is the most essential ingredient in moral sublimity of character.—Richard Fuller.

A man's character is like a fence—it cannot be strengthened by white-wash.—Selected.

Any law looks blue to the man who wants to break it.

THE TOPICS FOR 1916

H. Frank Reist

In working out this series of topics the many suggestions received from our workers were considered and discussed by the Committee. The conditions and need of this particular phase of our Church work was discussed with the purpose of determining as nearly as possible what lines of thought should be considered, and the degree of emphasis that should be given each. The topics for the year may be classified as follows: Consecration, Character Study, Missions, Junior, Doctrine and Ordinance, Song, Seasons, Miscellaneous.

Consecration (Monthly)

Jan. 2.—Purpose and Character.
Feb. 6.—Faith and Prayer.
Mar. 5.—The Simple Life.
Apr. 2.—Consecration of Influence.
May 14.—Everyday Religion.
Jun. 4.—Frivolity—Its Dangers and Remedies.
Jul. 2.—Limits of Christian Liberty.
Aug. 6.—Little Every-day Kindnesses.
Sept. 3.—Keeping the Body Under.
Oct. 1.—Loyalty under Difficulty.
Nov. 5.—Making Life Worth While.
Dec. 3.—Choosing a Life Work.

The consecration topics deal with the spiritual life of the believer, with his relationship to Christ, and the working out of that life in his daily conduct in relation to his fellowmen. The thought that needs to be emphasized is that the Christian life and spirit ever seeks to manifest itself in every act of the believer, that our conduct at all times is an index to the character of our Christian experience.

Character Studies (Quarterly)

Feb. 13.—Amos.
May 7.—Hannah.
Aug. 13.—Hosea.
Nov. 12.—Miriam.

These characters are all taken from the Old Testament. Two of them are of the Minor Prophets, and two women. Hannah was chosen for the express purpose of emphasizing the privileges and responsibilities of motherhood.

Doctrines and Ordinances (Bi-Monthly)

Feb. 27.—Self-injury by Revenge.
Apr. 30.—Christian, Salutation.
Jun. 25.—Salvation—What is It?
Aug. 27.—Christian Standards in World Activities.
Oct. 29.—Conversion—What is It?
Dec. 31.—Christian Stewardship.

In this list we have some of the great doctrines and teachings of the Bible. Non-resistance and non-conformity to worldly standards bear constant emphasis. It is important that every phase of these teachings be impressed and not bring the principles taught into ill repute by unduly emphasizing their application only to a few phases of life. The principles of the Bible need to be clearly taught. When people once see the principle clearly its application is not so difficult. To emphasize the application, before the principle is clear, is of little virtue. Christian Stewardship is one of the principles taught in the Bible that is woefully neglected among Christians generally. Comparatively few are the sermons preached on this teaching. It is one of the "all things" neglected by practically all the Christian denominations, our own not excepted. The principle of stewardship should be made plain and clear to all.

Missions (Bi-monthly)

Jan. 30.—Our City Missions.
Mar. 26.—The Call of Foreign Missions for Money, Men and Prayers.
May 28.—India.
July 30.—Support of Needy Rural Fields.
Sept. 24.—China.
Nov. 26.—(To be supplied.)

No series of topics would be complete without some mission topics. "The mission of the Church is missions," some one has said. Without a study of the great harvest field and the challenge it presents to the Church we would miss the very essence and the great inspiration of Christian service. Next year we again consider our city missions, our foreign work, and the needs of the rural field. The latter is of special interest to us as a Church since we are so largely a rural people. The special phase of the rural work under consideration, its support, is a perplexing problem, one that calls for mature thought and consideration. The problem is facing us and we cannot avoid it. China is a great field assigned for our study. While we have no representative there, we nevertheless are interested in the needy field. One of the topics is yet to be supplied. The present war is bound to have a large effect upon the future of the missionary enterprise, and by next November there may be certain conditions that need to be considered in the light of conditions in Europe.

Song

Jan. 9.—The Gospel in Song.
Apr. 9.—Song and Its Meaning.
Oct. 8.—Inspiration of Song.

The fact that song has a vital place in worship; and since there is a growing consciousness among some of our workers that more attention should be given to it, it was deemed wise to give a larger place to the subject in this series of topics.

Junior Topics (Monthly)

Jan. 16.—Daniel in the Lion's Den.
Feb. 20.—Jonah Fleeing from God.
Mar. 19.—The Boy Jesus.
Apr. 16.—Lessons from the Lives of Missionaries.
May 21.—Seed, and Ways of Sowing it.
Jun. 18.—Three Hebrew Captives.
Jul. 16.—The Lad with the Loaves and Fishes.
Aug. 20.—Harvest—What the Children can Do.
Sept. 17—Blessings Received, and Duties I Owe in the Home.
Oct. 15.—Good Things I have Read.
Nov. 19.—Things for which I am Thankful.
Dec. 17.—Unselfish Deeds.

In the 1914 and 1915 series of topics provision was made for only four Junior topics in each series. We have noted a growing demand for a larger number of these topics. The value of doing special work with the Juniors in addition to that done in the Sunday school is being recognized more and more by our workers. They dare not be neglected if we expect to have active and energetic workers among our young people. To meet this need and demand the Committee has arranged for a Junior topic for each month. The Committee has also been apprised of the fact that there are a few congregations that conduct a meeting for the Juniors simultaneously with that of the Y. P. Meeting, and that there are others considering the matter. Consequently the Committee has arranged for four double topics, one for the Junior and the other for the regular Y. P. Meeting. Two of these double topics (Feb. 20, and May 21) have no special connection, while the other two (Aug. 20 and Nov. 19) have the same general theme. Where no separate meetings are held those responsible for the local meeting have the privilege of choosing whichever topic they deem the most suitable for their needs. Wherever possible and conditions are favorable the Committee suggests that separate meetings be held. This is a new venture and the Committee is anxious to have the idea put to a practical and thorough test before the next series of topics is arranged.

Seasons

Apr. 23.—"He is Risen."
Aug. 20.—Harvest—Work for the Adult.
Nov. 19.—The Way in which God wants to be Thanked.
Dec. 24.—The Prince of Peace.

Miscellaneous

Jan. 23.—The Minister's Message to Our Young People.
Feb. 20.—Fruit of the Spirit-Filled Life.
Mar. 12.—Our Social Gatherings.
May 21.—Zeal versus Indifference.
June 11.—What Our Church Expects of Our Young People.
Jul. 9.—Tasks that are Waiting for the Church of Christ.
Jul. 23.—Blessings of a Temperate Life.
Sept. 10.—A Special Message to Young People.
Oct. 22.—Choosing Associates.
Dec. 10.—The Need and Use of a Library in the Home.

Three of these miscellaneous topics have to do with the young people. Two of them are special messages for them, and one seeks to set before them the ideals of life and service the Church desires them to seek. Another seeks to bring before us some of the tasks that await the Church along spiritual and moral lines. And one emphasizes a need in every home, and especially the home having young people, that of a well-selected and used library. In this strenuous age we are inclined to neglect our reading. We need encouragement and help along this line. The library must have a large place in every home if the home is to be a center from which is to radiate a strong moral and spiritual influence. Two of them deal with the social life, a very important, but neglected,

phase of the life of our young people. The Church needs to give more attention to this vital problem. To be negligent here is to invite difficulties to the advancement of the spiritual life of the Church.

It is of interest to note that the year 1916 has 53 Sundays instead of the customary 52. This affords us one more opportunity to meet for a spiritual feast.

The Committee appreciates the helpful hints and suggestions given by our workers, those who are laboring to make the topics practical in their respective communities. We solicit suggestions for the improvement of the next series of topics. Leave us know some of your experiences with this series of topics. We seek to make the topics of each succeding year more helpful and useful. To do this we need your assistance. May this series prove of great moral and spiritual value to the Church, and especially our young people, and stimulate to a larger Christian service.

Topics for 1916

The topics for 1916 with Scripture references, can be secured in folder form. They are printed on a small folder of convenient size to carry in the Bible or vest pocket. They may be had at the following rates, postpaid: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

"If you really pray you will surely pay. If you pray and pay you will earnestly serve."

TOPICS FOR 1916

January

2 Purpose and Character.—Heb. 11:1-40.
9 The Gospel in Song.—I Cor. 14:1-19.
16 Daniel in the Lion's Den.—Dan. 6: 1-23. (Junior Meeting.)
23 The Minister's Message to Our Young People.—Eccl. 11:1-12:14.
30 Our City Missions.—Acts 19.

February

6 Faith and Prayer.—Jas. 5:13-20.
13 Amos.—Amos 7.
20 Fruit of the Spirit-filled Life.—Gal. 5:22, 23; Jno. 15:1-17. (Sr.)
Jonah Fleeing from God.—Jonah 1: 1-17. (Junior.)
27 Self-Injury by Revenge.—I Jno. 2: 8-11.

March

5 The Simple Life.—Rom. 12:1-16.
12 Our Social Gatherings.—Eph. 5:1-21.
19 The Boy Jesus.—Luke 2:40-52. (Junior.)
26 The Call of Foreign Missions for Money, Men and Prayers.—Hag. 2:4-9.

April

2 Consecration of Influence.—II Tim. 1:6-18.
9 Song and Its Meaning.—Jas. 5:13; Eph. 5:19.
16 Lessons from the Lives of Missionaries.—Phil. 2:14-30. (Junior.)
23. "He is Risen."—Eph. 1:15-23.
30 Christian Salutation.—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14.

May

7 Hannah.—I Sam. 1:9-18, 24-28.
14 Every-day Religion.—Tit. 2:1-15.
21 Zeal Versus Indifference—Results.—I Pet. 1:5-21. (Senior.)
Seed and Ways of Sowing It.—Mark 4:3-9, 14-20; Gal. 6:7-10. (Junior)
28 India.—Rom. 15:8-21.

June

4 Frivolity—Its Dangers and Remedies.—I Pet. 4:1-5; Eph. 4:17-24.
11 What Our Church Expects of Our Young People.—Eph. 4:16; I Tim. 4:12-16.
18 Three Hebrew Captives.—Dan. 3. (Junior.)
25 Salvation—What Is It?—Acts 26: 17-20; Rom. 5:1-5.

July

2 Limits of Christian Liberty.—I Cor. 10:21-33.
9 Tasks that Are Waiting for the Church of Christ.—Acts 1:8; I Thes. 5:12-28.
16 The Lad with the Loaves and Fishes.—Jno. 6:1-13. (Junior.)
23 Blessings of the Temperate Life.—Rom. 6:6-23.
30 Support of Needy Rural Fields.—I Thes. 2:1-13.

August

6 Little Every-day Kindnesses.—Heb. 13:1-3; Gal. 6:1-10.
13 Hosea.—Hosea 3.
20 Harvest—Work for the Adult.—Jno. 4:31-42. (Senior.)
Harvest—What the Children can Do. Matt. 9:37, 38. (Junior.)
27 Christian Standards in World Activities.—Matt. 6:19-34; Col. 3: 1-6, 17-25.

September

3 Keeping the Body Under.—I Cor. 9:24-27.
10. A Special Message to Young People. Psa. 78:1-8.
17 Blessings Received, and Duties I Owe in the Home.—I Tim. 5:4; Eph. 6:1-3. (Junior)
24 China.—Rev. 22:13-21.

October

1 Loyalty Under Difficulty.—II Cor. 6.
8 Inspiration of Song.—Rev. 15.
15 Good Things I Have Read.—I Tim. 4:12-16. (Junior)
22 Choosing Associates.—Prov. 13:20.
29 Conversion—What Is It?—Acts 3: 19; 15:3.

November

5 Making Life Worth While.—II Tim. 2.
12 Miriam.—Ex. 2:1-8; 15:20, 21.
19 The Way in which God Wants to be Thanked.—Heb. 13:15-17. (Senior.)
Things for which I am Thankful.—Psa. 103. (Junior)
26 A Mission Topic. (To be supplied.)

December

3 Choosing a Life Work.—Phil. 2:1-16.
10 The Need and Use of a Library in the Home.—II Tim. 3:14-17: 2:15.
17 Unselfish Deeds.—Matt. 20:20-28. (Junior.)
24 The Prince of Peace.—Isa. 9:6, 7.
31 Christian Stewardship.—Luke 12:42-28; 16:1-8.

MORAL VALUE OF EDUCATION

(Continued from page 370)

But here again, the intention—promotion of the social welfare—is moral, it is highly moral—while the emotion accompanying it—mere imitation of others, or a desire to emulate others—has little or no moral value.

Under the third group Wundt includes those motives which, if acted upon, will yield more permanent satisfaction than others. But here the motives, while superior to the preceding, are accepted and acted upon without any inquiry as to their validity. From these motives there will emanate a conduct based on the principle of right for right's sake, and in them the intention and its accompanying emotion first blend in a common morality. While these three groups of motives represent different degrees of moral worth they yet have this in common that they are more or less immediate and transitory. There is no ultimate purpose in the interest of which all motives and actions may be organically united. This fundamental lack thus gives us a clue as to the nature of the fourth and highest motive—the motive of the moral ideal.

In this motive the intention and its accompanying emotion blend in a single ultimate aim which consists, not in stimulating a servile conformity to the restrictions of a fixed social standard, but in an interest in, and a steady adherence to, a single ideal—the promotion of the welfare of a progressive society. Activity in conformity with the imperatives of this ideal marks the acme of moral conduct. Actuated by this ideal and impressed by the inexorable authority of its claims, the individual is ever ready to obey its dictates, regardless whether his conduct entails discomfort to himself, or arouses either praise or blame from others.

Now it is evident that when the college student shall rise to such an elevation that he shall guide his conduct with reference to the moral ideal, there will be no need of such things as committees on discipline, and petty investigations into absences. Here, for example, are a few so-called reasons for absence from class which have recently come to my notice.—"Wanted to typewrite a certain piece of work which I considered of more importance than my attendance at class." "Had to go down town for . . . well something." "Had to practice my speech." "I had so many other things to do"—etc. You can supplement these cases by adding the excuses you yourselves perchance have given, or those which you with so much pains prepared to give in case your instructor should presume to be so rude as to venture to ask you why you were absent from class or were not prepared to answer a legitimate question. There is no moral freedom in such actions. If you indulge in them you are not free; you are the slaves of your own mistaken judgment and perverted sense of justice, right

(Concluded on page 379)

THE SUNDAY SCHOOL

CHRIST'S METHOD OF TEACHING

II

Ida Ligo

Closely related to these story parables is the use which our Lord made of Parables of Nature. Nature contains thousands of these mirrors for exhibiting spiritual truths. Christ constantly availed Himself of the familiar incident of daily life—the blowing of the wind, the farm yard, the fishing vessel. "Consider the lilies of the field, how they grow." "Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them." There are both beauty and point here. As an illustration of the brooding tenderness of the Savior over His wayward people the image of the mother bird is felt by all of us to be simple, appropriate, and affecting. As a means of confirming belief in the providential care of God over His creatures the references to flowers, birds, and the lower animals which without forethought are preserved in health and beauty by a care not their own, find their way to the teachable heart with great effect. Neither the limits which our Lord Himself observed in using these simple and touching similitudes good teachers may wisely use nature's lessons as auxiliary to their own—only the moral must not be forced.

One of the most important of the methods used by our Lord was the manner in which He answered inquirers who came to Him with their difficulties. Men came to Him expecting to be referred to some definite rule or formula for action.

"Is it lawful to heal on the Sabbath day?" To this appeal the answer came in the form of a counter question. "What man shall there be of you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" Simon the Pharisee had some misgivings about recognizing a certain sinful woman, and the Master replied, "Simon, I have somewhat to say to thee." Then followed the story about a creditor and two debtors and He appealed to the host to say which of the two after they have been generously forgiven will love the creditor most. Afterwards comes the response—"Thou hast rightly judged."

In these and many other of our Lord's recorded conversations, it will be observed that He often asked for the cooperation of the learner and gave him some of the thinking to do for himself. His answer was seldom conclusive. He did not wish to save the disciple from the responsibility of working out the required conclusion for himself. His attitude was that of one who takes the disciple into his confidence and says, "The question is hard, perhaps harder than it looks. Come and let us examine it together. How think you?"

At another time He asks the question, "Who do men say that I am?" There are many rumors current but they matter little. "Who do **ye** say that I am?" Here as often He refused to be didactic and became conversational and interrogative—challenging the hearers' attention and sympathy at every step and making him take a share in reaching the conclusion of the lesson. Thus we have the special sanction of the Master for the main principle of all true pedagogy—that the measure of teachers' success lies not merely in the amount of useful exhortation and truth which he can pour into the pupil's mind, but in the amount of effort he has called forth so that when teachers are withdrawn he may be able to discover truth for himself.

One other striking characteristic of the Gospel teaching deserves special notice. It was our Lord's habit when an inquirer came to Him to begin by asking him some question with a view of finding out what he already knew: "What shall I do to inherit eternal life?" asked one. "What is written in the law? how readest thou?" was the response. This method of teaching is seen to correspond closely to that adopted in some of His miracles. Take for example the feeding of the 4,000. How vividly the scene comes before us! The hungry multitude, the desert place, the compassionate Teacher who would not have the people depart at once lest they faint by the way and who purposes to work a miracle in their behalf.

But His first question is, "How many loaves have ye? What have you got already? Let us use that provision and make the most of it then I will cause the store to be increased." In teaching, much time is often wasted giving classes what they already know, thus disheartening the learners or bewildering the students by pre-supposing the possession of knowledge they have never acquired. Christ's method, "How many loaves have ye?" is pertinent at this point.

Christ also used objects in enforcing the truths He wished to present. At one time the question was asked—"Who is the greatest in the kingdom of heaven?" Instead of giving a direct answer He calls a little child unto Him and sets him in the midst of them, and then leads up to the truth that he who seems to be the greatest is often the least and that the humblest is often nearest to the kingdom of heaven. The barren fig tree was made an eternal warning against a life of hypocrisy continued until it is too late.

Christ's matchless genius as a teacher is further illustrated in the method used in training the twelve. He knew each one individually and there is the completest evidence that the Master studied every one of them till He knew him through and through, and then He carefully adapted His treatment to each individual case. His affectionate way with John exactly suited the temperament of that disciple; and equally adapted to the case was His patient and delicate handling of Thomas. But His treatment of Peter was the crown and glory of His activity as a teacher. How completely He knew Him! He managed the tempestuous elements of His character as a perfect rider does a high-mettled horse, and how successful He was? He transformed a nature unstable as water into the consistency of rock; and on this rock He built the Church of the New Testament. Similar results were achieved in the whole apostolic circle, with the exception of the traitor everyone of the twelve became by means of the Master's teaching able to be a pillar in the Church and a power in the world.

The method of Jesus, which was a good method in His day, is a good method still. There is a place for formal, connected, uninterrupted statement of Christian truth; but it is a small place in comparison with that for colloquial teaching, where the teacher asks questions to make sure that the pupil will understand and where the pupil asks questions to make sure that he may be understood. Of course the set and uninterrupted discourse is easier, but it is less valuable. Most of it is forgotten. The average hearer cannot take it in or carry it away. Men and women are needed who will learn the method of Jesus and use it. This was what the early Church did, and this is what missionaries do now.

We have seen that Jesus taught by

(Concluded on page 383)

CURRENT EVENTS

The principal recent events of the European War, and their significance, are discussed in the article, The European War, in the Educational Department of this number. The present center of interest is in the Balkan States, where the Central Empires are battling with the Servians and Anglo- French to clear a permanent route to Constantinople. Germany has already joined with the forces of her ally, Bulgaria, and opened communications with Constantinople and is sending arms and ammunition to Turkey to arm and equip hundreds of thousands of Turkish soldiers who hitherto were unable to participate in the war because of lack of equipment. Some editorial writers are of the opinion that the German drive for Constantinople threatens the old principle that the country having control of the seas will be the dominant world influence, and if successful, will possibly establish the principle that the country with the strongest army will dominate. If Germany can keep the way across the Balkan States open and control Constantinople and Asia Minor she can approach to the very gates of India and Egypt overland and the navy of the enemy will be helpless. For this reason the campaign in the Balkans looms up so serious to the enemies of Germany. In Russia the Germans have been forced to take the defensive, and according to reports have suffered heavy losses in slain and prisoners. Gen. Von Hindenberg has been unable to make much progress in his campaign to capture Divinsk and the sea port of Riga. On the western front the deadlock continues. Artillery duels are almost daily occurrences, but since the recent unsuccessful attempt of the Allies to pierce the German lines no fighting of importance has taken place. On the Italian front little progress is being made. The nature of the country is such that it is with great difficulty and loss of life that the enemy can be driven from his strong defensive positions.

In the four eastern states—New York, New Jersey, Pennsylvania and Massachusetts—which voted on the suffrage question, the decision was against our suffrage sisters. The men in these states rejected the suffrage amendments. The leaders of the suffrage movement are encouraged by the fact that in these states over a million men voted for their cause. They consider their defeat merely as a postponement of the time when they will be granted the privilege of exercising the ballot. New Jersey defeated suffrage by 51,273; New York by 186,000; Massachusetts by 132,000; and Pennsylvania by 60,000. At present there are twelve states that have granted the right to vote to the women. All of these except Illinois are west of the Mississippi river. The anti-suffragists are pleased with the results and are determined to do all they can to oppose the cause of suffrage. There are those who are of the opinion that the suffrage cause can no longer be ignored by the political parties, while others are positive that it practically is a dead issue in the eastern states. One thing is certain that the suffrage leaders are determined to keep up the fight. In New Jersey and Pennsylvania the suffrage amendment cannot be brought before the people for a vote for five years. In the meantime the agitation in its favor will proceed in order to line up the men to grant it the next time it comes to a vote. In Pennsylvania the women carried on a strenuous suffrage campaign. In their campaign they toured the whole state with a large "liberty bell" on an auto truck. This bell was an exact duplicate of the famous "Liberty Bell." The clapper was tied and the bell is not to be rung until the day the women are granted the franchise. The small majority against the amendment in this state speaks well for the work of the women in behalf of suffrage.

What is alleged to be a serious plot to interfere with the manufacture and exportation of munitions of war was recently uncovered in Weehawken, N. J., when two young men, Robert Fay and Walter Scholtz, were arrested while experimenting with explosives in a New Jersey wood. This arrest was followed by several others. Young Fay claims to be a Prussian lieutenant sent here by the German Secret Service to prevent if possible the shipment of war supplies to the enemies of Germany. In the rooms occupied by the young men the detectives claim to have found "documents connecting Fay with the German army and the German Foreign Office; a United States Coast Survey map, showing New York Harbor, with all its docks and piers in detail; and four suitcases containing disguises, mechanism for bombs, and a quantity of high explosives." Fay says his plan was to design some bomb that could be attached to the rudder of a ship and timed so as to explode several days after the ship had sailed and thus cripple the vessel. Fay was very free in speaking about his plans and of his connections with German officials in Germany, however, he claims that German officials in America are not implicated, but that they discouraged him when he presented his plans to them. His statements are looked upon by some as a ruse and to transfer the responsibility to persons in Germany, who are beyond the reach of American justice. If Fay's story is true the plot is a flagrant violation of neutrality on the part of Germany. Some German American papers are of the opinion that Fay is not a German but "an Irishman in the pay of the British Secret Service whose business it was to embroil as many prominent German-Americans as possible in his concocted plan and then to give them away as a suitable moment." The men arrested are held under heavy bail while further investigations are in progress.

President Wilson has given formal recognition to the Carranza Government in Mexico. A number of the South American republics have also given recognition. Carranza is now receiving the moral support of these republics and every assistance possible is given to aid him in bringing about order and establishing a permanent government. Carranza is able to secure arms and ammunition while the factions opposing him are denied this privilege. The United States also gave Carranza permission to transport several thousand soldiers from one Mexican point to another across United States territory. The Catholics of this country do not look with favor upon the recognition of Carranza by the President. Carranza has pledged himself to grant religious liberty in Mexico, and has already taken some drastic action to rid Mexico of the tyranny and absolute control of the Catholic hierarchy, and consequently bringing upon himself the disfavor of the Catholic Church. Some of the Catholic periodicals are bitter in their denunciation of President Wilson; one periodical going so far as calling upon Catholic voters to register their protest at the next Presidential election by voting solidly against Wilson if he is a candidate.

Florida holds the record for the greatest number of thunderstorms during a ten-year period from 1904-1913 inclusive. The regular station of the Weather Bureau at Tampa, Fla., recorded 944 thunder storms, while two other Florida stations had more than 800. Santa Fe, New Mexico, recorded 732 thunderstorms during the same period. The fewest storms are recorded on the Pacific coast in California and Washington. The record for the lowest number of such storms is held by San Francisco, with only eight in ten years.

There are evidences of serious differences within the Democratic party on the question of "preparedness." President Wilson has declared himself in favor of increasing the strength of the army and navy and to make extensive defensive preparations for the protection of the country against military attack. Secretary of War Garrison has submitted plans for the increase of the army calling for an increase in the appropriation for the army of $75,000,000, or a total appropriation of $184,000,000. The navy department also is calling for a larger appropriation for a larger and more efficient navy. While President Wilson and members of his cabinet have openly committed themselves in favor of the policy of preparedness, Ex-Secretary of State Bryan, has declared himself as being opposed and served notice that he would wage war on this policy. Some of the Democratic leaders in Congress have declared their opposition to President Wilson on this matter. Col. Bryan having a large following and being a dominant political figure can do much to hinder President Wilson, and possibly so divide the party as to destroy all chances of winning the next Presidential election. The situation is viewed with concern by the Democrats. President Wilson may be able to carry his program for preparedness through Congress by the help of the Republican party, among whom are many who favor the idea. Sentiment in this country seems to be divided on this question.

The execution in Belgium by the Germans of the British nurse, Edith Cavell, aroused a storm of criticism. It is charged that as a nurse in Belgium, while under the protection of the Germans, Miss Cavell assisted hundreds of English, Belgian, and French soldiers to escape and again join the ranks and fight against Germany. Not only did these prisoners of war escape but they carried with them much information as to the movement of German troops which was of great value to the enemies of Germany. It is charged that Miss Cavell was at the head of the organization that made the escape of these soldiers possible. German military laws are very strict and according to these laws she was declared guilty of an offense punishable by death. The death sentence was decreed and, despite the protest of representatives of neutral powers, was carried out. This execution has done more perhaps than any other act since the war began to bring censure upon Germany and to arouse the passion of hatred among her enemies. Recruiting in England at once increased and it is said that when some of the British and French regiments go into battle it is with the cry to avenge the death of Miss Cavell. It is evident that Germany by this execution blundered in her efforts to cultivate a more favorable opinion of her among the neutral nations of the world.

Venezuela, South America, recently had another revolution, but at this writing the uprising has been well suppressed. The revolution was led by Gen. Hernandez, who was exiled during the reign of Gen. Castro. When Gen. Gomez succeeded Castro, Hernandez returned and served under the present government. Several years ago Hernandez went to Europe and soon announced his intention to overthrow the government of Gomez. Several months ago he issued a proclamation calling upon the people to rise up and overthrow Gomez. The Government at once ordered the principal newspapers to publish this proclamation so the people might know the intention of Gen. Hernandez and his followers. No serious uprising followed as the Government took extreme measures to check the movement. One of the leading generals of the revolutionists was captured and publicly put to death without trial. The Government issued instructions that no prisoners be taken among the rebels. Revolutions in the South American republics are becoming less frequent and have less chance of success as the governments become more permanently established and the people become civilized.

Booker T. Washington, the "George Washington" of the negro race, died at his home in Tuskegee, Alabama, on the morning of November 14. He was born a slave either in 1858 or 1859. After a hard struggle he acquired an education and soon was recognized as a man of exceptional qualities and as a leader among his race. He was soon acknowledged as the educational leader of the negro race in this country. Through his efforts and the philanthrophy of men of means the Tuskegee Institute was established of which he was head until his death. This is the largest institution for the education of negroes in this country. This institution possesses property worth $2,000,000 or more, uses fifty buildings which are upon 3,000 acres of land. "Annually from 1,500 to 2,000 young negro men and women are taught how to make their lives count for the most for themselves, for their race and for their country." Booker T. Washington was a national figure, much in demand on the lecture platform and was often consulted by statesmen relative to matters pertaining to the welfare of the negro race.

Do flies hibernate during the winter months? The generally accepted theory is that flies take refuge in warmed houses during the winter and that the large broods of each summer are the offspring of the adult flies that survived the winter. This theory is questioned by a few scientists who are making a study of the matter. These scientists find no evidence to substantiate the familiar theory, but find evidence that leads them to believe that "house-flies of both sexes emerge from pupa in the late winter or early spring and that these flies are capable of producing the heavy summer broods." To wage an effective war against the fly, according to this theory, it will be necessary to find the grubs and destroy them to prevent the spring broods. Possibly the slogan, "Swat the fly," will have to be changed to "Destroy the grub."

New York State rejected with an overwhelming vote the new constitution so carefully prepared by the men appointed for that work. Elihu Root, noted lawyer and diplomat, and who has been frequently mentioned as the probably standard bearer of the Republican party in the next Presidential campaign, was chairman of the body that drafted the constitution. So confident were the men who drafted the constitution that it would be adopted that they submitted it to the voters to be voted upon as a whole instead of separate provisions. The new constitution is said to have contained many provisions that were good and much desired, but it also contained some vicious provisions which would have given corrupt politicians a stronger hold upon the government than they now possess. The exposure of these corrupt provisions resulted in the defeat of the constitution.

The largest reflecting mirror ever made is nearing completion in Pittsburg. It is 72 inches in diameter, 12 inches thick, and weighs 4,500 pounds. The mountings and telescope when erected on Saanich Hill, B. C., will weigh 260 tons. Workmen are now engaged "in correcting possible errors to the one-two hundred and fifty thousands of an inch of a parabolic curve." "The work is carried on in an underground apartment, where conditions as to temperature are as perfect as science can make them and never vary more than two degrees a month. It is possible to work on the reflector only half an hour in twelve hours, and it is expected the lens will be completed in about a year." The telescope will be erected by the Canadian government and will be used for photographic purposes in the study of the planets.

On November 10, the Japanese emperor, Yoshihito, was formally crowned. It is several years since his father died and the young emperor has been occupying the throne ever since. For the first time in history the people of Japan and the representatives of the people of foreign lands were present to witness the ceremonies. "The ceremony was a ritual service of ancestor worship and was held in a specially erected hall in the palace grounds known as the Shunkoden hall, where was enshrined the sacred mirror brought from Tokio." Ancient costumes were worn by the young emperor and the queen, but the effect of the new Japan was noticeable in the manner in which the ceremonies were conducted.

(Concluded on page 383)

MISCELLANEOUS

CHRISTMAS DAY IN BETHLEHEM

The day before Christmas last year found our little party journeying over the same little hills and down through the same little vales that were crossed more than nineteen hundred years ago by the Wisemen who hurried from Jerusalem to Bethlehem to gaze upon the infant Jesus.

Every tourist in Palestine at Easter goes to Jerusalem, and every tourist in the Holy Land at Christmas time journeys to that little town among the hills over which hung the star that guided the Wisemen to our Savior cradled in a manger.

Almost every traveler approaches Bethlehem by the road leading from Jerusalem. The Holy Land is a small territory and distances are short as we count them in this country. It is only six miles from Jerusalem to the birthplace of our Lord and that little road presents a strange spectacle on the day before Christmas and on Christmas morning. We saw Englishmen riding Arabian horses, Bedouins on their camels, peasants on their donkeys, and hundreds of others journeying afoot.

There are more shrines and holy places along this six miles of winding road between Jerusalm and Bethlehem than along any other stretch of road in Palestine, or in the world for that matter. Our quarters had been secured for us at an inn in Bethlehem, but probably the majority who were traveling over that road had no place to sleep save beside the highway and under the fig trees. These pilgrims to the Shrine of The Nativity brought along with them cooking utensils and food, for it was their purpose to camp each night in their travels. Many of them had journeyed hundreds of miles. Some of them made the trip every year.

Our party rode in carriages. About two miles out from Jerusalem we stopped beside an ancient cistern deep-hewn out of the solid rock close to the roadway. Even as we stopped the peasants drew buckets of water from it to water their beasts of burden. This was the Well of the Magi. It is said that when the Wisemen were journeying from Jerusalem to Bethlehem on that eventful evening more than nineteen hundred years ago, they lost sight for a few moments of the star that guided them. Pausing in dismay, one of them looked down into the deep well and saw there, reflected in the black waters, a star. Looking overhead above the well they located this star and were thus enabled to continue their journey.

Not more than a quarter of a mile beyond this is an ancient olive tree, gnarled and bent. It is claimed that this is a shoot from the original tree known as the "Virgin's Tree" where Gabriel appeared to the favored woman of Nazareth. Before us and behind us, the pilgrims continued on their way to Bethlehem. We passed those afoot and those on their donkeys, while the others on horseback and the Bedouins on their camels, easily passed us.

A mile beyond, on the top of a hill, is perched the great monastery of Mar Elias. This is one of the finest monasteries in Palestine and commands a most wonderful view of the country. The monks here claim that their church stands upon the site of the refuge of the Prophet Elijah. In support of this legend the monks showed us the spot on which Elijah rested, and declared that a depression in the rock was made by the prophet's foot.

Another mile we journeyed down through a dusty valley. We came to a sunken, moss-grown tomb in an olive grove. This, we were told, was the tomb of Rachel, and from all we could learn we were convinced that the story was, doubtless, authentic. Just beyond this point we had reached the top of another hill by a sharp turn. Every man in the party, as the carriages stopped and we dismounted, looked across to the low-lying hills and removed his hat, for, spreading before us but a few miles distant, was "the little town of Bethlehem." During all the centuries which have elapsed since the quaint little town took such an important place in sacred history, it is the least changed of any spot in the Holy Land.

Bethlehem today, we are told, looks from a distance almost as it did when Christ was born. Records show that very few changes have been made and that most of these changes were simply replacing old buildings in practically the same form as they were when Mary and Joseph sought shelter at an inn and were forced to remain in a stable. The city—it was then a town—is girt round about by olive and fig trees, and the low-lying square-top buildings are scattered over three small slopes or hills. In this setting it has more of the typical Holy Land aspect than any other city in Palestine since the others, under Turkish influence, have changed to resemble more the modern Oriental types.

As we approached the little city we saw hundreds, and perhaps thousands, of pilgrims dressed in flowing robes, some with turbans and some with short tunics and sandals, just as we imagine they dressed at the time of Christ. These people were camping beside the highways, putting up small cloth shelters, and boiling food in brass pots over tiny fires made from dried manure and the few twigs they could gather.

The quaint streets were crowded with men, women, and children in picturesque attire. We recognized tourists from America, England, Germany and France. We saw Turks, Armenians, Jews, Bedouins, and many other nationalities. Many of them wore the gayest of holiday attire and many of the women's robes were of solid reds, blues and yellows, while some of the young men wore purple. Most of the old men wore white robes and white turbans, hooded at the back.

The one great attraction in Bethlehem for everyone is the Church of the Nativity. There in the East, we learned, it is known as the Church of St. Mary, yet the real name is the Church of the Nativity. It looks little like a church. Indeed to us it had more the appearance of a fort. It is in reality a group of churches and monasteries under one roof. Portions of it are so ancient that there is no accurate history of its age. The central building, however, has a history of fifteen hundred years. Various people and various sects worship here, including the Christians from abroad, the Latins of Roman Catholics, the Greeks, and the Armenians. In Constantinople imperial decree prescribed the exact places each sect should occupy, the time, the duration and the manner of their services. So explicit was this decree that it set forth even the number of times they might burn incense; what portions of the walls, pillars and floors they might sweep; how they might hang their lamps; and how and when they might carry out every other detail of their varied forms of worship.

The stranger at first grieves that such an edict should have been sent forth from pagan Constantinople, but, as we soon learned, it was quite necessary. Despite all these precautions it is necessary to keep soldiers on guard throughout the church night and day, to prevent the worshipers from quarreling.

We found the entrance to the Church of the Nativity through a door so narrow and so low that we were obliged to enter one at a time and then only by stooping. One would think so wonderful a church,

a place so rich in sacred history. an edifice which marks the site of the birth of Christ, would have a grand entrance, but this narrow little passageway is kept as it was centuries ago. At that time the narrow door was made purposely, so one of the high priests told us, to cause the people to stoop and thus teach each worshiper the virtue of humility.

The Chapel or Grotto of the Nativity is the Holy of Holies. We reached this place from the choir by means of an ancient stone stairway showing the wear of generations of footsteps. It is situated in the crypt and is declared to be the actual site of the manger wherein the newborn Christ-child was laid. This is a rather small chamber and would be dark indeed, but for the light from many brass lamps. The walls are hung with tapestry and paintings and the altar is made beautiful with candlesticks and brass lamps.

For more than six hundred years the light in fifteen of these lamps has never been allowed to go out. The lamps are constantly refilled and cleaned in such a manner that by piecing on the wick from the bottom, the flame of the lamp does not have to be extinguished. Beneath the altar the lamps are hung in a semicircle around a slightly raised marble dais, in the floor of which a large silver star is inlaid. This, we were told, marks the exact spot of The Nativity. On the star is this inscription:

"Hic de Virgine Maria Jesus Christus natus est"—(Here Jesus Christ was born of the Virgin Mary.)

There have been some people, always visitors from the West, who have doubted this as the exact site of the original manger because they could not see how it could have been used by cattle and horses. Some of the tourists who were near us as we viewed this sacred spot voiced these same doubts, but the priest who was with us explained that in the East, especially in the olden days, the live stock was kept in the basement of the dwelling house. Sometimes there was only a platform built up at one side for the family and sometimes it was a separate upper floor which divided the family from the domestic animals. The stairways provided no difficulties to the native cattle of Palestine then, or now for that matter, for a little later we saw, in the outskirts of Bethlehem, some cows and mules going down a stone stairway into the basement of a house.

This section where the Latin Christmas celebration is conducted is the oldest church building in the world, we were informed. It was erected above the birthplace of Christ by St. Helena about the year 330 A. D. It is a heavy, fortress-like structure; and the Church of the Nativity was really intended to be a castle as well as a sanctuary. Its walls were made massive, and its single lofty portal was walled up, leaving only the low, narrow entrance against Moslem assaults.

In the central church, and in the other churches, monasteries and schools which have grown up around it, dramatic, sometimes tragic, scenes have been enacted. Here lived and labored and suffered men and women who exerted a wide influence upon the history of Christianity. Alongside the Church of the Nativity St. Paula founded the greatest convent of the early Christian centuries. Near by, or perhaps within the church itself, St. Jerome translated the Latin Vulgate; and here, on Christmas Day 1101, after the army of the First Crusade had taken Jerusalem and driven the Moslems from Judea, Baldwin of Flanders was crowned, the first Christian king of Palestine.

Underneath the Church of the Nativity is a series of six grottoes, which seem originally to have been natural caves; but they have been somewhat enlarged, and their walls are now overlaid with dressed stone and adorned with tapestries. One of these caves is believed to have been the study of St. Jerome, where he translated the Vulgate; in another the soldiers of Herod are said to have massacred a number of children, whose mothers had hidden them there.

It was in this particular church or section of the Church of The Nativity that the Latin Christmas celebration was held on Christmas day. The procession formed in the market place which was nearly a quarter of a mile away from the church and after being formed they marched with great solemnity through the street, and one by one, filed through the narrow entrance into the church. At the head of the procession was the Latin Patriarch who came from Jerusalem for the ceremony. He brought with him many of his officials and was joined by many Bethlehem officials of the Latin church. In the church the service is naturally a most elaborate one made up of recitals, chanting, and reading from the Scriptures, the selections all having reference to the birth of the Savior. There are also numerous collects, prayers and litanies. This is followed by the burning of incense, and the conclusion of this annual ceremony, which thousands flock to see, consists of placing in a gold-covered wicker basket a small, beautiful wax doll. This is symbolic of Christ in the manger. This doll remains there twelve days.

On the day following Christmas the peasant women visit the field of the Shepherds which is just outside the town of Bethlehem. Here they pray for their hearts' desire, and it is known that these prayers are that they may become mothers of good men. In this field they receive a blessing from the Patriarch.

On the third day the Pilgrims began to flock out of the city and across the hills and plains to their homes.

Thirteen days later, on the seventh of January, which is their Christmas day, other pilgrims, members of the Greek church, come to Bethlehem for celebration. Thirteen days from this time, Armenian pilgrims reach Bethlehem for their Christmas celebration. But these are really minor events in Bethlehem and few tourists wait to see them.—Judson D. Stewart.

MORAL VALUE OF EDUCATION

(Continued from page 374)

and freedom. Freedom rises above such folly. Freedom transcends triumphantly the low plane of sordid excuse and guilty fabrication. Freedom scorns the small act, refuses to bow to the compromising act, and settles itself against the stress and strain of enticing impulse! Freedom is freedom because it binds itself! It is not bound by any extraneous force, but subjects itself to law! But this brings us to the third aspect of moral conduct—that of prompt and vigorous action.

In resolute activity we have the executive phase of conduct—the will controlling the impulse and functioning in two ways, complementary to each other. There is a bold and dauntless projective activity which we shall term "self-assertion." Then there is also a firm and no less courageous inhibitive activity which we shall term "self-restraint." Self-assertion implies, forcefulness, initiative, outgoing activity. It consists in the power to face opposition and overcome it, whether this opposition come in the guise of physical or mental danger, fear or pain. Self-restraint implies a power to curb those desires and impulses, of whatever nature, whose gratification would tend to compromise the attainment of the moral ideal. Resolute activity, whether in the form of self-assertion or self-restraint will be essentially positive. The mere avoidance of evil savors strongly of a negative morality, if such a morality is possible. Positive morality requires not only that a man shall not harm his fellow man, but that he shall further his welfare; not only that he shall avoid falsehood, but that he shall strive for the truth. The pulse of morality throbs with victory over obstacles, whether these be in the form of tendencies to evil inherent in the individual's nature, or snares thrust upon him from without.

The ultimate aim of moral education, therefore, is the organization of all the experience of the individual so that it shall function in the development of a free being—one who is able to grasp new life situations as they appear, who is not guided by any external repression, but by a clear consciousness of an imminent moral law, and who is able to initiate conduct in harmony with law. If the college has succeeded in developing these characteristics in her studentry, she has fulfilled her mission and fully met her responsibility as an exponent of the moral phase of education.

Goshen, Ind.

INDEX
VOLUME VII
JANUARY 1, 1915 TO JANUARY 1, 1916

SELECT READING

A Father Builds Prison for Son 66
A New Race of Pygmies 258
A New Year's Allegory 2
An Educated Girl 226
A Preacher and His Cigar 226
Brave Five Minutes Longer 2
Everyday Love 34
Finding the Word Savior 226
Helping Hand 322
His Majesty, Drink 130
How a Weaver Spent His Time 290
How God Used a Willing Man 162
In Business for the Lord 194
Life's Little Things 290
Look Out for Your Face 66
Mother 130
Some Facts About Crime 322
Seeing and Beholding 354
Thanksgiving Day Back Home 322
The Economic Handicap of Mohammedanism 66
The Heart's Garden 194
Things I Wish I had Known before I was Twenty-one 2
The Road of a Thousand Wonders 98
The Suffering Jew 258
True Spirit of Christmas 354
Was it His Education? 290
Wealth 162
What a Little Clock Did 354
What are You Going to do with Your Money? 194
What Manner of Husband 162
Why One Superintendent Stopped Smoking 66

TITLE PAGE

Character Studies from Literature—
Michael—The Shepherd of Grassmere Vale 227
"Rizpah"—A Woman's Sorrow 259
The Prisoner of Chillon 323
Saul and the Musician 355
Does Europe's War Mark the End of the Age? 35
Lessons from Real Characters—
Amos, the Prodigal 99
The Woman in Black 131
A Missionary Mother 163
"Senior Francisco" 195
Prohibition for 150,000,000 People 3
Seeing Mount Everest 291

EDITORIALS

A False Philosophy 324
An Illusion Dispelled 100
Appreciated 165
Arrived Safely 37
Be a Sensible Christmas Giver 356
Blood Money 261
Buy Without Money 357
Commencement 164
"Crops Uber Alles" 37
Dr. Montessori 325
Earmarks of a Good Education 229
Encouraging Social Unrest 67
Facing Our Sunday School Problems 292
Lynch Law 100
Militarism on the Increase 261
Missionary Literature 68
Money Lenders 165
Our Best Offer 292
Our New Dress 5
Our Organization for Mission Work 132
Stranded—International Law 101
Stricken Poland 101
Subscribers, Take Notice 325
Thanksgiving 325
The Charity of Rome 260
The Christmas Monitor for 1916 357
The Conflict with Doubt 36
The Country Boy and Girl 196
The Enlistment of Missionary Support 132
The Exaltation of Knowledge 228
The Lord's Day 165
The Minister and Missions 133
The New Christianity 67
The Shenandoah Valley 5
The Significance of the Insignificant 260
The Study of Character 164
The War in Europe 5
To Our Subscribers 37, 101
Two Needs of the Rural Church 196
Unanswerable 356
"Vengeance is Mine" 229
War and Alcohol 4

CHRISTIAN LIFE

A Peculiar People 69
Christian Conduct in Social Life 6
Do not Chew Dirt this Christmas 358
Family Worship—An Incident 263
Giving and Living 198
Giving in Tips and Tithes 197
God Our Sufficiency 230
Leadership in Singing 226
Life's Mysteries 103
Lowly Service 294
My Automobile 7
Nine-tenth or Ten-tenth 198
Non-Resistance 167
Old Year Memories 7
Only a Minute's Work 358
O Tragedy of Nations 7
Our Hope 103
Personal Work 102, 134 166
Practice of the Tithe System 294
Prayer for Missionaries 263
Seven Ways of Giving 198
Special Message to Our Young People 262
Thanksgiving 327
Thanksgiving Hospitality 327
The Financial Side of Tithing 263
The Grace of Giving 197
The Lord has Risen 135
The Ministry and Struggle of Tears 7
The Ministry of Intercession 39
The Place of Song in Worship 293
The Second Coming of Christ 70
The Victorious Life 38
Waldensians and the War 230
What is It to be Spirit-filled 230
When the Extras Crowd out the Regulars 168
Your Niche 294

MISSIONS

Africa—
A Letter from a Missionary in Africa 104
Childlife in the Jaba Tribe 270
Marriage Customs of the Jaba Tribe 301
Biography—
Adoniram Judson—The Great Apostle to the Burmans 232, 265
Contemporary Christian Biography 174
Martyn—A Life "Burned Out for God" 170
Home Missions—
The Church and Her City Missionary Activities—
The Policy of the Mission Board for the City Mission Activities of the Church 10
The Evangelistic Agencies in the City Mission 41
An Organized and Working City Mission Sunday School 75
The City Mission Solving the Boy Problem 105
Industrial Work with Girls 144
The City Mission Doing Charity Work 171
Symposium—The City Mission and Social Life of the Community 201
Problems Peculiar to City Missions Which Call for a Sympathetic Attitude by the Church at Large 231
Holding the Convert 257
The City Mission an Asset of the Church 328
India—
Another Open Door 10
A Tour Among the Villages around Dhamtari 359
Does Medical Work in the Mission Field Pay? If so, In What Way? 297
Heathen Darkness 295
India's Future 299
Indian Superstitions 296
Jottings from the Himalayas 300
Legends and Facts fom India 264
Off for India and a Stop at Honolulu 266
Others 298
Miscellaneous—
A Brief Report of Work of Class in Study of Rural Problems 40
After 100 Years 77
A Leak in the Church 108
Among Cannibals 3
Ann of Ava (Book Review) 333
A Study of Missions 40
Comrades in Service (Book Review) 362
Editorial Comment 328

Missions and Spiritual Uplift 74
Proper Distribution of the Efforts in Mission Work 8
The Home Church and Foreign Missions—
Financial Support of the Missionary Enterprise 9, 43
Home Leadership—The Ministry 173
Missionaries at Home on Furlough 331
What is Mission Work? 8
What Missions of the World are Doing for Christ 72
Why Should I? 235
Our Organized Mission Work—
History of Our Organized Mission Work 136
Relation of the Congregations to the Boards 139
Relations of the Boards to Each Other 139
Symposiums—
What I Expect of Our Mission Boards 141
What I, as a Member of the Mission Board, Expect of Our Congregations 143
The General Treasurer and His Work 140
The Work of the Conference District Mission Boards 138
The Work of the Mennonite Board of Missions and Charities 137
Rural Missions—
Conditions in Neglected Rural Districts 199
Conservation of the Country Boy and Girl 200
Turkey—
Hospitality Shown Us in a Turkish Village 42
Missionaries Called Home 11
The Cross and the Crescent in Turkey—
Conditions in Turkey and Our Return to America 73, 107, 154, 164
Turkey—Its History and Government 203
The Physical Features 233
Results of the Massacre 268
The People in Turkey—Armenians 329
The People of Turkey—Koords and Turks 361

BIBLE STUDY

A Colporteur in Ceylon 273
An Estimate of Paul Intellectually and Morally and of His Distinct Contribution to the Christian Church 177, 206
At the Last Supper 205
Jesus Christ, the Son of David, the Son of Abraham 236
Romans—
A Study of the Epistle 12, 45, 78, 110, 146, 176
The Baptism of Jesus 302
The Battle of the Lord 365
The Bible Class—
Alexandria, Va. 13
Berlin, Ont. 79
Bible Study Class 62
Canton, O. 13
The Bible in College—
Bible Study Related to Education 112, 147
The Sealing of the Tribes 334
The Sign of War 237, 272
The Temptation of Jesus 364
Which is King? 271
Workers' Column—
A Good Education 238
A Gospel for all Men 79
A Life-time Consecration 287
A Man and His Money—Barnabas 216
A Messenger to the Nations 177
A Multitude and One 111
A New Testament Boy—Timothy 45
An Incentive to Sobriety 304
A Review of the Field and Workers 147
A special Privilege of Saints 335
A True Basis for Humility 62
Being a Daniel 366
Daily Devotions 13
Dishonor 13
Essential Knowledge 13
Establishing a Church 13
Filled for Service 111
Heavenly Songs 303
Individual Trials of Faith 335
Little Things and Large 238
Little Witnesses 304
Making a Feast for Others 147
Memorizing the Word of God 147
Non-Resistance 23
Patriarchal Hospitality 216
Peace in the World 206
Pentecost 176
Personal Work 177
Praying for Others 62
Riches of Grace 366
Service a Sweet Sacrifice 304
Thanksgiving 335
The Believer in the World 79
The Convert 366
The Cost of Delay 366
The Indwelling Spirit 147
The Making of a Neighbor 335
The Mastery of the Body 79
The Memory Psalm 238
The Risen Lord 79
The Saving Faith of Stephen 273
The Shepherds Other Sheep 216
The Spirit of the Sabbath 176
The Testimony of a Christian Life 303
The Vail Explained by a Heathen King 111
The Vanity of the Temporal 13
Touched by the Power of God 45
Two Feasts 111
Virtuous Young Men 147
What Condemns India 273
What a Boy Learned from the Sheep 238
"With You—Unto the End" 238
Youthful Pleasure—Its Dangers 273

EDUCATION

A Glimpse of Chinese Ports 337
A Glimpse of Japan 306
A Still-water Society 14
Diary Leaves Re-read 208
Free Education in India 305
Menno Simons' Attitude Toward the Anabaptists of Munster 14
Our Public Schools—Their Failures and Successes 81
School Notes—
Goshen 16, 53
Hesston 16
The Bible in Colleges 244
The Boy Who Quits 180
The Education of, and for, Our Young People 239, 276
The European War 368
The Function of Schools 243
The Great War—
Historical Roots of the War 52
The Balkan Question 80
The Present Aims of the Nations at War 113
The Immediate Cause of the War 149
International Law and the War 178, 207
The Surprises of the War 241
By-Products of the War 274
The Montessori System of Education and Its Relation to Obedience 336, 367
The Moral Value of a College Education 369
The Power of the Beautiful 115
The Present Shenandoah Valley of Virginia Compared with Physical Conditions of the Remote Past 46
The Public School as a Factor in the Solution of the Temperance Question 179
The Relation of Our Educational Institutions to the Mission Spirit of the Church 338
Training Sunday School Leaders 244
World Peace 210, 242, 275, 305

YOUNG PEOPLE'S MEETING

January

Right Beginnings 18
The Church 19
Our Relation to the Church 20
Finding Our Place in Christian Service 20
What the Bible Says about Missions 21

February

The Overcoming Life 22
The Boy Samuel 54
Isaiah 54
Intercessory Prayer 55

March

True Humility 56
The Principle of Non-Conformity 83
Temperate in All Things 84
Ruins 84
What Missions Do for the World 84

April

The Risen Lord 85
Our Social Gatherings 116
Devotional Covering 116
Christ Dealing with Individuals 117

May

How Can We Improve Our Y. P. Meeting? 117
A Special Message to Young People 151
Bible Memory Drill 151

Sharing Our Blessings 152
Our Mission Boards and Our Relation to Them 152

June

"Be Filled with the Spirit" 153
Keeping the Lord's Day Holy 181
Micah 182
Paul Dealing with Individuals 182

July

Non-Resistance 183
The Advancement of Peace 212
Sociability 212
Immediate Needs of Rural District 213

August

Consecrated Purses 213
What is a Good Education 245
The Shepherd Boy 245
Well Stored Memories 246
Christ's Presence in Service 246

September

Faithful in Little Things 247
A Special Message to Our Young People 278
Stephen 278
India 279

October

The Consecration of Time 279
What is a Christian Life 310
The Place of Song in Worship 310
How Promote the Cause of Temperance 311
Sacrifice in Service 312

November

How can Children be Missionaries? 312
Feet Washing 340
Ways of Expressing Our Gratitude 340
Our Neighbor 341

December

Christian Duty Under Difficulty 341
What Must I do to be Saved? 371
The Spirit of Christ 371
The Opportunities of Life 372

January

Purpose and Character 372

Miscellaneous

Foreword 54
Foreword for the Year 17
Introductory 83, 116, 151, 181, 212, 278, 310, 340, 373
Some of Our Most Serious Problems—
How Develop Independence in Thinking in Y. P. Meeting? 22
How get Young People to see Life as a Serious Reality. . . . and Retain Their Services for Christ and the Church? 56
How Work up an Interest and More General Participation in Open Discussion? 86
How Prevent Needless and Argumentative Discussion? 118

Symposiums—
How can We Improve Our Y. P. Meeting? 153
Two Most Pressing Needs of Rural Districts and How can Mennonite Church best meet Them? 214
What is a Good Education? 247
Topics for 1915 17
Topics for 1916 373, 374

THE SUNDAY SCHOOL

A Teacher's Creed 314
Attention Fathers 121
Christ's Method of Teaching 342, 375
Concerning the Superintendent 25
Do and Don't 218
Essentials for Successful Sunday School Work 184
Five Teaching Principles 58
How Manage a Sunday School Library? 121
Missions in the Sunday School 313
Practical Suggestions to the Church-goer 249
Points for the Elementary Workers 314
Possibilities of the Rural Mission Sunday School 217
Responsibility of the Sunday School Teacher 24
"Self-Excellent" 121
Suggestions to Teachers 218
Teacher Training 281
That Superintendent of Ours— as We See Him 313
The High Calling of a Sunday School Teacher 218
The Ideal Sunday School 249
The Pastor 24
The Purpose and the Opportunity of the Sunday School 58
The Rights of the Pupil 249
The Sunday School as an Evangelizing Agency 120
The Teacher's Responsibility for Creating a Mission Spirit in the Sunday School 87
World-wide Sunday School News 343

FARM AND HOME

A Doctor on Drugs 345
All Failures do not Come from Ill Luck 345
A Hard Nut to Crack 123
Battling a Typhoid Outbreak 27
Can a Child Learn Self-Control? 250
Don't Let Your Brook Loaf 186
Fly-Paper for the Orchard 186
How We may Endear the Home to the Child 282
Immunity for Plants 344
My Son—John Allen 315
Play Work for Children 26
Profitable Wage Earners 90
Profit Sinkers 123
Scientific Moral Suasion 186
Selling the Old Place 344
Taking the Blinders Off of Jim 219
Teach the Baby to be Helpful 345
Textbooks and Teachers 283
The Efficient Woman 344
The Foreign Market 27
The Importance of the Clovers in Farming 122, 155
The Next Chance 186
The Spirit of Cheating 89
War Prisoners Behind the Plow 90
What Does the Wife Say? 123
Where Sanitation Stops 185
Worth While Suggestions 250

MISCELLANEOUS

A Poison Label 61
A Remarkable New Metal 190
A Woman Dispenser of Twelve Billion Postage Stamps 349
Balloon up 121,000 Feet 254
Bath Trains of the Russian Army 286
Bird Spies 350
Christmas Day in Bethlehem 378
Conditions in the Holy Land 348
Dogs on the Battle Field 190
Facts in Geography 223
Falling Bodies 350
Giant Forest Hogs in Africa 126
Missouri and Kansas 319
Revolt of Young Mormonism 318
Science in German Concentration Camps 253
Selling Eggs in Holland. 94
Soldiers' Burdens 350
The Bulk and Weight of Our Rainfall 254
The End of the Oldest Newspaper 286
The Great Sheep Flocks of Russia 222
The Indian Health Problem 222
The New Iceland 94
The Swiftest Bird 286
We See 383
Use of Tobacco 189
Wild Honey in South Africa 30
Worms that Eat Iron 254

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CHRIST'S METHOD OF TEACHING

(Continued from page 375)

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CURRENT EVENTS

(Continued from page 377)

It is authoritatively stated that the Chinese Government has decided not to make the change in government from that of a republic to a monarchy this year. In a recent election the proposal to re-establish a monarchical form of government was adopted by the people. Early returns show that 18 of the 22 provinces already have given solid support to the proposal. The restoration of the monarchy is delayed at the request of England, Japan, France and Russia, who fear that such a change now might endanger the peace of the Orient and should be delayed until after the European war. It is generally understood that President Yuan Shi-kai will proclaim himself emperor of China when the time for making the change is at hand.

The Italian trans-Atlantic liner, Ancona, was torpedoed by a submarine flying the Austrian flag, near the island of Sicily while enroute for New York. The liner carried 542 persons, and out of this number 370 are reported to be safe. Most of the passengers were Italians, but among them some naturalized American citizens, of whom some are reported lost. An investigation of the attack is being made and it is feared that the relations between Austria and this country will be further strained. Several British ships have also been sunk recently in Mediterranean waters which is causing some alarm to the British, especially so since large bodies of troops are being transported to Greece to assist in the Balkan campaign.

On the morning of November 10 fire destroyed one of the large ordnance shops of the Bethlehem Steel Company, located at Bethlehem, Pa. The loss is given at $1,500,000. The fire was caused by a short circuit igniting some oil on a boring machine and rapidly spread. Eight hundred guns completed or in the course of construction were destroyed as well as a large number of expensive machines and tools. The same day fire also destroyed a building containing many patterns of the Baldwin Locomotive Works. This fire is thought to be of incendiary origin. Both of these plants have large war orders from Europe.

One-tenth of the world's output of coal is mined in Pennsylvania.

EDITORIAL

(Continued from page 351)

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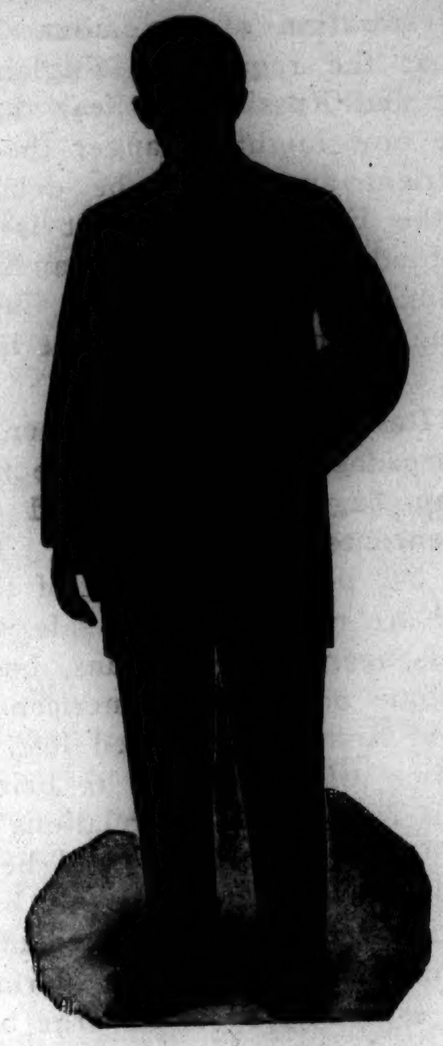

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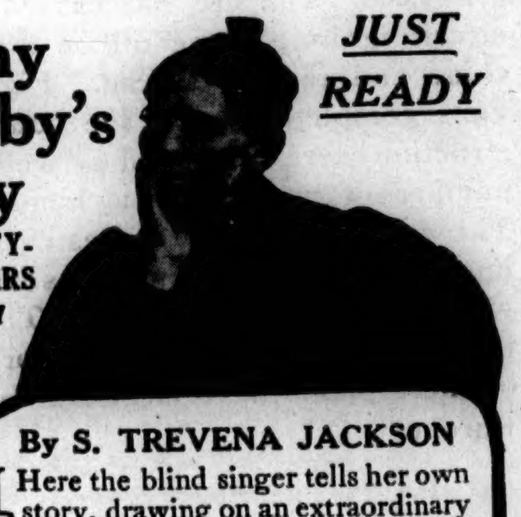

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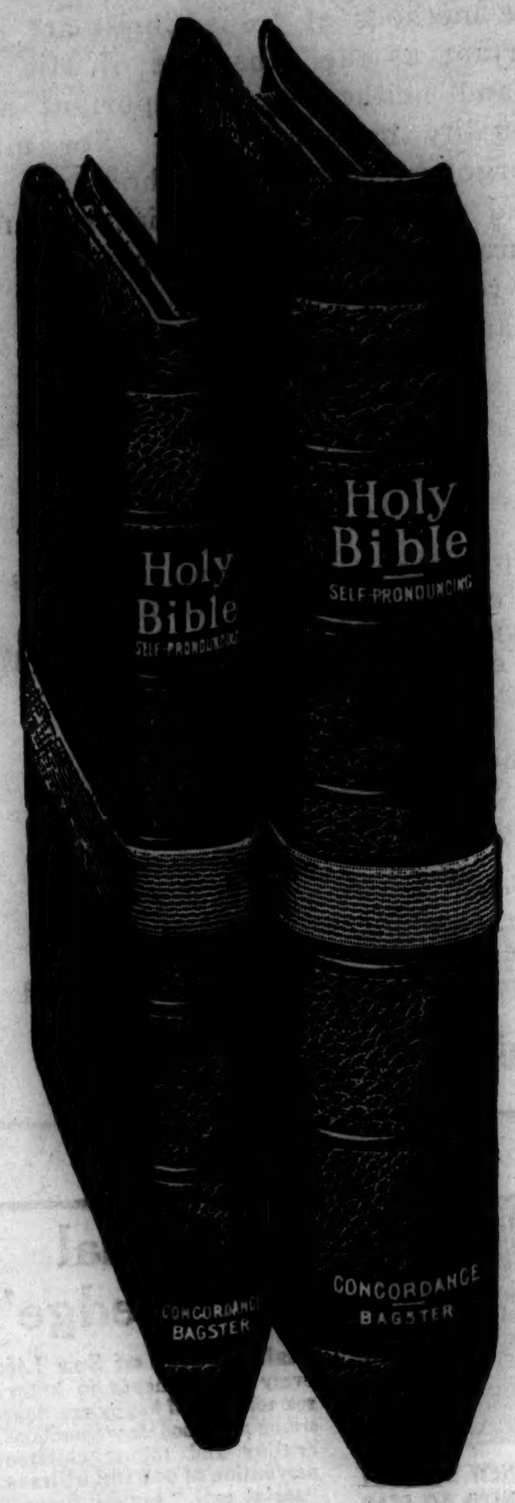

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